RESIDENTIAL SEGREGATION AND ITS EFFECTS ON THE SOCIO-ECONOMIC ACTIVITIES OF RESIDENTS IN KADUNA METROPOLIS, NIGERIA

BY

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NOVEMBER, 2017

DECLARATION

I, Bilkisu F. Aimola hereby declare that this thesis titled "Residential Segregation and its Effects on the Socio-Economic Activities of Residents in Kaduna Metropolis" is a build-up on my M.SC dissertation titled "Inter-Religious Crisis and Residential Segregation in Kaduna Metropolitan Area". This thesis is a record of my own research work and it has not been submitted in this form to any institution for an award of a degree or a diploma. All quotations and sources of information have been duly acknowledged and referenced.

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CERTIFICATION

This thesis titled "Residential Segregation and its Effects on the Socio-Econmic Activities of Residents in Kaduna Metropolis" meets the requirements of the regulations governing the award of Doctor of Philosophy Degree of Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary insight.

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DEDICATION

This Thesis is dedicated to the Almighty God and those residents whose socio-economic activities have been affected negatively due to change in neighbourhoods within Kaduna metropolis.

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LIST OF ABBREVIATIONS AND ACRONYMS

A	–	Agree
APC	–	All Progressive Congress
ATR	–	African Traditional Religion
CMMRC	–	Conflict Mitigation, Management and Regional Council
C of O	_	Certificate of Occupancy
CPAN	–	Community Peace Action
CPOs	–	Community Peace Observers
D	–	Disagree
FGD	–	Focused Group Discussion
GDP	–	Gross Domestic Product
GRAs	–	Government Reservation Areas
IDI	–	In-depth Interview
IDPs	–	Internally Displaced Persons
ILO	–	International Labour Organisation
IMC	–	Interfaith Medication Centre
LCRN	–	Lebanon Conflict Resolution Network
LGA	–	Local Government Area
NC	–	North Central
NDA	-	Nigeria Defence Academy
n.d	–	No date
NE	–	North East
NEMA	-	National Emergency Management Agency
NGOs	–	Non-Governmental Organisations
NIHE	–	Northern Ireland Housing Executive
NOA	-	National Orientation Agency
NPC	–	National Population Census
NPC	–	National Population Commission
NURC	–	National Unity and Reconciliation Commission

NW	–	North West
OCHA	-	U.N. Office for the Coordination of Humanitarian Affairs
OFMDFM	–	Office of the First Minister and Deputy First Minister
OTC	–	Over the Counter
PMVs	–	Patent Medicine Vendors
PN	–	Population of the Neighbourhood
PPM	–	Permanent Peace Movement
RAM	–	Roadside Automobile Mechanic
S	–	Sample Size
SD	–	Strongly Disagree
SS	–	South-South
SW	–	South-West
TP	–	Total Population
TS	–	Total sample size
UNESCO	–	United Nations Educational, Scientific and Cultural Organisation
UNICEF	–	United Nations International Children's Emergency Fund
USA	–	United States of America
WAFF	–	West Africa Frontier Force
WIC	–	Women Interfaith Council
WRR	–	World Relief Region

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ABSTRACT

The main objective of this study is to examine residential segregation and its effects on the socio-economic activities of residents in Kaduna metropolis. At the inception of Kaduna as the foremost urban centre in Northern Nigeria, people from different cultural backgrounds were attracted to the area and co-habited peacefully, turning the metropolis into a melting pot of different groups of people. Hence, Kaduna developed into a cosmopolitan centre displaying residential features different from those of most urban centres in the northern region at that time. With the advent of and increase in ethno-religious crisis, residents began to undertake inter-neighbourhood movements that led to the partitioning of the metropolis into the southern and northern parts made up of Christians and Muslims respectively. Thus, inter-neighbourhood movements subjected respondents to several experiences in their attempts to adjust and integrate in the host residences which embodied social and economic endeavours of respondents' daily lives. Four Local Government Areas (LGAs) make up Kaduna metropolis. Out of these four LGAs, twelve neighbourhoods and two Non-Governmental Organisations were selected for the study. The Discrete Choice Model by McFadden (1978) and the Theory of Absorption of Immigrants propounded by Eisenstadt (1954) were adopted for the study. To carry out the research, both quantitative and qualitative data were collected from the respondents. The quantitative data was analysed using Statistical Package of the Social Sciences (SPSS) version 20, while the qualitative data were analysed by selecting relevant information from the field notes taken during the interviews and Focused Group Discussions. The data was interpreted with respect to the various sampled neighbourhoods that constitute the southern and northern parts of Kaduna metropolis. The study shows that the movement within Kaduna metropolis is significantly determined by the considerations for safety, as residents search for acceptable residential areas. This movement had many economic effects including loss/gain of housing occupancy status as many residents who were earlier owner-occupiers now became tenants and vice versa. There was also a significant loss of means of livelihood among the respondents as many could not secure or continue to secure the vocations they had earlier been used to. Other effects observed were social in nature which includes disruptions in the family set-up and other interpersonal relationships. The study reveals that the current form of segregated living has exposed respondents to challenges in the social and economic aspects of their daily lives, thus the respondents suggested strategies as measures to restore integrated neighbourhoods. To promote mixed living, it is recommended that the government should set up a multi-cultural agency to act as a "watchdog" of the society to raise the necessary alarm when the peaceful co-existence in the metropolis is being threatened. The government should also initiate economic recovery and rehabilitation programmes to assist residents reinstate their lost livelihoods as well as introduce new economic opportunities.

CHAPTER ONE

INTRODUCTION

1.1. Background to the Study

The diversity of social life is obvious in man's daily struggle for better and sustainable living. The effort to improve livelihood has encouraged the movement of people either on individual basis or as groups from an accustomed habitat to settle in other places that are considered to be better. The tendency of people moving from one settlement to another, to form identity clusters in specific geographic spaces, often gives rise to residential segregation and its consequences. The term residential segregation refers to the take up of residence by individuals or groups in locations where their kins, folks, or associates are in dominance. It results in the concentration of people into sub-groups or enclaves within specific areas of a town, city, or a metropolis. Such sub-groups can be classified on the basis of age, socio-economic group, place of birth, occupation, ethnic group, religion, among others (Iceland, 2014). Maloutas (2012) asserts that identity segregation may also refer to separation in schools, in the workplace, in transportation, or in leisure activities. His stance explains a situation of complete differentiation of people in their daily activities by religion, race, ethnicity, region of origins, and other pre-modial considerations.

Residential segregation as a global phenomenon is not peculiar to a particular region or continent, though its occurrences vary (Albert, 1993 and Iceland, 2014). Residential segregation abounds and the impact it exerts globally include those of the Jews in Europe who were segregated on account of their racial "uncleanliness". Cases of racial segregation are also numerous in the United States of America. Lebanon depicts a segregation based on religion; the caste system in India also is an example as well Africa where there are many instances of residential segregation and its effects.

Before the coming of the Europeans, residential arrangement among Nigerians was not influenced by differences in ethnicity or religion. Rather, it was largely a heterogeneous population of indigenes and migrants co-residing. A case in point is Kano, where residences were prompted by the various vocations like blacksmiths, weavers, cloth dyers, potters, and others (Edewor, 2007). Consequently, wards were occupationally and culturally homogeneous. Likewise in Zaria, as stated by Edewor (2007), a heterogeneous population of migrants sprang up outside the city wall as some indigenes of Zaria came and settled and lived there with the non-indigenes. In Bauchi, the general residential pattern was similar to the ones mentioned above in which the indigenes and migrants co-resided in heterogeneous neighbourhoods in the traditional city.

Also, as reported by Mabogunje (1968), and Asiyanbola (2001), Yoruba land portrayed mixed residences. The authors revealed that refugees from tribal wars and other immigrants settled and lived within the indigenous host quarters in towns such as Ibadan, Abeokuta, and Ogbomosho.

During the colonial era, the British colonial policy initiated and institutionalised the idea of separate living areas for indigenes and non-indigenes at first in the North and later in the southern and eastern parts of Nigeria (Gale, 1980). This form of segregation altered the form of residence that was prevalent in the pre-colonial time as it separated the people on the grounds of ethnic and religious differences. It introduced the concept of Sabon-Gari in Kano, a migrant's residence (Perchonock, 1994) instituted for the southern Nigerian migrants around 1911, and their Hausa–Fulani hosts mainly domiciled in the old walled city (Birni). Correspondingly, various categories of residential arrangements were also set up in Zaria by the colonial administrators. For instance, the indigenes were allowed to reside in Zaria city, migrants from the northern parts of Nigeria dwelt in Tudun Wada, while migrants from the southern parts lived in Sabon-Gari (Nnoli, 1980).

There are equivalents of Sabon-Gari areas in some of the cities in the southern parts of Nigeria. These areas accommodate the non-indigene migrants mainly from northern Nigeria. Uchendu (2010) notes that in 1928, the British colonial officials directed the Ooni and Obas of Yoruba land to relocate the migrants who initially lived peacefully among the Yoruba to a designated place known as "Sabo-Quarters". The migrants' settlements comparable to the Sabon-Gari areas in the Yoruba land are populated by the migrants from the North. The quarters are referred to as "Sabo" and are found in places such as Ibadan, Ijebu-ode, and Sagamu. Similarly, in Igbo land, special places sometimes referred to as "Gariki" were established for the migrants to reside. The non-indigenes from the northern parts in Igbo land settled in areas also called "Abakpa Quarters" found in towns which included Enugu.

When Kaduna was established, it played host to people from various ethnic and religious backgrounds who lived together peacefully. Accordingly, Kaduna developed into a cosmopolitan centre that advanced and fostered human pecularities as it played host to diverse inhabitants. Thus, the metropolis attracted and portrayed a "melting pot" of human diversities that was accommodated and sustained for a long time from the beginning (Bello and Oyedele, 1987). This form of "mixed bag" living among other things, qualified the metropolis as a cosmopolitan area and a centre of invention, innovation and other forms of human development.

During the pre-colonial era, the Gbagyi who peopled the present day Kaduna metropolis were predominantly farmers. They also engaged in fishing, hunting, pottery, and woodwork (Chigudu, 2008). The arrival of the British colonial officials in Kaduna attracted migrants who were involved in several socio-economic activities. Such activities included administrative service in the colonial administration and the colonial firms as well as industries that were established to process the raw agricultural produce. The socio-

economic activities also included military service in the West African Frontier Force. In addition, there were people who provided support services to satisfy the needs of the aforementioned group of workers. Today, the economic activities in Kaduna metropolis embody commercial and industrial undertakings, civil service work, agricultural activities, fishing, and hunting, among others.

Over the years, increase in ethno-religious and other factional differences which began around 1987 altered the earlier form of heterogeneous co-existence in the metropolis as residents began changing their living locations to areas in which their ethno-religious group is in dominance. The intra-city change in neighburhoods on religious and ethnic divide became intensified in year 2000. To this assertion, Dandien and Ozigi (2008), and Gandu (2011) concurred that most neighbourhoods in Kaduna metropolis have either become homogeneously Muslims or Christians. This type of residential distribution has progressively partitioned the metropolis into two distinct parts by having an area that is solely for Muslims and another for Christians as well.

Residential segregation invariably portrays positive and negative outcomes on residents, communities, and the economy. As noted by Iceland (2014), researches reveal that segregation can restrict residential choices, hinder economic and educational opportunities by reducing people's access to quality schools and jobs, concentrate poverty in disadvantaged neighbourhoods, and contribute to social exclusion as well as generate disenchantment.

Essentially, the exhibition of residential segregation did not go without corresponding effects in people's lives where some residents were denied adequate mingling and interaction with the indigenes. So in the United States of America, as Ananat (2011), and Ananat and Washington (2009) observe, segregation contributed to the

gaps in the socio-economic outcomes of immigrants especially African-Americans. Considering that, Williams and Collins (2001:404) opine that the "enforced residence was designed to protect the white from social interaction with blacks…while the degree of segregation remains extremely high for most African-Americans in the United States".

In like manner, the emerging residence locations which promote segregation along religious and ethnic divide exert consequences (effects) on residents within Kaduna metropolis. Consequently, the segregated residences have created an aberration in the structure of the study area, particularly as most of the industries are located in the southern part of the metropolis, while the government administrative offices are in the northern part. Thus, the emerging segregated residential structure of Kaduna compels some residents to live far away from their respective places of work, business, and other engagements and so, have to commute long distances to and from those places.

The foregoing discussion describes a situation that is contrary to the cosmopolitan atmosphere that was once prevalent in the study area. The cosmoplolitan nature of the metroplolis promoted a shared life in form of "mixed bag" neighbourhoods among other things unhindered by religious or ethnic differences. A cosmopolitan centre is not an agglomeration of ethno-religious enclaves as is exhibited in Kaduna metrololis presently. As a result, the tendency towards an agglomeration of ethno-religious enclaves from where residents only meet to do specific transactions after which everyone returns to his or her enclave within the metropolis allows little or no room for cultural infusion which is an essential ingredient for innovation and human development.

1.2. Statement of the Research Problem

Kaduna metropolis at inception served various roles which included the base of the West African Frontier Force, colonial administrative centre, regional headquarters, and rail and road junctions. These roles played by Kaduna acted as the motivation for attracting people into the metropolis from various ethnic, religious, and racial backgrounds, from within and outside the present day Nigeria, who came in search of employment in the public and private sectors. The migrants and natives co-habited and integrated harmoniously. Subsequently, the metropolis soon developed into an urban cosmopolitan centre, such that Kaduna exhibited features different from those of most traditional urban centres in the northern parts of Nigeria. In line with the objective for which Kaduna metropolis was created, it then became a "melting pot" of the several groups of people from various ethnic and religious backgrounds who came in search of employment and for other purposes. Accordingly, The Max Lock Group Nigeria (1973-1976) Master Plan proposal was based on "mixed" residences. In the end, the layout of the metropolis did not allow for segregated dwellings on religious lines, but heterogeneous ones which prompted people of different ethnic orientations and religious affiliations to "mix" and live together.

As Kaduna metropolis started witnessing recurring ethno-religious and other sectarian violence from 1987, change in neighbourhoods became intensified as an aftermath of the February 2000 ethno-religious crisis that was considered to be more devastating in terms of loss of lives and properties than the earlier crises (Haruna, 2012, Dandien and Ozigi, 2008). It was at this point that residents began to move within and without the different parts of the metropolis to form definite ethnic or religious segments. The city became divided into Kaduna South which is predominantly Christian, and Kaduna North as predominantly Muslim. Residents, who were religious minorities in any district, were propelled to flee to religious haven where their kith and kin were dominant.

As such, the change in neighbourhoods was informed by residents' choice to move and live in segregated dwellings in a bid to safeguard lives and properties. This nature of segregated living fuelled the distortion of the cosmopolitan structure of the metropolis as it was partitioned into ethno-religious enclaves.

As residents moved from one neighbourhood to another, they were subjected to numerous experiences in their effort at settling down in their new places of habitation. Hence, the movement exposed them to disorganisations and disruptions in regards to housing tenancy status in terms of housing occupancy status, children's school, and place of work. Relating to housing occupancy status, respondents who were house owners in the previous neighbourhood either had their houses destroyed or spared. Some of those, whose houses were spared, faced the challenge of getting buyers for the houses or putting them on rent. Moreover, some houses were sold without the owners getting prices commensurate to the value of the houses, while some house owners did not get complete payment on the sale of the houses. Consequent to the movement, many respondents were subjected to disorderliness in their efforts at enrolling children in school in the new residence because schools were in the middle of the session, in addition to lack of sufficient funds for that purpose. By the time the children resumed school, some of them could not cope academically either due to their long stay out of school or because the academic standard in the new school was relatively high for them. Concerning place of work, most of the respondents did not change their place of work. So the movement caused an irregularity in the structure of the metropolis. Necessarily, some respondents who are employed in the organised public and private sector are daily confronted by long commute to and from place of work. This is because most of the government administrative offices are located in the northern part of the metropolis, while the industries and companies are sited in the southern part.

The movement affected interpersonal relationships within the categories of family, friendship, and neighbourliness. It subjected some households to untold disorderliness as many of them could not afford to accommodate their members under one roof. This led to a split in the family set-up as some members of the affected households were sent to live in the village, while some others had to squat with family friends and relations in other parts of the metropolis. This unfortunate event deprived family members of shared life, it also affected other aspects of their lives including children's educational programme as most of them had to stop attending school. Friendship relationship was also affected by the movement. It caused interruptions and social disorderliness in the lives of some respondents as most of them lost contact with their friends which led to a break up of their friendship relationships. With reference to neighbourliness, apart from the initial disconnection that respondents experienced in their search for and subsequent integration in the host neighbourhoods, most of the respondents show preference for the present neighbourhoods. Accordingly, most respondents regard their neighbours as their kith and kin on the ground that they share common convictions particularly religious beliefs.

Furthermore, the movement affected respondents' participation in the informal sector economic activities. In this regard, the rendering of services and products by respondents in activity areas such as animal butchery, bread and tea vending, "suya" (kebab) making, patent medicine vending, roadside automobile mechanic, and tyre vulcalnising were affected. Also, some respondents who were engaged in service rendering informal activities such tailoring, carpentry, laundry, bakery, and petty trading lost their means of livelihood. Over and above, most of the respondents who attempted to relocate their economic activities to the present neighbourhoods faced challenges from practitioners of similar businesses in the host neighbourhoods. Thus, some respondents had to commute long distances to the previous neighbourhoods to access places of work

and businesses. The above stated problems constitute an identified gap in knowledge which made the study worthy of investigation through scientific inquiry.

1.3. Research Questions

The study sets out to provide answers to the following questions:

i. What are the driving forces that explain the movement from one neighbourhood to another in Kaduna metropolis?
ii. How does the movement affect housing tenancy status in the different neighbourhoods in the study location?
iii. What are the effects of the movement on residents' interpersonal relationships in the study area?
iv. How does the movement affect residents' participation in the various informal sectors' economic activities in this targeted region?
v. In what ways can multi ethno-religious neighbourhoods be encouraged among residents in Kaduna metropolis in a bid to restore its cosmopolitan structure?

1.4. Aim and Objectives of the Study

The aim of the study is to enhance people's understanding of residential segregation and its effects on the socio-economic activities on residents in Kaduna metropolis. This will be achieved by finding out how change in neigbourhoods has impacted residents' lives either positively or negatively in areas outlined in the specific objectives.

The following are the specific objectives of the study:

i. To describe the driving forces that explain the movement from one neighbourhood to another in Kaduna metropolis

ii. To find out the effect of the movement on housing tenancy status in the different neighbourhoods in the study location

iii. To investigate the effects of the movement on residents' interpersonal relationships in the study area.

iv. To examine the effects of the movement on residents' participation in the various informal sectors' economic activities in this targeted region.

v. To describe ways of encouraging multi ethno-religious neighbourhoods among residents in a bid to restore the cosmopolitan structure of Kaduna metropolis.

1.5. Significance of the Study

The study reveals that at the interpersonal levels, residents still display cordial relationships across the various neighbourhoods. They sustained the friendship relationships despite being "compelled" to move from their previous locations

The research illustrates an approximation of the theoretical framework to the study. Consequently, the aspect of the Discrete Choice Model by McFadden (1978) that stresses people's engagement in movements as an attempt to minimise utility cost is applicable to the research, where inter-neighbourhood movements were prompted by the considerations for safety of lives and properties. Moreso, the theory of Absorption of Immigrants by Eisenstadt (1954), points at the disruptions and frustrations that immigrants experience in the absorption process in the host society. The theory is apt in describing some of the encounters of the residents in their new locations in Kaduna metropolis.

The study shows that the ethno-religious clustering of residents does not culminate in their complete absorption in the different neighbourhoods. Accordingly, even though

religion binds the people together, they still have areas of interest that they guard jealously.

It is hoped that an understanding of the above stated significance will be of practical importance to policy makers, planners, and Non-Governmental Organisations who are in the business of seeking ways to strengthen peaceful co-existence and interactions, among residents in an attempt to ensure residential stability.

1.6. Scope of the Study

The study covered a time frame of fourteen (14) years that is, the period within 2000-2014 and so was limited to the respondents who engaged in inter-neigbourhood movements within Kaduna metropolis, the capital city of Kaduna State during that time. The focus of the research is on inter-neighbourhood movement and its effects on the socio-economic activities of residents in Kaduna metropolis. The study identified how the current form of segregated living partitioned the metropolis into two blocs of southern and northern parts predominated by Christians and Muslims respectively. The work also explored the challenges encountered by the respondents in the area of sale and rent of their houses, change in children's school, and the daily commute to and fro places of work. The experiences of the respondents in terms of disruptions in the family set-up, friendship, and neighbourliness were considered in the study. Furthermore, the research investigated the effects of the movements on the informal sectors' economic activities of the respondents. Finally, suggestions put forward by the respondents on strategies to be adopted by the government to restore the cosmopolitan structure of the study area were examined.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

`2.1. Introduction

This chapter focuses on the review of relevant literature on residential segregation and its effects, which is done in accordance with the study objectives. It also discusses the theories for the study in abid to throw light on how residential segregation has affected different aspects of human endeavours.

2.2. Residential Segregation: A Conceptual Review

The notion of residential segregation and its effects as a feature of group life has always been part of the realities of societal arrangement throughout human history. To this end, different scholars have given their perspectives on it. According to Aliyu, Rozilah, David, Mohammed, and Hishamuddin (2012), residential segregation could refer to a process whereby two or more distinct communities who formerly lived together separate from one another. Kuper (1968) concludes that segregation defines the boundaries between groups, locates the groups in hierarchy and regulates their interactions. He also observes that segregation primarily causes the separation of persons and avoidance of contact. Segregation delimits the boundaries amidst groups as it allows group members to uphold the group identity as members interact with one another by orchestrating an "in-group" self selection and an "out-group" avoidance tendencies that help to underscore those aspects that differentiate them from others. This behaviour brings about the "inclusive and/or exclusive" identity that sometimes leads to the avoidance of contact with the people that are regarded as non-members. However, what is largely observed about residential segregation lies in its divisive tendencies.

In the United States of America (U.S.A.) the segregation of blacks is blamed as the cause of their socio-economic deprivations. Logan and Parman (2015) attribute the significant drop in social interactions between black and white residents to the sweeping rise in urban and rural segregation across communities. They observe that in Chicago city, between 1880 and 1940, while black residents rose from 1.2 percent to 7.7 percent of the city population, the percentage of white households with a black neighbour declined to 0.4 percent. They argue that the seeming lack of social intercourse between both groups might have generated an environment of racial prejudices, resulting in racial inequalities as presently experienced. The authors report that segregated living leaves the minorities with insufficient resources which has progressively led to a "poverty trap", through a disconnection between the immigrants and the mainstream society.

In Northern Ireland, individuals and groups of people moved within the country to segregate in the different parts of the cities and towns. Hancock (2014:5) states that the division and segregation amongst the citizens of Northern Ireland has brought about disparity in all facets of their national life. He adds that "the Protestants control the government of Northern Ireland…and so they dominate the public sector area of employment, housing allocation….In each profession, Catholics tend to occupy the lower ranks". Thus, the Catholic employment opportunities have been severely affected by the segregation and imbalance of the educational system within the country.

The Lebanese war (1975-1990) brought with it fear and mistrust amongst the citizens, and this paved the way for the re-organisation and division of the Lebanese society along sectarian lines (Silva, Ahmad, Maghlouth, and Guberek 2014). They equally note that segregation seemed to direct the daily movements of residents in the different residential locations, particularly as people are "compelled" to retreat to their seclusive and exclusive enclaves. This action, according to the authors, was motivated by feelings of

discomfort to which the residents are inclined while outside their own neighbourhoods, for fears about personal safety regardless of their sect. Furthermore, the outcomes of segregation take the form of a system of sectarian-based clientelism which as disclosed by Silva *et al* (2014:20), spurs paying of homage "by public officials and civil servants to politicians rather than to the state." In essence, loyalty in this form necessitates individuals' subscription to a system of patronage founded on political connections to get public services. Clientelism as viewed by the authors has given rise to sectarian identity, rather than national identity, thereby, Lebanese are referred to as Christians, Muslims, or Shiites and this incited the introduction of the use of religious sentiments to fan uptight feelings of support for the day to day matters. The authors remark that sectarian clientelism has stirred up a social, economic, and political system that has resulted in an increase in communal tensions, hence aiding to further divide and separate people in Lebanon.

In many parts of Africa, residential segregation is held responsible for the development of squatter and informal settlements (Muhammed, Kasim, and Martin, 2015). The authors believe that the segregation of Africans from the Europeans' residences coupled with inadequate provision of houses by the government generated slums and shanty habitations in South Africa. Moreover, the British policy that prepared the way for economic separation between Kenyans and the Europeans as noted by K'Akumu and Olima (2007) produced a systematic and disparate spatial allocation of amenities. Subsequently, the areas that house the low income group are identified with poor health, low school enrolment, rented accommodation, high rates of unemployment, and other basic necessities of life.

Residential segregation in Nigeria and in particular the emergence of incessant ethno religious crisis being witnessed across the country was rooted in the trends of the

colonial period (Albert, 1996, Dung-Gwom, 2008 and Edewor, 2011). They assume that the British colonial policy to separate the indigenes from non-indigenes led to the creation of living quarters referred to as Sabon-Gari and Tudun-Wada. Consequently, this residential arrangement did not allow for healthy interactions between the migrants and their host communities. Rather, as explained by Albert (1996), the idea of segregated residences in Kano gradually gave rise to the negative stereo-types concerning the Sabon-Gari and its indwellers which degenerated to the numerous misunderstandings and disturbances evidenced in Kano and other parts of Nigeria. Also, in the view of Aliyu *et al* (2012), the ongoing crisis has caused alterations in the rental value and sales of residential properties in the affected areas which include Jos.

In relation to this study, residential segregation is defined as a situation in which people of diverse ethnic backgrounds and religious beliefs who previously co-resided peacefully are now separated in different neighbourhoods on account of differences in cultural affinity and religious affiliations. Accordingly, the various inconsistencies that arose from the different cultural and social values particularly in matters relating to sectarian orientations of residents aggravated into crisis, and in turn fuelled the present form of segregation in the metropolis. As a result, residents who no longer felt safe in the previous neighbourhoods chose to move to residences where their affiliate kins are in dominance. This tendency of sectarian segregation seems to be distorting the harmonious co-habiting that was once prevalent in the study area.

On the subject of residential segregation and neighbourhood living, India portrays a separation of residents on the basis of religious affiliation. As disclosed by Earle (2011:7), decades of communal violence has resulted in "increased social segregation and a current situation where the Muslim population is confined to a series of impoverished ghettos." He further notes that "the city of Ahmedabad had become segmented along

religious lines with Muslim communities experiencing much poorer quality of basic amenities." He further says that other cities notably Juhapura is home to poorer Muslim families who cluster together in the densely populated city. The city attracts fewer amenities from the government and other agencies. This means that service provision is not commensurate with the fast growing population. On the whole, Juhapura is classified as an "unauthorised colony", therefore, it does not qualify for infrastructural facilities. Chandhoke (2009:11) reports that "Juhapura is not entitled to health facilities, power supply, roads, drainage, and street lighting….The area is not connected to the city by public transport since it is located on the highway". Its residents therefore, have been deprived of employment, along with access to good schools and health facilities.

A preferred location tendency is prevalent among the adherents of the Catholic and Protestant faiths in Northern Ireland. Doherty and Poole (1995) posit that religion is used as an indicator of ethnicity in the country, as it helps to inform the segregation pattern. Religion is used as the basis for sorting the population into the segmented locations. This is particularly evident as individual households take up residences in places within their own ethnic community where they feel safe. Large numbers of residents domicile in locations dominated "entirely" by one denomination giving rise to polarisation and separation. Belfast therefore, experiences residential segregation along religious lines as both the Protestant and Catholic faithfuls prefer to reside in areas where they are in the majority .In so doing, they live among their kith and kin. More so, high walls referred to as "peace lines" were constructed to keep apart rival neighbourhoods in a bid to stem public clashes and disturbances. Doherty and Poole (2005) observe that:

> *The intensity and form of segregation varies from district to district within Belfast. Belfast west has a Catholic majority (74.7 percent)…Protestant proportions are…high in Belfast East and Castlereagh. The remaining subunits lie between these two extremes, with a tendency for those within the Belfast LGD to have*

> *larger Catholic minorities and for the more suburban areas to have smaller Catholic minorities (Doherty and Poole, 2005:28).*

The authors reiterate by stating that along the Shankill Road that houses the Protestant residents, is an erected barricade referred to the 'Peaceline' which helps to physically separate the Protestant area from that of the Catholic. There are mixed residential areas as well. These areas according to Byne *et al* (2006) include Ballynafeigh district of Belfast, Areema estate on the edge of Lisburn and Rathfriland in Country Down. These areas mainly house the middle class residents. Doherty and Poole (2005) however express that the mixed residential areas are coming under threat to an increasing extent. They furthered state that the city of Jerusalem played host to the struggle and competition between the national aspirations of Zionists and Palestinian Arabs during the first half of the twentieth century. The struggle ended up in the first Arab-Israeli war in 1948. On his part, Perowne (2014:4) remark that "the war left Jerusalem divided into Israeli (West Jerusalem) and Jordanian (East Jerusalem) sectors. "The division is made along the ceasefire lines of the Israeli and Jordanian forces.

At the moment, Jerusalem visibly illustrates residential segregation which UNESCO (2014:5) refers to as "religious unsuitability and division among the religions that claim peace as their bedrock". Hence, the adherents of the various religious orientations gather together in different dwelling locations. For instance, Jerusalem town has been further split into four neighbourhoods. "They are the Jewish Quarter, Muslim Quarter, Christian Quarter and the Armenian Quarter". They conclude that the very structure of the city shows a picture of religious apartheid which results in setting apart the residents who subscribe to the varied religious tenets.

In reference to cities outside Jerusalem town, Rajagopalan (2002: 36) adds that "about 90 percent of the population, both Jewish and Palestinian, live in ethnically distinct

spaces in Israel; only 10 percent live in what are known as mixed cities'. He attributes the pattern of segregation to what he refered to as the "national, social, and religious ideologies" that play the psychological role of promoting the separation of urban space in Israel. Also, Goldblatt and Omer (2014) declare that a large proportion of Jews and Arabs reside in well-defined, homogenous and separated Jewish or Arab villages, townships and cities. Only about 10 percent of Israeli Arab residents live in seven mixed cities. For Goldblatt and Omer (2014), residences in some five old towns that were founded before 1948, depict two residential patterns: *Mixed*-heterogeneous living between Jews and Arabs, and *Separated*-segmented neighbourhoods for Jews and Arabs.

Sectarian segregation in Beirut, Lebanon dates back to the 1860s, during that time as Khalaf and Skoury (1993) observe, Christians and Muslims began to segregate in contrast to what obtained prior to the mid-nineteenth century. Besides, Hanf (2015) contends that the old western districts of Beirut-Damascus highway had always been home to the Sunnis, while the Greek orthodox domiciled in some smaller neighbourhoods to the West. For Hanf (2015), the Armenians segregated in the North of Ashrafieh along Beirut River, and the Maronites clustered around the Orthodox heart of Ashrafieh. Also, (Khalaf and Skoury, 1993) note that in the 1950s, the exodus from the rural areas introduced new residential patterns in Beirut. Between 1950 and 1970, certain areas such as RasBeirut, alongside Achrafieh in the formerly Christian dominated area revealed mixed residences.

Nonetheless, the civil war in Lebanon seemed to have put an end to mixed living in Beirut because the war forced some residents who previously settled in mixed residential areas to move out. Charlesworth (2006:61) put it that "the number of Muslims in Christian East Beirut reduced from 40 percent of the 1975 population to just 5 percent of the 1989 population. On the other hand, in West Beirut, the Christian population dropped from 35 percent of the total in 1975 to 5 percent in 1989". As follows in the 1990s, the city of

Beirut was partitioned into two distinct communities, comprising of East and West Beirut. Leclair-Pacquet (2013:23) indicates that to enforce the partition, the "green line was used to demarcate the limits between Beirut's two cities. Notwithstanding, a society of upper-middle strata and intellectuals occupy mixed residential neighbourhoods in the West of the old city bordering Hamra, Kantari and Ras-Beirut". Hanf (2015) explains that the residents comprise of Christians, Muslims, Lebanese and foreigners who attend the same theaters, read and discuss the same books and their children attend the same schools, and even sometimes inter-marry.

Due to the incessant sectarian violence being experienced in the northern parts of Nigeria, a progressive segregation pattern amongst its residents on the grounds of religious, ethnic, and other factional differences has been set in motion. Purokayo and Gadbo (2013) establish a link between the causes of the aforesaid segregation type and the Maitatsine riots in Kano, Yola and Maiduguri, as well as several other ongoing ethno-religious crises in Jos, Kaduna, and other northern Nigerian cities. Purokayo and Gadbo (2013:309) therefore restate that "residential segregation induced by ethno-religious crisis is more prevalent in the northern parts of Nigeria." Giving the example of Borno state, the authors add that there has been mass movement of people from specific locations of cities in Borno state to relatively safe areas. In another instance, Purokay and Gadbo (2013) further comment that residences in Jimeta-Yola are mainly influenced by religious and ethnic considerations, while other forms of residences include those grouped on the basis of income, traditional Fulani settlements, and government reserved areas.

For Gambo and Omirin (2012), the religious fundamentalism of the 1980s has been an important element in determining settlement pattern along religious lines and ethnic formations in the northern cities of Kano, Kaduna, Jos, and Bauchi. Non-indigenes and non-Muslims residing in most of the cities in Northern Nigeria do so along religious

and/or ethnic (native) divide. Hence segregated residences in the northern towns have become the basis on which people decide where to live and where not to live. In some instances, people are obliged to swap lands and sometimes residential apartments to areas of dominant religion (Gambo and Omirin, 2012).

In Jos, the form of change in residences gravitates towards grouping residents into various neighbourhoods that accommodate people of similar cultural affinity and religious affiliation. In support of the assertion, Dung-Gwom (2008) says that safety is of uppermost importance to households when considering a change in residence. On that account, he upholds that Christian residents will only opt for an area that is inhabited by other Christians. The same applies to Muslim residents who will prefer to live in the midst of fellow Muslims. Aliyu *et al* (2011: 36) confirm that the crisis in Jos occasioned residential movements in Jos metropolis. The intra-city movement is such that "Christians living in Jos North relocated to the South of the state capital across the main road, while many Muslims who were residents in the South relocated to the North". Thus, the Jos main road acts as a demarcation between Jos North and Jos South. In their research, Aliyu *et al* (2012) discover that segregated living that anchors on religious, ethnic, and indigenous issues are considered to be conducive and appropriate by residents. This process of change in neighbourhoods among the people of different faiths in Jos metropolis is further strengthened by residents' experiences which Aliyu *et al* (2012) sum up as:

> *According to one Muslim…who narrowly escaped death due to his habitation in predominantly Christian area, the neighbourhood most considered safe for him is where his religious, ethnic…kinsmen are in the majority….Same goes to Christian respondents who disclosed that they are ready to give all their income in order to secure accommodation in Christian neighbourhoods due to their bitter experience during their stay in predominantly Muslim areas (Aliyu et al, 2012:76*)

The current ethno-religious disturbances in Kaduna metropolis engendered the on-going form of residential neighbourhoods being evidenced. In effect, the trend of the residential movement seems to generate the segregation of residents into the different dwelling locations along religious and ethnic bias. Philip (2000), and Amadasun (2004) observe that the re-occurring ethno-religious crises in the metropolis is likely to have altered the structural outlook of the living neighbourhoods from being heterogeneous to being homogenous in terms of religious beliefs and ethnic background.

Gandu (2011) notes that Kaduna metropolis split into two parts as the northern and southern axis of the State capital, with River Kaduna serving as the 'natural boundary'. Gandu (2011: 83) concludes that "the Muslim northern portion of the metropolis is tagged *Mecca* or *Medina*". The northern part comprises areas like Tudun wada, Kawo, Unguwan Dosa, Unguwan Sarki, Rigasa and Unguwan Muazu". These are the Muslim dominated neighbourhoods from where the Christian residents are moving to other locations particularly the southern section of the Kaduna metropolis they consider safe. Consequently, "The Christian southern half is tagged *Jerusalem* or *Tel Aviv*. It houses suburbs like Sabon Tasha, Unguwan Television, Nasarawa, Gonin-Gora, Narayi High Cost, Unguwan-Romi, and parts of Kakuri - Makera". These are places the Muslim residents are moving from to locations where they are in the majority in a bid to safeguard life and property.

In relation to this study, segregation and neighbourhood living in Kaduna metropolis support the aforementioned examples in the reviewed literature. It is a situation in which people group themselves into various neighbourhoods that accommodate similar cultural affinity and religious affiliation. The neighbourhoods comprise the southern and northern parts of the metropolis using River Kaduna as the "Great Divide". Also, neighbourhoods into which residents moved mostly constituted the outskirts of Kaduna

metropolis prior to the crisis and so were relatively less developed. Such neighbourhoods soon attracted government's attention in the effort to provide them with the necessary amenities, resulting in the provision of motorable roads, schools, health centres, trade and skill acquisition centres, water supply and other facilities.

2.3. Empirical Review: The Driving Forces that Explain the Movement from one Neighbourhood to another.

For the purpose of this research, the driving forces that explain the change in neighbourhoods refer to the various reasons responsible for the movement in residences by respondents. It also includes the way in which residences are influenced or arranged within Kaduna metropolis. All through human history, several factors accounted for residential segregation which include economic, political, race, religion, among others that are used to define people's identity in their exclusive "enclaves". Essentially, such factors could be set in motion by compulsion; they could be voluntary or accidental. Nonetheless, the different reasons responsible for segregation differ from one society to another. According to Mayhew (1992), members of a group may cluster together so as to preserve their group identity or lifestyle as well as to give the social group a cohesive political voice. Berry and Harton (1970) and Bunyi (2010) also note that certain segregations may be informed by economic reasons. However, Schelling (1969) in another dimension enumerates reasons for segregation to include segregation by income, age, language, sex, religion, and the accidents of historical locations, among others. He states that in some instances, segregation is not enforced, but results from the interplay of individual choices that discriminate.

As regards residential segregation identified by occupational or economic status, Bischoff and Reardon (2013) explain that the choice of neighbourhood is usually determined by the resident's ability to afford housing in the particular neighbourhood.

Consequently, high-income households tend to reside in certain residential locations, while the low-income families concentrate in other neighbouhoods. The authors further assert that other factors that facilitate this type of segregation include the desire for nearness to cultural, institutional, and environmental amenities.

Based on the reviewed literature, residence by occupational or economic status helps in explaining the type of residential arrangement that existed in most parts of Kaduna metropolis before the advent of ethno-religious and other factional crisis in 1987. The aforementioned form of residences in the metropolis has a fliud border line for social mobility for progress, while the type of segregation influenced by ethno-religious divide is exclusive with little or no room for progression and so it closes the avenue for integration across religious divide.

With reference to residential segregation by race or ethnic origin, racial or ethnic isolation may be defined as the division of racial groups in urban space. Bouston (2011) and Newman (2013) explain that this type of segregation may be self-chosen by ethnic minorities who prefer to gather together to avoid discrimination from the indigenes as well as take advantage of the social network among their members. Racial residential segregation according to the authors may also be involuntary as minority groups are compelled to reside in particular locations. In addition, Bouston (2011:318) states that in the United States of America, there "appears to be individual decisions of white households choosing to leave racially mixed neighbourhoods….They also avoid racially mixed school districts or municipalities". In South Africa and the United States of America, interracial relationship was restricted, particularly, between the blacks and the whites. As reported by Williams and Collins (2001) and McClinton and Zuberi (2006), the physical separation of the races by the enforced residence in certain areas was intended to keep the whites from social intercourse with the blacks.

Furthermore, the Jewish people as expressed by Beauchamp (2015) were separated to racial discrimination in Europe and other parts of the globe. They were mandated to live in designated areas and were denied mixing with other people. On the whole, the discouragements of interracial relationships in those countries culminated in the confinement of the persons being discriminated against into separate residential areas, schools, or other public places.

By the 19th century, there were further manifestations of the aftermath of the segregation of the Jewish people. Beauchamp (2015) and Kamp (2015) report that the yearning to escape persecution and other inhuman treatment led to the formation of the Zionist Movement by the Jews. The movement as stated by the authors was a call for the establishment of a Jewish state, which later culminated in mass Jewish emigration from Europe and other places to what is now Israel/Palestine. The formation of a Jewish state aided to set in motion the Israeli-Palestinian conflict over who gets what land and how it should be controlled, resulting in several wars being fought over the territory (Beauchamp, 2015). However, the Israeli-Palestinian crisis has far reaching historical effects that do not seem to have an end in view.

In the United States of America, the earliest forms of segregation according to McClinton and Zuberi (2006:4) "began with the enslavement of Africans…in 1502....Although slavery ended in 1865, blacks still remained second-class citizens beyond that era". Massey and Denton (1993) and Meyer (2000) state that the emergence of racially segregated neigbourhoods by the end of the nineteenth century is the outcome of the "forced" movement of African-Americans to the cities from the rural areas where they had earlier co-resided with white Americans.

In Africa, there are also incidences of residential segregation and its effects. For example in South Africa, Smith (n.d.) observes that the arrival of slaves in the seventeenth century gradually translated into the separate and unequal treatment of whites and blacks. For McClinton and Zuberi (2006:4), modern segregation in South Africa was a consequence of the exploitation of gold and diamonds during the nineteenth century. They reported that, "segregation transformed into apartheid in 1948…when laws were passed…which forbade interracial relationship….Africans were forced to live far from the centre of the city and migrated into the city for work only".

According to Seekings (2010), residential segregation was strictly adhered to, as towns were classified white, African, and coloured with the forceful removal of hundreds of thousands of people into racially designated "group areas". So, Africans were confined to particular locations where they could live and work, thereby limiting the movement of blacks to the rural areas and they could only visit the urban areas when permitted. Residential segregation in South Africa as discussed above is said to be responsible for the development of the shanty and informal settlements by black South Africans (Muhammad *et al*, 2015). The authors explain that racial segregation helped in exposing the Africans to criminal tendencies, while depriving them of employment opportunities and economic empowerment among other things.

The reviewed literature on segregation by race or ethnic origin depicts a situation in which residents were compelled to live in certain locations in a bid to avoid discrimination from indigenes. This form of segregation is not comparable to this study. Initially, residential distribution in Kaduna metropolis was mixed on the basis of race, ethnic origin, and religious beliefs. However, the sectarian segregation of neighbourhoods being experienced presently, evolved under a different circumstance from the situation under which the colonial administrators segregated some towns on ethno-religious divide.

Residential segregation informed by religious orientation refers to the sorting of people in the various locations of a town or city based on their religious beliefs and feelings. This form of religious-based split of residents may arise from a social happening or as a result of laws and regulations. To that end, Tump (2008) and Elango (2014) disclose the key role played by the Hindu caste system in regulating patterns of residential segregation in India. They add that caste enclaves were created for the purpose of maintaining common practices in regard to ritual purity. Likewise, instances of this form of residential categorisation abound in many places, which include Northern Ireland, Lebanon, and Jerusalem. As earlier stated, residences in these places gave rise to polarisation and segregation on the basis of religion; residents prefer to live in locations where they are in the majority, in the midst of their kith and kin with little or no social bond between the different groups within the population. Consequently, Cohen (2001) reported that high walls were constructed to keep apart rival neighbours in a bid to stem inter-communal disturbances.

In Northern Ireland centuries of historical situations brought about by religious differences appear to have induced segregated residences along religious lines. The country has English and Scottish settlers who are of the Protestant faith, while the indigenous Irish are of the Roman Catholic faith. In a bid to stem the public violence and disturbances, high walls referred to as “peace lines” were constructed to keep apart the rival neigbourhoods (Cohen, 2001). However, some of the effects of segregated living are viewed through their largely separated life worlds, which include segregated housing, segregated schooling, different rituals and commemorations, such as parades, festivals and celebrations (Schubotz and Devine, 2010). Residential segregation is sustained through a process of “inter-generational transmission” to the extent that by the age of three years, children start to imbibe some of the vital cultural symbols and cues for differentiating

Catholics and Protestants. This is especially so as families, peer groups, and schools help to socialise members from young age into segregated lives. Thus, these social institutions become significant agents for influencing young peoples' views on the wider communal identities (Hamilton, Hasson, Bell, and Toucas, 2008).

In Lebanon, the civil war between Muslim and Christian inhabitants (1975-1990) completely divided Beirut the capital city. This division was tremendously orchestrated by religious practice as one religion strongly claims superiority over the other. Precisely, from the 1970s, the divisions within war-torn Beirut were defined by the "Green line" (Cohen, 2001). This line was so named because it was depicted on maps in green as the unofficial boundary dividing Beirut into Muslim and Christian areas during the war. The outcomes of the occurrences are evident in ways at which the different groups within the population are at variance and their residences are largely informed by religious and extremist pecularities (Cohen, 2001:25). Moreover, signs of visible and tangible divisions and mutual distrust among the residents are illustrated by the degree of segregation typified by the residential distribution of Beirut's population.

From the reviewed literature, residential segregation on the basis of religious orientation dictated by laws and regulations as presented is not comparative to this study. Nonetheless, segregation resulting from religious differences as manifested in Northern Ireland, Lebanon, and Jerusalem is similar to this work. It was the ethno-religious and other sectarian differences that brought about residential segregation along religious divide in the study area. The case of sectarian separation in Kaduna is still in its mediating stage. Hence, it must not be left unchecked to avoid situations that obtain in Northern Ireland, Lebanon, and similar places from surfacing in Kaduna metropolis.

In line with the earlier discussion, Kaduna metropolis according to Bello and Oyedele (1987) was established to serve the needs of colonialism. The authors restate that Kaduna was the base of the West African Frontier Force (WAFF), the capital of the colonial administration and also, a rail and road junction. These factors prompted the migration of people from various cultural and religious backgrounds to the city. Among the initial migrants were officials and staff of the WAFF, individual migrants who came to provide the essential services of trade and supply of food items for the wage-earning migrants. In addition, there were other categories of workers such as railway workers, clerks and administrators as well as unemployed persons who came in search of work and other engagements (Bello and Oyedele, 1987).

At that time, residences were heterogeneous as the different people who migrated to the new seat of colonial government co-resided harmoniously. It illustrated a residential arrangement along socio-economic and/or occupational status. As noted by Oyedele (1987), the Europeans were located in the most prosperous parts of the metropolis with adequate amenities. The clerk's residence was relatively good, while the living areas of the lower class Nigerians were the run down sections of the metropolis that had scanty or no infrastructure in them. However, Gandu (2011:82) opines that "the metropolis from 1987 began the journey of the on-going ethno-religious and other forms of sectarian contestations". As a result, people began and still continue to change their neighbourhoods to places where their religious group is in dominance. To this assertion, it is confirmed that a good number of living locations in Kaduna metropolis have either become homogeneously Muslims or Christians.

Residences are still mixed in some areas, particularly, the Government Reservation Areas (GRAs), which are the low density areas containing the high income housings in Kaduna metropolis. These areas are usually insulated from the numerous ethno-religious

crisis experienced in the metropolis probably because houses in the GRAs have the advantage of being enclosed by walls that play the role of providing safety againt attacks. Also as pointed out by by Purokayo and Gabdo (2013), it is residents in urban ghettos that are vulnerable to crisis, even though they are seldom the springboard for igniting such crises. The authors conclude that religious crisis often start from the ghettos and not from the high income housing locations.

2.4. Effects of Movement on Housing Tenancy Status

For the purpose of this research, housing tenancy status includes variables such as housing occupancy which may be as owner-occupiers or tenants, place of work, children's school and shopping. Housing tenancy status may be defined as the propriety accorded an individual or a household to live in a house or make use of a piece of land or both. Apipia (2015) considers housing tenancy status as the financial arrangements that bestow on a person the right to live in a house or apartment. He mentions that *tenancy* which demands rent payment to a landlord and *owner-occupancy* are the most frequent forms of housing tenure. He further explains housing tenancy status as: Owner-occupancy; the person or group that occupies a house and owns the building (usually the land on which it sits).Tenancy; a landlord who owns an apartment or building rents the right to occupy the unit to a tenant. Cooperative; Ownership of the entire building or complex is held in common by a home owner's association. Individuals have the right to occupy a particular apartment by mutual agreement but do not hold exclusive ownership of it.Condominium (i.e common hold and strata title); ownership of an apartment or house is assigned to an individual, but common areas (e.g. hallways, heating system, elevators, and exterior areas) are controlled by the home association. Fees are charged to the condo owners for maintenance of the common areas. These are referred to as "condo fees", Public housing; Government-owned housing, whether provided for free or leased at a subsidised rate.

Squatting- defines house occupation by non-owner without paying rent to the owner, if any. Land trust is often used as an alternative to ownership for privacy and legal reasons.

Housing tenancy status in Northern Ireland portrays a disparity between the Protestants and Catholic residents. In their study, Smith and Chambers (1989) find that 43 percent of Catholics and 33 percent of Protestants are in rented accommodation. They add that 58 percent of Protestants residents and 51 percent of Catholics are owner-occupiers, while there is a tendency for Catholics to pay higher rents than Protestants in the privately rented houses.

According to Gandi, Tandel, Patel, Agarwal and Libeiro (2014), housing tenancy status in India based on 2011 census results shows that share of rental housing in total housing for urban India has dropped from 54 percent in 1961 to 31 percent in 2011, even though the southern parts appear to have higher rental housing than in the northern parts. In Gandi *et al's* (2014:8-13) words, "formal rental housing has virtually come to a standstill and residential construction is almost entirely for ownership….Many households who could have been housed in affordable rental units are now living in slum settlements".

In Israel, housing tenancy status depicts a higher percentage of owner-occupancy over tenancy as viewed by Carmon (2002:8), "the government…has always encouraged its citizens…to purchase the housing units they occupy". As such, "the rate of house ownership gradually increased from 50 percent in the 1950s to 73 percent in the early 1990s". The author add that at that time, the residents who lived in public rented apartments were 12 percent and had the option to remain unless they wish to move, while 33 percent of the residents were renting on the free market. In another instance, he states that the specially adapted housing for the elderly residents who in 1995 represented 9 percent of the entire population seems to be in short supply. He concludes that the Ultra-

Orthodox Jewish community which makes up 8 percent of the Jews in Israel is believed to have poorer housing conditions.

Ogunleye (2013:232) reveals that a large number of people in the developing countries dwell in rental housing, a situation which proves to be true in some parts of Nigeria. His study reports that "tenancy structure in the core area…shows the predominance of rental housing as 68 percent of the respondents live in rented housing units, while 32 percent are owner-occupier". Available statistics, as documented in the National Housing Policy (1991) indicates that the most predominant form of tenure in many of the Nigerian cities is rental accommodation providing over ninety percent of the housing sector in the country (Ogunleye, 2013). In respect of the forms of housing tenure, Hofinent (2015) draws attention to the differences between them by stating that owner-occupiers have the right of disposal unlike tenants. Pointing at additional privileges of owner-occupiers, he states that they have such as more security of tenure, control over the use of the dwelling, and more freedom to alter their dwelling than tenants do.

Closely related to the issue of housing tenancy status are the concepts of housing and neighbourhoods. Housing connotes the physical structure or place that serves as dwelling for humans. Housing is therefore generally agreed to be a significant necessity that makes human life valuable since it is termed a major economic asset in every nation (Amao and Ilesanmi, 2013). Ogunleye (2013:230) thus reports that "housing as a unit of the environment has profound influence on the…social behaviour…and general welfare of the community. It reflects the cultural, social, and economic values of a society". He points out the need for adequate provision of housing to ensure a better quality of life in addition to maintaining stable urban communities. On that account, Amao and Ilesanmi (2013) explained why people need a place to live. They considered having a safe and descent place to live in as the basic element of human dignity, because it reinforces human

development. Consequently, it is the people's "right" and so, it ought to be provided and safeguarded by every civilised society. The authors further note that the qualitative importance of housing includes variables such as price, tenure, environmental impacts and the like. In support of that view, Ogunleye (2013) emphasise the importance of housing. He posits that suitable shelter which has always been one of the very essential human needs is provided for in form of residences which may be on temporary or permanent basis, natural or adapted. Hence, Ogunleye (2013) rates housing to be more than a shelter; he states that it should be regarded as a permanent construction fit for human dwelling.

A neighbourhood may be referred to as a geographically confined locality situated within a larger town, city, suburban or rural area. For Thomlinson (1969: 16-17), three components govern the definitions of neighbourhoods. The first component denotes an aggregate of people having enough in common to be called a group, although size and cohesiveness vary. The second component denotes a small area as necessity because without a territory, there would be no neighbourhood. And thirdly, the social relationships are personal rather than impersonal, friendly rather than distant.

Thomlinson (1969) argues that in view of the three components mentioned above, neighbourhoods are regarded as the persistent forces that influence the behaviours of residents. He reiterates that a neighbourhood often performs the important role of socialising its members in accordance with the accepted norms. In like manner, Keller (1968); Abu-Lughod (1987), Schuck and Rosenbaum (2006), report that neighbourhoods are spatial units whose members are bound together in a face-to-face social interactions. The spatial units can be apparent by features which include definite boundaries, ethnic or cultural characteristics, and psychological unit (Keller, 1968).

It is generally agreed in the field of urban studies that segregation leads to the concentration of people of similar inclination in different neighbourhoods. In line with this claim, Hedman and van-Ham (2011:80) declare that "the sorting of people with different characteristics into and out of different types of neighbourhoods is one of the main causes of residential segregation". Thus, as particular households who have certain attitudes move into, out of, or remain in certain neighbourhoods rather than others, these areas begin to wear different looks. So, with the passage of time, the various neighbourhoods start to exhibit peculiar features that give them distinctive attributes. This as noted by Doff (2010:3), "neighborhoods differ in their physical representation, their amenities, service-level and population composition….As a result, neighbourhoods manifest individual differences in economic, cultural, and social capital….Also in their intervening with structural forces such as housing market and related institutional practices". The identifying marks exert positive or negative results on the different segregated locations, making them attractive or otherwise to residents. Hence, the influence of residential mobility in the context of community changes initiatives is imperative as it is both positive and negative.

Devine *et al* (2003) in their study, show that change in neighbourhoods has effects on the families who move, as well as on the places they choose to relocate to. The authors view the intra-city movement as the fundamental process that aids households in upgrading the condition of their dwelling units they reside in. To support this declaration, Coulton *et al* (2012:57) purport that "residential mobility can indicate progress in a family's situation such that the family may be buying a home for the first time, moving to be close to a new job, or trading up better quality housing unit or neighbourhood. It can also be a symptom of instability and insecurity, with many low-income households making short-distance moves because of problems with landlords, creditors, or housing

conditions". Even though the intra-city mobility may seem to be an avenue to get hold of new openings and contentment, it may also prove to be disadvantageous. This is in line with Coulton *et al* (2012) who hold that movement by many low-income families do not aim to better their circumstances but due to unstable housing arrangements, and that such movements may have negative consequences as relocating may disrupt social ties and undermine a family's social capital, and it has a particular disruptive effect on children when parents provide only modest emotional support and involvement.

The foregoing debate emphasises that just as change in residences has the tendency of changing individual households; it is likely to as well cause changes in neighbourhoods too. Coalton *et al* (2012) observe that household's movements can alter the demographic and socio-economic trait. If for instance, a considerable number of prosperous residents move out of a distressed neighbourhood, and other households who are less wealthy move into the location, it will remain distressed. Consequently, the prevailing conditions in neighbourhoods often times reflect the kind of residents that live in them. This suggests that neighbourhoods may have a high percentage of homeowners, a large number of young families who are tenants, and residents who are immigrants among the others. It is thus important to note that irrespective of the neighbourhood residents choose to move into, satisfactory housing conditions ought to be one of the most salient aspects of people's lives. Agide and Kareem (2010: 520) indicate that "housing includes the layout and equipment of the neighbourhood such as the open space, streets, walks, utilities, nursery and elementary schools, shops, health centres, and other neighbourhood facilities". They add that housing encompasses the immediate environment, sanitation, recreational facilities and all other economic and social activities that make life worthwhile.

The factors enumerated above stress the indispensability of adequate housing as housing tends to satisfy vital human needs such as shelter, privacy, a place to raise a

family, and other related essentials. In this regard as earlier said, Ogunleye (2013: 230) states that housing has "profound influence on…social behaviour…and the general welfare of the community. It reflects the cultural, social and economic values of a society." Thus, housing as viewed by Aliyu *et al* (2011: 45), implies that in the absence of violence, the main determinants of housing value are "acceptability, neighbourhood amenities, elements of components of the building, closeness to central business districts, transportation, demand and supply, household location, and the rest." Likewise, Agide and Kareem (2010: 520-521) opine that the value of a dwelling unit is guided by "rules" which are: "Structural factors (e.g. plot size, average room size, number of bedrooms, ground floor space); Neighbourhood factors (i.e. pollution, school quality, recreational facilities and security) and locational attributes (for instance, average distance to Central Business Districts (CBDs), average distance to hospitals, shopping areas and airports)".

The selected areas of focus for this study include (i) Housing tenancy status. This refers to the legally backed permission a person has to either reside in a house, use a piece of land or both. The two main forms of housing tenancy status are owner-occupancy and tenancy. (ii) Commuting- It entails the movement of people or items from place of residence to work or other places of daily engagements and coming back. Strutzer and Bruno (2004:4) state that commuting "involves much more than just covering the distance between home and work….It not only takes time, but also generates out of pocket costs, causes stress and intervenes in the relationship between work and family". Consequently, they posit that people who partake in long distance travelling to and from work are likely to do so if their jobs are financially rewarding, or if they are compensated with a pleasant living environment. (iii) School- The importance of education in chanelling social mobility cannot be underscored. It offers skills to help prepare people to take up better jobs which invariably improve their socio-economic status. Williams and Collins (2001)

declare that segregated housing patterns help to create segregated schools. It therefore means that some schools may be more equipped in terms of having more qualified teachers, higher average test scores and other essential educational tools depending on the location of the schools. (iv) Market (shopping) - Akrani (2010) defines market as a place where people meet to take part in the exchange of ideas, information, goods and services. He states that a physical market is the place where buyers and sellers have a face to face interaction as they trade goods for money, and/or for other items. He further says that the designated places for such interchange include open markets, department stores, hyper markets, retail stores, and shopping malls. For Ogungbemi (2011), markets are not only important as centres for the exchange of goods, ideas and fashion, but also perform significant social and political functions in the community.

On the issue of housing tenancy status, the reviewed literature is not comparative with this study. This is because unlike in Northern Ireland where more Catholics live in rented houses in relation to the Protestants, housing tenancy status is not determined by religious affiliation in the study area. Rather, it is influenced by residents' socio-economic status. Furthermore, the reviewed literature stated a higher percentage of owner-occupancy over tenancy in India which seems to be comparative with this study. Notwithstanding, the reviewed literature that showed that a large number of people in the developing countries dwell in rental housing is quite different from what obtained in the sampled neighbourhoods before the change in residences by respondents. As such, before the crisis, a larger percentage of the respondents were owner-occupiers.

2.5. Effects of Movement on Residents' Interpersonal Relationships

For the purpose of this study, interpersonal relationships include variables such as family, friendship, and neighbourliness. Relationship refers to social interactions that take

place between two or more people either on group or individual basis. The Merriam-Webster Dictionary defines 'relationship' as the way in which two people, groups or countries behave towards each other or deal with each other. Relationship may therefore be said to mean the state of affairs existing between those who are engaged in such relationships. Interpersonal relationships may be described as intimacy that binds those involved in it together. Thus, the depth of closeness experienced in the fellowship may vary in continuance from brief to enduring, seeing that the association may be hinged on inference, love, solidarity, regular business interactions or some other type of social commitment (Bot, 2015). Similarly, Nictera (1995:1) asserts that "interpersonal relationships are a driving force in our lives". As such, individuals with good relationships live longer and report less physical and psychological illness because they tend to exhibit greater contentment with life (Duck, 1981).

Worthy of note in this context are Pearson's (2013) views on interpersonal communication which he presents as the prerequisite for developing interpersonal relationships. He opines that like breathing, interpersonal communication is at the centre of human existence, thus it cannot be avoided in any normal situation. He argues that for those reasons, even people held in solitary confinement and recluses hermits do imagine and dream about talking with people. Pearson (2013:2) concludes by saying that "most people spend 80 and 90 percent of their waking hours communicating with others", which is done via activities like eating, studying, shopping and other forms of interaction. Bot (2015:1) in his reference to interpersonal relationships avers that they are forged within the framework of social, cultural and other connections. Though according to him, "the context may vary from family or kinship relations, friendship, and marriage, relations with associates, work, clubs, neighbourhoods and places of worship". He adds that most importantly, these relationships help to establish the foundation of social groups and the

entire society; as they are often guided by law, custom or mutual agreement. The various types of interpersonal relationships according to Forest (2015) include friendship, family, romantic, professional, recreational and neighbourliness.

Drawing attention to the central role that relationship building plays in human survival, Levinger (1983: 315-359) likens it to living organisms by stating that relationships "have a beginning, a life span, and an end. They tend to grow and improve gradually, as people get to know each other and become closer emotionally, or they gradually deteriorate as people drift apart…and form new relationships with others". For that reason, if individuals or groups of people maintain a cordial relationship, the likelihood for them to stay together and influence one another for good is higher. Similarly, Nictera (1995) warns by saying that as indispensable as communication is to developing and maintaining interpersonal relationships, ineffective communication is often accompanied by negative consequences. Ineffective communication is therefore considered the cause of every social problem. As noted by Cushman and Cahn (1985:5), who add that "if you want to find a mate, save a marriage, get a job, sell a used car, educate the public, and prevent a war…then communicate". In this regard therefore, sufficient communication is tagged the primary remedy for developing and maintaining interpersonal relationships.

The near absence of warm relationships between the Catholic and Protestant communities in Northern Ireland motivated by the "Troubles" is an indication of the events of many years of increasing incidents between them. Hancock (2014:1-3) contends that "the historical enmity between the Catholics and Protestants in Northern Ireland has its roots in the events from the twelfth century to 1920". During that time, the present day Republic of Ireland (mainly Catholics) as a colony of Great Britain (mainly Protestants) was noted for the several uprisings against the Protestant colonial administrators. Hancock

(2014:1-3) further mentions that, "each community continues to be defined by its religious affiliation…with little mixing, making aspects of education, neighbourhoods, workplaces, entertainment, and numerous other social activities to remain segregated." He emphasises that the partitioning of Ireland into the Republic of Ireland and Northern Ireland did not help much in calming the factional mistrust and segregation between Catholics and Protestants.

The civil unrests were to a large extent engineered by the religious and other differences that set the groups apart. These variations degenerated to what Darby (1976) considers as mistrust and bad feelings giving rise to the separation of Catholics and Protestants in Ireland on the political and social divide. To that end, laws were enacted by the all-Protestant parliament of Ireland baring Catholics from landownership, schooling, and other avenues leading toward wealth and education. These laws helped to institutionalise the ill will that exists between both communities in addition to justifying the bloody clashes by one segment as a means to 'defend' itself from the other. The attitude of separateness of residents also reflects in the intermarital relationship among the distinct populations which is reported as rare by Ennis (1994) and Darby (1976). They claim that the level of intermarriage is very low, considering that marriages are often contracted among people from the same local area. This arrangement seems to have introduced the creation of an elaborate family-based structure that tends to be exclusionary and segregated.

In reference to the preceding argument therefore, Hancock (2014:3) affirms that "like in most cultural differences", fresh disturbances in Northern Ireland served to re-open the age long enmity between the two groups. This according to him has further widened contact gap, and deepened feelings of distrust between the Catholics and the Protestants. For Ennis (1994:9), the deficient interaction culminated in the "lack of

understanding, trust, and common feeling between the two groups, often leading to hostility". This is largely in consequence to the non existence of a network of social bonds with different groups of overlapping membership which the author considers responsible for encouraging factional loyalties at the expense of internal cohesiveness. Thus, the struggle for power and prominence between the Protestants and Catholics degenerates into a situation that hinders members of both groups from treating one another as individuals. Instead, they regard the people on the other side of the "divide" as representatives of communities on the basis of the names they bear, their location of residence, alongside other tangible attributes. Hence, Doherty and Poole (1995:6) report that "the long-term task of attempting to achieve social integration between the two religious groups is clearly rendered extremely difficult by the lack of residential mixing which would provide… opportunity for them…to meet and interact in a non-violent way". They observe that unless the segmented groups come in contact through de-segregated living and other platforms of social mixing, they will continue to pay allegiance to their differences.

Lebanon presents a people who share ethnic similarities but are diverse because they subscribe to different religious beliefs. Arwich (2015) reveals that the various communities in Lebanon share a similar ethnic background, however, differences in their religions, cultures, and often geographical boundaries through religious affiliation, have always been a source of discord. He states that several times, religious distinctiveness among the people often cast a shadow over their sense of belonging to a common state. This form of relationship is traceable to the activities that followed the World War II. At that time, as Aragon (2015) observes, Lebanon came under French mandate, and in 1926 a constitution was drawn up defining a share of power between the religious groups (Maronite Christians, Sunni and Shiite Muslims). Subsequently, the 1932 census results show that Christians were in the majority and so helped to inform the allocation of

parliamentary seats. Thus, it was required that the President should be Christian, the Prime Minister a Sunni Muslim, while the parliamentary seats were shared in accordance to six-to-five Christian/Muslim ratio.

Bard (2008) notes that by 1958, the happenings in the country resulted in an intense political rivalry between the Muslims and Christians populations over the sharing of political power. The rancour brought about the Lebanese civil war, which in turn, further aggravated the fragile relationship between the various groups in the country as indicated by Alaily-Mattar (2010:5). He reveals that the war disorganised the social structure of Lebanon, and "pitched the Christian community against the Muslim ones, the post-Hasiri constellation mobilised the Sunni and Shiite Muslim communities against each other, with Christians divided between the two camps". On the whole, it is important to observe that the civil war of 1975-1990 in Lebanon betrayed the bottled-up anger, frustration and differences that marked the relationships between the various groups (Arwich, 2015).

Coming back to Nigeria, the lack of cordial relationship that seems to characterise interactions among the various ethnic and religious groups that constitute Jos metropolis has its origin in the colonial era. Jos is said to be a home to various ethnic groups. Dominant among the ethnic groups are the Berom, Anaguta, and Afizere who according to Iwuchukwu (2013:102) lay claim to Jos as their ancestral home considering that they had migrated to "the hills of the Plateau some centuries ago…to take refuge from the attacks of…kingdoms such as Jukun, Borno…Bauchi, Jema'a, Ningi, and Zaria". He maintains that from the 18th to the 19th centuries, the Berom people in particular remained undefeatable as "the Plateau country with its hills and steep holes presented difficulties to the Fulani horsemen by saving the Berom from Fulani domination". He further declares that even though the different parts of the Plateau area portrayed pockets of Hausa and

Fulani people before the Dan Fodio jihad, "the more factually evident narrative suggests that it was the British pacification policy on the Plateau…that made their influx into the area easier". He adds that the Fulani pastoralists were endeared by the pasture of the Plateau and the opportunity to sell dairy products to the mining camps.

In the same vein, Gonyok (1987:84) corroborated the above assertion, linking it to one of Colonel Law's narratives concerning Jos. The narrative maintains that: By the year 1904, the present day city of Jos was a small Afisare Jarawa settlement or village. The village was located on or at the foot of the Jos Museum hill which lies behind the Central Bank and the Workshop of the Ministry of Works. The village was called Gwosh. The Hausa traders who…came…along with the first European miners in the vicinity supposedly mispronounced Gwosh for Jos and the name stuck to this day.

When the tin mining industry began on the Jos Plateau, the indigenes were totally out of the picture of the commercial enterprise. This was because at the time, as Bukar (2011) and Bingel (2007) observe, it was at the period that the aborigines of the area were fighting resistance wars to expel the Europeans who attempted to climb the plateau around 1902 that the tin mining activities first started without the full involvement of the indigenes. Furthermore, they state that the British governance in Jos Plateau was carried out at two levels, with one of the levels being the Bukuru district, which was overseen by the various village heads. As noted by the authors, the British did not involve the indigenes in the control of the mining camps at the Bukuru district but placed them under the Hausa supervision whose recruitment was done in Bauchi. Thus, the failure to commit the mining camps to the control of the village heads because the British were of the opinion that the village heads were at the time not competent, helped to complicate issues. The supervisory role played by the Hausa in the mining camps set the stage for Jos crisis according to Bingel (2007), who commented that the appointment of the headman who

was meant initially to speed the management of mine workers soon transformed into "Sarkin Hausawa" of Jos- the ruler of Hausa of Jos. By the time the office of the Hausa headman was stopped in 1947, and was given to the indigenes, the author argued that the Hausa considered the move as a scheme to deprive them of their right to rule in Jos. He adds that these events aided in presetting a platform for the historical and administrative "divorce" that gave rise to the inconsistencies that have clouded and bedeviled peace in Jos.

Another occurence that negatively affects relationships among the segmented groups in Jos metropolis is the issue of the creation of Jos North Local Government (LGA) in 1991 which is seen by Ostein (2010) as having altered the local equation in the affairs of the LGA. This development as viewed by the author has aggravated the conflict situation in Jos particularly as the Hausa speaking people are demanding to be treated as indigenes, in addition to requesting for an Emir of Jos. Subsequently, this disagreement on who is or who is not an indigene and who is or who is not a settler snowballed into major political fallouts, primarily between the Hausa-Fulani and the indigenes (Iwuchukwu, 2013). The ongoing civil disturbances in Jos have political undertones but often appear to be religious (Babrick, 2005). Iwuchukwu (2013) states that this is because the contestants comprise the indigenes who largely adhere to the Christian faith and the Hausa-Fulanis who are predominantly Muslim.

The relative absence of heart-felt interpersonal relationships among some of the inhabitants of Kaduna State can be traced to the agitation that culminated into ethno-religious disturbances around 1987 as having its origin during the colonial epoch. This was partly as a result of of the manner in which the British colonial administrators conducted the affairs of the segmented groups that populated the locality as noted by Smith (1960). The Hausa speaking people according to this author was one of the cultural

groups that occupied the northern part, who though were in the minority, seemed to be have been more empowered economically. The second group dwelt in the southern and western parts of the area. They were comparatively economically disadvantaged even though they were in the majority. Consequently, the disparity in the socio-economic opportunities between both cultural groups prompted the confrontations by one group against the other right from the colonial period. Furthermore,Whitaker (1970) reports that at different times during the 1946-1966 periods, riots were staged by the Kataf and other related peoples in Southern Zaria province over certain issues which included the headship of Fulani ruling families over predominantly non-Fulani districts.

The frequent clashes of interest being experienced in Kaduna metropolis can then be viewed to be between the people of the northern part of Kaduna and the southern part. They constitute the two groups who appeared to have lived geographically closely together, but have not really interacted with one another because of mistrust, lack of tolerance, among others, which sowed seed of discord amongst them. This is particularly evident in their religious differences as explained by Suberu (1996).

> *This unequal historical political relationship between the Hausa-Fulani group and the non-Muslim community has been compounded by religious differences. Islam is the religion…of the Hausa-Fulani…which provides the doctrinal or ideological foundation for the emirate system. On the other hand different forms of animistic worship have traditionally predominated amongst the South Kaduna population. Moreover they were looked down on as unbelievers; by the emirate population, and often arbitrarily and oppressively subjected to the Muslim Judicial and legal system." This unhealthy relationship can be said to be responsible for the various ethno religious crises and their attendant consequences being experienced in the Kaduna metropolis and other parts of the State (Suberu, 1996:49-50).*

Another instance of repeated differences of interests being experienced in Kaduna metropolis can be viewed to be between the people of the northern Kaduna and the southern parts including the indigenous Gbagyi community (Gandu, 2011). For this

reason, the argument of who the original occupants of Kaduna are has been a controversy between the Gbagyi and the Hausa for several years. In their work, Galadima and Aboki (2014:26) testify that people of different ethnic groups such as the Yoruba, Nupe, Kanuri, and Hausa had been attracted to the Gbagyi land "Kaduna" long before Kaduna became the colonial capital. The authors proclaim that the inflow of the people was ascribable to the construction of the railway in the Gbagyi land at that time. They attest that "the Gbagyi settlements in northern Kaduna can still be traced to areas such as Kabala Costain, Kurmin, Old Airport, Kawo, Unguwan Rimi, Malali and others". They conclude that Kaduna was initially peopled by the Gbagyi who dwelt in secluded locations from other settlements and tribes. A related case in point affirming the Gbagyi ownership of Kaduna presented by Padan (1986) states that:

> *From the traditional African perspective, Kaduna has never been uninhabited but had been a major Gwari area reflecting their segmental village structure. The name Kaduna comes not from the Hausa 'Kada', but from the Gbagyi word 'Kadudna' which means 'crossing the river of snails'. Kaduna is a Gwari town, but these original people were pushed to the outskirts and the land taken from them…the Gbagyi people do not believe in rebellions against constituted authority or in violence, and hence have not been a problem to the larger communities in which they live. The fact that Kaduna was never given a chief is partly due to the recognition of the Gwari base to Kaduna* Padan (1986:318).

Another key issue that presents a source of misunderstanding between the two communities is the variance in the pronunciation and meaning of the name 'Kaduna'. The Gbagyi and Hausa populations disagree over the origin of the name. The Hausas' claim that the name was got from the word 'Kadudna' the plural form of crocodiles as opposed to 'Kada' which is the singular form, has been faulted by the Gbagyi. Rather, as Galadima and Aboki (2014:31) alleged, the Sa Gbagyi 1 of Gbagyi land clarified the issue by stating that contrary to the Hausa people's claim, Kaduna was originally referred to as "Akadudna" meaning "river with more snails than other rivers". Although the Sa Gbagyi I

confirmed the presence of “a good number of crocodiles in the river, he was quick to mention that the Gbagyi people gave a name that suggested abundance of snails in the river.

As Kaduna became the colonial headquarters for the northern region, Galadima and Aboki (2014:27) state that “the administrative needs for the area led to its coming under the Zaria Emirate for effective supervision under the indirect system of the colonial government”. In Summary, it is pertinent to understand how cultural and religious differences are often rekindled to explain the unfriendly encounters among members of communities who as witnessed by Khalid (2004), have lived together peacefully for centuries. He wondered how people who had lived side by side for long would suddenly magnify their differences and allow their diversities to degenerate to bloody confrontations. Nevertheless, he establishes a link between such conflicts and concerns of perceived political and economic control. For him, the struggle is often between a dominant group that is regarded as an intruder- Hausa-Fulani, Muslims over smaller ethnic groups-Gbagyi, Kaje, Kataf, and others who are mainly Christians. He blames such attitudes of hatred and mutual suspicion on the impact of colonialism.

The selected areas of focus for this study include (i) Family- a family refers to people who are related by marriage, blood or adoption. Relationships within the family set-up are informal, intimate and often face to face, resulting in a deep and intense communication among members.Thus; family communication patterns establish roles and identities for the members. (ii) Friendship- It is a freely chosen association marked by unreserved interpersonal relationship that people often enter into by choice without any formalities. Trust and respect are some of the pillars that sustain friendship, even though it takes time to build. It is pertinent that friends spend time together as a means of strengthening and deepening the bond of relationships. (iii) Neighbourliness-

neighbourliness may be defined as the tendency of being well-disposed in relating to others. Buonfino (2007:35) said that "people have an innate need to relate to others and this can be seen in the day-to-day interactions at the very local level: from recognising people in the street, to exchanging Christmas cards or borrowing sugar from next door neighbour". Stating the significance of neighbourliness, he declares that it gives a sense of belonging, protection and safety to those involved in it. He adds that it is instrumental to physical wellness, crime reduction, among the others. The need to attain a balance in matters relating to neighbourliness is stressed, as too much of it may result in encroaching on people's privacy and resorting to disputes, while too little of it may lead to loneliness and social exclusion (Buonfino, 2007). In attempting to uphold neighbourliness, the author suggests that it should be "structured around brief interactions, possibly leading toward common projects, activities or interests". In order to facilitate neighbourly attitudes, physical proximity is of upmost importance. It is one of the stages of the model for development of relationships as proposed by Levinger (1983). This implies that physical proximity paves the way for chance encounters which in turn helps to build and sustain relationships.

The reviewed literature reveals the lack of cordial interpersonal relationships between residents in Northern Ireland, Lebanon, Jos in Plateau State, and the various groups that occupy the southern and northern parts of Kaduna State. This insufficiency of warm interactions among the people in the listed regions mainly hinges on the religious differences of the people. The findings from the reviewed texts is comparative to the study because most of the residents who changed neighbourhoods within Kaduna metropolis did so as they no longer felt safe in their previous neighbourhoods which is largely attributable to the absence of friendly interpersonal relationships. Nevertheless, the reviewed literature

is silent on the effects of lack of cordial interpersonal relationships on the people and subsequently on human development and innovation.

2.6 Effects of Movement on Residents' Participation in Informal Sector Economic Activities

For this study, informal sector economic participation includes selected activities (i.e animal butchering, "suya" (kebab) making, bread and tea vending (mai shayi), tyre vulcanising, roadside automobile mechanic and patent medicine vending). Other variables included in the research are the take up of informal economic activities by artisans which they were not traditionally patterned for, places of business, and effects of segregation on business and livelihood activities. The informal sector comprises of entities involved in economic activities which entail the production of goods and services as a means of earning an income through employment generation. Many countries and particularly developing countries derive a significant portion of their economy from the informal sector. The activities are often times operated outside the confines of government control. Naik (2009:2) presumes that the informal economic sector "typically operates at a low level of organisation, with little or no division between labour and capital as factors of production". The author adds that labour relations depend largely on temporary employment, family social relationships, rather than contractual arrangements with formal guarantees. Ekpo and Jimoh (2015:1) view informal economic activities "as encompassing a wide range of small-scale, largely self-employed activities, most of which are traditional occupations….They contribute…to the growth of the economy and personal or household income". So, informal business generally portrays the distinguishing features of simple division of labour if any, and minimal level of knowledge of technology. In addition, it is not capital intensive, while it is distinguished by ease of entry. Ojukwu (2008) considers activities in the informal sector to be less demanding in terms of capital, skill and

technology, therefore, it champions the distribution of survival chances to those who are unable to access the formal sector.

As people migrate from the rural areas to the urban centres in search of better living conditions, they are often not able to secure functional employment as a result of lack of skills for such jobs. Bhowmik (2005) and Mohammed (2014) emphasise that poverty in the rural areas coupled with the search for gainful employment are responsible for the influx of many people into the cities. Besides, the people seldom possess the required skills and education for placement in the formal sector. There is yet another section of the population which according to the authors are "forced" to join the informal economic sector. Bhowmik (2005: 2256) refers to this crop of workers as "those who were formerly employed in the formal sector...but lost their jobs because of closures, down-sizing or mergers in the industries they worked in". In a bid to earn a living, they and the members of their households had to take up low-paid work in the informal sector. Furthermore, Olajoke, Aina, and Ogini (2013:7) add that the level of unemployment is increasing at a steady rate in most of the third world countries. They attribute this occurrence to the "Economic Meltdown and Recession of the late 1980s, coupled with the austerity measures that accompanied International Monetary Fund which…led to the reduction in public spending…declining wages…and the high level of retrenchment in the formal sector". Thus, these events contributed in making the informal economic sector a "safety net" for job seekers especially as about two-third of all employees work in the sector around the world (Philip, Samson, and Ogwu 2013).

India is an emerging economy that has most of her workforce in the informal sector. A report on the number of informal sector workers between the period 1999-2000 and 2004-05 as presented by Naik (2009:5) shows that "the size of the workforce was 396.76 million in 1999-2000, and 457.46 million in 2004-05". It gave an estimate of

394.90 million worker (86 percent) engaged in the informal sector in 2004-05. He further posits that the workers in the agriculture sub-sector were 68 percent and 64 percent for the periods studied. The service sub-sector was next in line with 19 percent and 21 percent for the corresponding time. The percentage of workers in the industry sub-sector recorded an increase from 13 percent to 15 percent, whereas, it was 70.19 percent and 71.20 percent respectively in the manufacturing sub-sector. Interestingly, most of the workers were in the trade sub-sectors showing 93.64 percent in 1999-2000 and 95.54 percent in 2004-05. Moreover, Bhowmik (2005) refers to the government's pre-budget Economic Survey for 2004-05 that stated that the workforce in the informal sector outnumbers those in the formal sector (28 million as against 27 million).

A high percentage of people are engaged in the informal economic sector in Africa. This according to International Labour Organisation (ILO) (1985) is between 40 and 60 percent of the labour force. Ijaiya, Bello, Arosayin, Oyeyemi, Raheem, and Yakubu (2011) presume that trade-related activities alongside services seem to be dominant in the informal economy in Africa. They reiterate that 70 percent of the workers in this sub-sector are self-employed and are found in Angola, Nigeria, South Africa and Uganda. What is more, the authors conclude that urban informal employment represents 44 percent in Zimbabwe to 80 percent in Benin, 22 percent in Swaziland, 43 percent in Zambia, 89 percent in Ghana and in Nigeria.

The informal economic sector contributes immensely to the growth and development of the economy in Nigeria; it acts as an outlet for the numerous people who opt for self-employment. It helps in no small way in reducing unemployment, at the same time complements and encourages the adaptation of innovative ideas. In stressing the profitability of the informal sector to the country's economy, Philip *et al* (2013:33) reveal that "it contributes about 60 percent to the nation's Gross Domestic Product

(GDP)…while it accounts for 90 percent of jobs in the country". The foregoing demonstrates the input of operators in the domain in ensuring improvement of quality of goods and services, thereby making the informal sector to compete favourably with the formal sector (Ijaiya and Umar, 2004).

Osei-Boateng and Ampratwum (2011:13) classify the informal economic sector activities in the various groups in accordance with how they are operated or administered as (i) Services; (ii) Construction; and (iii) Manufacturing.

(i) Services comprise: (a) urban food traders and processors. They include food sellers in the market, wholesalers and retailers, bakers, bread and tea sellers, caterers and cooked food sellers. These workers are mostly women, predominantly illiterate or semi-literate. They acquire their knowledge and skills largely from the family. They are also low-income earners and have no social security protection; (b) health and sanitation workers. These include chemical sellers, drug store operators, funeral undertakers, night soil carriers, refuse collectors, traditional/herbal healers, attendants in private maternity homes and traditional birth attendants; (c) repairers of watches, refrigeration equipment, radios, mechanical or electrical/electronic equipment, mostly young male workers and have either received some basic education or are drop-outs, but among whom are found skilled workers whose skills are largely acquired through years of apprenticeship and (d) garages which constitute auto mechanics, sprayers, welder, vulcanisers, auto electricians, many of whom received some basic formal education alongside many drop-outs and acquired their skills through years of apprenticeship.

(ii) Construction: This stretches to masons, carpenters, steel benders, small-scale plumbers, house-wiring electricians, who are mostly school drop-outs. Electricians often have some basic training, while all the other groups go through years of apprenticeship;

(iii) Manufacturing: The predominant activities in this sub-sector cover food processing, textile and garments, wood processing and metal work. Women dominate food processing while men constitute a clear majority in metal works and wood processing. Apprenticeship is the most common form of skill acquisition and employment in urban informal manufacturing units.

Meagher (2013) in her study observes that while the informal economy constitutes the generality of favoured source of income, specific activities tend to be dominated by particular ethnic or religious groups. This explains how the various ethnic groups in Nigeria seem to be traditionally patterned to engage in and offer certain services and products that tend to be peculiar to their cultural backgrounds. Some of such services and products include arts and crafts characteristic of northern Nigerians. Trading and manufacturing distinctively associated with the easterners, while the southern Nigerians are associated with artisian jobs.

The selected informal economic activities for coverage in this study include (i) animal butchering, (ii) "suya" (kebab) making, (iii) bread and tea vending (mai shayi), (iv) tyre vulcanising, (v) roadside automobile mechanic and (vi) patent medicine vending. AnimalButchering- involves the slaughtering of animals for human consumption and for other purposes by a butcher who is described by the Merriam-Webster's Dictionary as "a person who may slaughter animals, dress their flesh, sell their meat, or do any combination of these three tasks". Schneller (2009:1) affirms that "the term butcher dates back to times when farmers brought live animals to the market and the butcher would select the best for their customers". He advised that it is essential that the butcher would be able to preside over the slaughter and convert the parts of the carcass into salable meat.

"Suya" **(**kebab**)** Making- is the cooking of meat over fire without adding water. Ologholo Omojola, Ofonja, Moiforay, and Jibir (2010:409) report that "suya is a street processed, roasted, and vended meat product…considered a delicacy by many Nigerians". Suya has a high rate of consumer patronage, and the outlet points are commonly located by the road sides, or close to shops, convenient stores, night clubs and other similar places (Federal Ministry of Agriculture and Rural Development, 2011).

Bread and TeaVending **(**maishayi**)** - entails brewing of tea for sale served with bread in public places like motor parks, markets, shopping locations, and other appropriate areas. In his description, Awa (2015:1) mentions that "mai shayi"- (brewer of tea in Hausa language) operates in makeshift shops by the roadside, where their customers could easily see them early in the morning or in the evening". He adds that the bread and tea vendor provides tables and benches for sitting, and also a designated place for boiling water, frying egg, and for keeping food items such as loaves of bread, noodles, and other items.

Tyre Vulcanising- is the procedure by which a bad, torn, or damaged tyre can be repaired for further use. For Panmure (2005:1), "tyre vulcanising is the process of adding new raw rubber to a damaged area of a tyre to create a suitable use for the rest of the tyre's road life". It is also expected of the vulcaniser to be able to determine the tyre pressure with the use of a guage, as this will help him decide when to inflate or deflate the tyre.

Roadside Automobile Mechanic- An automobile mechanic according to Merriam-Webster's Dictionary is a person whose job is repairing machines, especially the engines of vehicles. Nwankpa (2014:1) explains that until recently, "vehicles were repaired and maintained in the workshops that marketed them". The need for the roadside automobile mechanics accompanied the change in occupational structure of the society (Nwankpa, 2014). Presently, numerous roadside automobile mechanics enjoy daily patronage.

Patent Medicine Vending-as defined by Brieger, Osamar, Salami, Oladimeji, and Otunsunya (2002:177) “refers to propriety of drugs that are considered safe to sell to the general public in prepackaged form”. As follows, Patent Medicine Vendors (PMVs) are legally recognised as providers of healthcare within the community. Oyeyemi, Ogunnowo, and Odukoya (2013) reveal that the law “permits PMVs to sell certain over-the-counter (OTC) drugs, including anti-malaria drugs and other drugs for treating of common ailments”. The package of the drugs must not be tampered with, rather the medicine should be sold in their original packets, while it is also not expected that drugs be removed from the package for sale in greater or lesser quantity (Egboh, 1984). Thus, sales of drugs in this way amount to dispensing of such drugs to the buyers.

Concerning residents’ participation in informal sector economic activities, several studies show that a high percentage of people in the developing countries are employed in the informal economic sector and this is comparative to the study. Also comparative to the research is the fact that as noted by Meagher (2013), particular activities in the informal sector are often dominated by certain ethnic or religious groups. However, studies reviewed did not indicate the instances of people who took up activities in the informal sector economy that they were not traditionally patterned for as was found out by this work.

2.7 Encouraging Multi Ethno-religious Neighbourhoods among Residents

For the purpose of this study, encouraging multi ethno-religious neighbourhoods among residents aimed at restoring the cosmopolitan structure of Kaduna metropolis is included. A measure put forward by some respondents as the necessary strategies for government to adopt.

The efforts by government to present a united Northern Ireland through encouraging mixed residences among the segregated residential groups seem a formidable task. The start of unfriendly relationships which culminated into a contrariety between the Protestant and Catholic communities in Northern Ireland dates back to 1921. Such disagreeable communications between the groups ended up in making the Protestants affiliate with Britain and so are regarded as the Unionists, or Loyalists while the Catholics associate with the Irish, and thus, are referred to as the Nationalists or Republicans. Archick (2015:1-3) declares that "for years, the British and Irish governments in collaboration with the Northern Ireland political parties sought to facilitate a political settlement between the two groups". This effort came to a climax in 1998 as the Good Friday Agreement. The author remarked that the Good Friday Agreement which is also known as the Belfast Agreement entitled the handover of power from London to Belfast. This arrangement endorsed the share of political power between the unionists and nationalists in a bid to satisfy and carry along the wishes of the majority of the people. Yet, "full implementation of the Good Friday Agreement has been challenging". The set back is ascribed to the instability of the Northern Ireland's devolved government. Consequently, the devolved government was suspended several times particularly between 1999 and 2002. Archick (2015) further notes that although Northern Ireland's devolved political organisations have been re-instated, and most of the conditions of the Good Friday Agreements have been met; these actions have not translated to lasting peace in practical terms.

In a further effort to promote co-habiting among the segregated residential groups, Northern Ireland has witnessed a number of housing initiatives. Shuttleworth and Lyold (2007:2) claim that a major stride taken in the direction is "the shared Futures Initiative produced by the office of the First Minster and Deputy First Minister (OFMDFM) in 2005

with the aim of encouraging shared communities through public housing". The authors state that the Northern Ireland Housing Executive (NIHE) has been involved in championing mixed housing in areas that are deemed conducive, desirable, safe and practicable. Shuttleworth and Lyold (2007) summmarise the findings of their study as follow:

> *Based on the 2001 census, 91% of all Belfast NIHE estates are polarised…having more than 80% of one community or less than 20% of one community in an estate.*
>
> *NIHE estates appear to be polarised by both religion and community background, with very few mixed states.*
>
> *Catholics are the majority of NIHE tenants in Belfast (based on community background) making up to 53% of tenants as against 43% Protestants.*
>
> *The number of catholic occupants on NIHE estates has remained relatively constant between 1971 and 2001, while the number of Protestants has declined (Shuttleworth and Lyold, 2007:14).*

In suggesting reasons for the pattern of residential segregation in Belfast and other parts of the country, Shuttleworth and Lyold (2007:15) link the living pattern to levels of violence experienced. They infer that "the higher levels of segregation in Belfast, Derry and Mid Ulster might in part be explained in terms of the history of the troubles in these places". Subsequently, the areas that are noted for territoriality usually record high percentage of segregation. In a sum up, The Atlantic (2015) judge that the Good Friday Agreement only succeeded to bring to an end the conflict in Northern Ireland on paper, as it has not translated to reality. The Atlantic (2015) further discloses that many of the cities in Northern Ireland depict an isolation of Catholic and Protestant neighbourhoods which are often times separated with physical barriers. In like manner, Archick (2015: 8-14) maintains that tensions prevail within the devolved government and between the Unionists

and Nationalists. The author adds that "the number of *peace walls* – physical barriers separating Protestant and Catholic neighbourhoods has actually increased since the signing of the Good Friday Agreement from 22 in 1998 to 48 as of 2012. She reiterates that in Northern Ireland, housing as well as schools mainly represents single identity communities, whereby, the communities exist in parallel.

The effort to encourage de-segregated living among the divided people of Lebanon triggered the activities of Non-Governmental Organisations (NGOs) around the 1980s. A number of the NGOs in partnership with UNICEF set out to equip youth leaders with skills on conflict resolution termed "Education for Peace". It was anticipated that the trained youth leaders will pass down the acquired knowledge to other children. In addition to training youth leaders, recreational peace camps were also organised to foster the coming together of children from the different regions of religious and ethnic divide. At the time the Lebanese civil war ended in 1990, there was a negotiated pact between the various Lebanese communities under the mediation of the Arab League referred to as the Taif Accord. The Accord extended official pardon of all war crimes. In a related instance under the Taif Accord, the structure of power-sharing between the former warlords was introduced. This was a step towards "mending of wounds" so as to activate the nation building process. However, hints that the hope of building a United Lebanon is yet to materialise as the peace process is devoid of popular recognition and participation (Safa, 2012).

The search for peaceful co-existence in Lebanon set in motion the Lebanon Conflict Resolution Network (LCRN) for the purpose of preparing the younger generation for a unified Lebanon. The LCRN's main concern is to spur friendly relationships among young people through the activities of youth clubs across the country. The network is also involved with two confessional groups in Mount Lebanon villages where people

experienced intense violence during the war. According to Safa (2012:6-7) the training sessions and the joint projects that were introduced helped to bring together the people of the two villages with the goal of "re-building the damaged relationships between the residents…including the activities in the youth clubs and the various environmental NGOs". Another important NGO known as the Permanent Peace Movement (PPM) was formed in 1986, with the task of calling for peace during war, and organising public rallies to promote peace building among other activities. Furthermore, he explains that from "1997-2000, PPM initiated a wide and intensive training initiative in Mount Lebanon targeting a total of ninety villages…with the aim of working indirectly with the internally displaced persons (IDPs)." This action helped to set the ball rolling for the creation of greater outlets for meaningful interaction between the villages and to chart the course of reconciliation.

The Institute for Islamic-Christian studies at Saint Joseph University in Beirut is also engaged in promoting pluralism and attitudes of openness within the religious circles. This gesture is carried out by impacting skills and knowledge in religious studies. The project encourages joint work and cooperation between teachers from various backgrounds and serves to breakdown stereotypes and prejudices. The project is also intended to enable participants appreciate other people by echoing the attributes they share in common. This refers to an NGO tagged Permanent Civil Peace Observatory made up of a group of intellectuals and civil society activists. The NGO is responsible for keeping an eye on the unfolding situation of civil peace in Lebanon. There is yet another NGO set with the mandate to seek to discover and reveal the truth about the fate of seventeen thousand Lebanese who disappeared during the war (Safa, 2012).

In the light of the aforementioned discussion, it is worrisome to note that segregation persists amongst most residents in Beirut and some other cities in Lebanon.

Brand and Fregonene (2010) observe that "many signs of deep seated mutual distrust…remain visible and tangible in the city….For example, a high degree of segregation characterises the residential distribution of Beirut's population". Several security gadgets such as "street-blocking barrels, sand-bagged army posts or forests of barbed wire" are used to mark the boundaries between and separate the various communities. For Colomnijn and Erdentug (2011:2), a key element in tackling the effects of residential segregation is to ensure de-segregation living which to them lies in a situation that considers ethnic barriers as insignificant. To realise this, they advocate "the assimilation of ethnic minorities into mainstream culture with the host culture aa well as adapting to some degree, the culture traits of the minorities". They stress that when residents from different religious and ethnic backgrounds mingle together "as observed in the luxurious Beirut Apartment blocks"; it is likely to encourage de-segregation and the unease that accompanies it.

The call for mixed neighbourhoods among the people in Rwanda as proposed by Lowe (2008:6) is a step towards addressing the effects of the 1994 genocide in Rwanda that polarised Rwandans. He argues that the genocide generated "anger, hatred, resentment, a need for retaliation, and feelings of mistrust. It fractured families, business partnerships, government coalitions, neighbourhoods, civil organisations, friendships, churches, and even marriages". The reconciliation being witnessed in Rwanda is under the auspices of government and Non-Government Agencies (NGOs). He indicates that the National Unity and Reconciliation Commission were created in 1999 to pioneer the reunion of the segmented groups. The writer is of the opinion that the church in Rwanda ought to take responsibility for its actions and inactions before and during the genocide. Hence, an organisation known as "World Relief Rwanda" was formed. The organisation seeks to unite the Hutu and Tutsi Christians through the effort of about three thousand

churches in Rwanda. He also states that a similar reconciliatory effort is being initiated via "Le Rucher Ministries" in which church leaders from every denomination are expected to work out ways to help bring healing, forgiveness and reconciliation to Rwandans.

The "Gacaca Justice" is another means employed in tackling the aftermath of the genocide in Rwanda and to bring about de-segregated neighbourhoods between Rwandans. Gacaca courts were set up in 1996 to try some of the culprits of the Rwandan genocide resulting from the slow pace of the procedure in the modern courts of law largely due to their number and the time limit. Ness (2001:2) defines the word "gacaca" as "the grassy space in front of an elder's house…where members of the community would go when they had a complaint against someone". Traditionally, the goal for standing trial at the gacaca court is to restore the victim(s) back to the community while upholding community peace. The government therefore appointed people of integrity to preside over the cases in the gacaca courts. A prerequisite to guaranteeing the success of the gacaca session hinges on confession and truth telling by both the victim and the guilty. This helps to facilitate the release of the guilty for community service in order to bring about appeasement which in turn means to "forgive and forget".

In Jos Plateau State, efforts to encourage de-segregated living among the divided people of Jos metropolis prompted the activities of a Non-Governmental Organisation (NGO) known as Youth Movement for Peace and Empowerment. The NGO took the initiatives to pioneer the reunion of the segmented groups through re-building the trust and love that once existed between the Muslim and Christian communities. The call for a good relationship among the people in Jos metropolis as proposed by Ladan (2013) is a step towards addressing the effects of the series of ethno-religious violence that polarised and segregated residents in Jos.The step taken towards "mending of wounds" so as to activate the peace building process included the call on the segregated communities to put an end

to their sectarian differences, because these differences have slowed the economic and social development of the metropolis.

Similarly, the Jama'atu Nasril Islam (JNI) who held a parley for Muslim-Christian unity in Bauchi is also engaged in advocating pluralism and attitudes of openness within the religious circles. According to Alkassim (2017), Alhaji Jumba the chairman of Jama'atu Nasril Islam General Purpose Committee, reiterated the importance of harmonious mixed living among the people of Bauchi regardless of their ethnic and religious orientations. As stated by Alkassim (2017), Alhaji Jumba condemned the negative role some religious leaders and other adherents play in encouraging religious intolerance among residents. He stressed the need for the community, religious and traditional leaders to pre-empt cordial relationships between the different people in their domain, as this will remove the element of suspicion between the various groups within the society.

In Kaduna State, the attempt to deal with the attendant consequences caused by the persistent ethno-religious crisis and other forms of secterian misunderstandings that have distorted the cosmopolitan structure of Kaduna metropolis, involves government's efforts to mediate and restore peace in the state in general and the Kaduna metropolis in particular. Suberu (1996) reports that the government set up Commissions of Inquiry to investigate the civil disturbances witnessed in the period 1987-1993. Suberu (1996:62) maintains that in a bid to tackle the causes of the riots and proffer solutions to them, the government "subdivided Kaduna State into Kaduna and Katsina states in September 1987….The move was widely approved by the southern Kaduna groups since this reorganisation gave them a relatively more enhanced position within the new and smaller Kaduna State".The author concludes that there was also the proposal for the creation of chiefdoms for the southern Kaduna communities at that time.

The Judicial Commission of Inquiry set up by the Kaduna State of Nigeria (2001:22) advocated that segregated living along ethnic and religious lines does not "give room for peaceful integration, mutual understanding, and religious tolerance". So, there is need "to solicit the support and cooperation of community leaders and traditional rulers towards re-integrating the people to feel free to live in any part of…Kaduna town". In response to this, the Government gave an assurance to "continue to encourage consultations, seminars, workshops, conferences, and other group activities for peaceful co-existence". The Judicial Commission of Inquiry also stated that the intolerance, hatred, enmity, suspicion, and mistrust in the minds of the young and old emanate from the differences in ethnicity and religious beliefs of the people of Kaduna State. It further noted that the grievances gave room for unhealthy rivalry, competition, antagonism, and religious crisis in the state. It therefore advised the Government to take into account the diversity of the people in policy formulation in order to enhance trust, confidence and reconciliation of the entire people of Kaduna State.

In a similar development, The Judicial Commission of Inquiry into the Post-Presidential Election Disturbances in Kaduna State in 2011 suggested the encouragement of the spirit of peaceful co-existence among the citizens irrespective of religious and cultural differences. It expressed the need for the community and traditional leaders to initiate cordial rapport between the different people in their domain, as this will remove the element of suspicion between the various groups within the society. Commenting on this, Government reiterated the proactive measures it has taken on this matter by establishing a standing Committee on the prevention of segregated settlements in Kaduna metropolis. It adds that the Bureau of Religious Affairs is responsible for organising the activities of the Committee which is made up of notable individuals from the Islamic and Christian faiths (Kaduna State of Nigeria, 2011:136-7).

Furthermore, the APC Kaduna Manifesto (2015-2019:12) anticipated to "implement policies that would promote harmonious co-existence to ensure that residents are free to live, work, and worship as they wish in any part of the state irrespective of tribe, ethnic, and religious affiliation". More so, Governor El-Rufai announced plans to establish a peace and reconciliation commission in the state in a bid to encourage reconciliation by promoting de-segregated living in the Kaduna metropolis. According to Kadir (2015) the Governor disclosed that the plan will ensure that people reside in locations of their choice irrespective of their ethnic or religious traditions.

There has been a big input of resources into guaranteeing harmonious co-habitation among the residents of Kaduna State by Non-Governmental Organisations (NGOs). The Interfaith Mediation Centre (IMC) which was established in 1995 is one of such NGOs. Hadiya (2003) observes that the NGO has been involved in coordinating workshops organised to enhance competency among Muslim and Christian youth leaders. The author notes that the IMC also engages in the "Training of Trainer" (TOT) workshops for the purpose of offering trauma counselling and reconciliation initiatives within the community for the youth leaders, women leaders, and other similar groups. Likewise, an NGO tagged the Interfaith Forum of Muslim and Christian Women's Association also known as Women Interfaith Council (WIC) is actively involved in amending the strained relationships among residents of Kaduna metropolis. It nurtures the vision of a society where Muslims and Christians live together in peace; where the rights of women are respected, and where women are protagonists of peaceful co-existence.

It is apparent from the reviewed literature that the lack of success in the efforts to unite the different groups mentioned by encouraging them to subscribe to de-segregated residences is similar to this study. Nevertheless, there was no initial lack of willingness of people to co-exist in Kaduna metropolis, but the separation came about as a result of crisis

fuelled by the break down of law and order that persisted for long. The reluctance of respondents to endorse de-segregated living along ethnic and religious lines is greatly incited by the perception of inadequacies in the activities law enforcement of the government. Thus, assurance of safety of life and property which is paramount in the hearts of respondents is a necessary ingredient for the restoration of the cosmopolitan structure in the Kaduna metropolis.

2.8 Theoretical Framework

For the purpose of this study, two theories were reviewed namely, the Discrete Choice Model by McFadden (1978) and the Theory of Absorption of Immigrants propounded by Eisenstadt (1954). Both theories were adopted for the research because the study objectives could not be adequately explained by one theory. McFadden (1978) describes the model within the framework of economic analysis. He states that a realistic individual or household seeking a location of residence will choose a neighbourhood by considering the economic attributes of the available alternatives so as to select an option that will minimise utility cost. The alternatives as noted by McFadden (1978:531) include "accessibility of workplace, shopping and schools, quality of neighbourhood life and availability of public services. Also housing price, taxes and travel costs, dwelling characteristics such as age of house, number of rooms, type of appliances and so forth" are considered. For McFadden (1978), dwelling units differ in their preferences for housing which often results in a series of observed and unobserved features to which households are responsive.

The basic assumption of the model as presented by Bayer, McMillan, and Rueben (2001:9) is that "each household chooses its residence *h* to maximise its utility, which depends on the observable and unobservable characteristics of its choice. Let *Xh* represent

the observable characteristics that vary with its housing choice and let *ph* denote the price of the house *h*.

According to Sermons (2000), a significant element of the model entails recognising the attributes that dictate the *element* of utility function. Sermons (2000:231) adds that the utility function comprises "commute time of working adults in the household, access to retail opportunities, housing costs, socio-economic status of the neighbourhood population and size variables". He opines that it is most probable that families opt for neighbourhoods with more housing opportunities due to corresponding availability and competition in the housing market.

Similarly, as explained by Bayer *et al* (2001), the model is adequate in assessing families' choices for a wide variety of housing, neighbourhood, and community characteristics. Furthermore, Bayer *et al* (2001:4) note that "households have preferences defined over housing, schooling, and other neighbourhood attributes, preferences being allowed to vary with own-household characteristics". Hence, as families select neighbourhoods from the ample alternatives, every household's option and the subsequent socio-demographic make-up of neighbourhoods is influenced by the spatial distribution of neighbourhoods and their characteristics.

As noted by Palma, Picard, and Waddell (2006), even though the model suggests that consumers can select from a large variety of alternatives, it is not practicable in some instances. Consequently, in spite of the inferred presumption of abundant alternatives, the problem of availability is rampant. This according to Palma *et al* (2006:2) is because "a particular neighbourhood may be highly desired, and a few vacancies may be available to those that are searching that area".

The aforementioned authors have shown and supported the Discete Choice Model as being responsible for household selection of neighbourhoods. Nevertheless, critics have questioned the reliability and validity of the model. For instance, Bateman, Carson, Day, Haneman, Hanley, Hett, Jones-Lee, Loomes, Mourato, Ozdemiroglu, Pearce, Sugden, and Swanson (2002) express doubt on the possibility of getting consistent results covering various survey designs and whether the model can evaluate what it intended to measure. Hausman (2012) argues that the hypothetical nature of the model makes it disputable as hypothetical bias often arises from the hypothetical questions that respondents are asked. Thus, responses pertaining preferences by respondents may be at variance with the prevailing economic circumstances. Bennet and Birol (2010) declare the inadequacy in applying the model in Low-income and Lower-middle-income countries (CICS). The authors further state that the model is likely to be confronted with problems of validity and reliability resulting from variables such as "low literacy rates, language barriers, and difficulties in explaining hypothetical scenarios among others.

Furthermore, the model presents a situation in which the economic parameters are taken into consideration in arriving at the final choice value. As such, the households making the choice did not face the situation where there is threat to life and property in the present neighbourhood in which case immediate decision and action had to be taken to preserve life and property as was the case in the study area. Accordingly, the model assumes that households have choice alternatives, but the movement from one neighbourhood to another by families in the study area was spontaneous. The model is also limited in application to the research because the study reveals that some respondents moved from previous neighbourhoods without alternative/comparative avenue for their business transactions and other livelihood activities. As such, the respondents have to daily commute to their previous residences for business transactions, despite the attendant

commuting problems. Thus, safety of life and property played an overshadowing role over economic considerations.

The theory of Absorption of Immigrants propounded by Eisenstadt (1954) asserts that on arrival in the receiving society, the immigrants go through different phases referred to as "desocialisation" and "resocialisation" in the absorption process. Eisenstadt (1954) made reference to "desocialisation" as the consequence of the uncertainty, economic and social disorganisation that the immigrants are faced with in the host community. Basically, the immigrants experience a loss of social status and the opportunities for social involvement. The present condition of the immigrants as implied by the theory is attributable to the fact that the norms, values and societal expectations which the immigrants hitherto adhered to, have become invalid.

The concept of "resocialisation" by the immigrants as indicated by Eisenstadt (1954:7) follows immediately after "desocialisation". He notes that resocialisation is characterised largely by institutionalisation of new (role) expectations and a gradual absorption of the receiving country's role and value system. This phase as affirmed by Eisenstadt (1954) involves the re-clarification of long-established roles in addition to the change in the immigrants' basic identification. The above mentioned items as stated by the theory climaxes into the current society as well as its norms and values.

The central assumption of the Theory of Absorption of Immigrants as disclosed by Eisenstadt (1954) suggests three primary interdependent indicators of adjustment and blending in of immigrants within the absorbing society, environment, or as the case may be. Eisentadt (1954) explains the pointers of the absorption process through the following notions: The first concept concerns *personal adjustment and integration of the immigrants*. This portrays the immigrants' capability to cope with disorganisation in form

of uncertainty, insecurity, frustration, and the like in new place of abode. The second notion is *acculturation* which pertains to acquiring new abilities. Such skills include learning new language, getting accustomed to new ways of life, norms, values, and the role expectation. The third idea borders on the *institutional integration*. This indicator signifies the extent to which immigrants engage in activities within the family, political, religious, and economic domains of their new country. This theory is relevant to the study because as people in the study area moved to their new environments, they encountered disorganisations in their effort to adjust to the new place in addition to learning new ways of life in the social and economic domains of that new area.

Eisenstadt (1954) further notes that the absorption process is a two-sided occurrence between the immigrants and the indigenes of the receiving community. In this manner therefore, the actions and reactions of the immigrants on one hand and the attitude and willingness of the host community on the other hand are significant in the blending-in process. For him, while the immigrants' cultures and behaviours aid in making the host society more culturally diverse, the migrants also acquire new ways of life.

In his study, Bar-Yosef (1968) considers the issue of immigration as a type of social situation typified by the disintegration of the individual's role system and the loss of social identity. He opines that basically, the absorption process is the successful resocialisation and the instituting of a new identity and role system. He believes that migration results in a total disorganisation of the individual's role system and so has a desocialising effect on the immigrants. Thus, as the immigrant arrived in the new country or place, Bar-Yosef (1968:28) adds that he or she is uninformed "of the proper definition of the situation in which he or she has to participate and of the rules of social interaction, he or she has no grasp of the role map of the others and has no idea about either the role he or she is expected to fulfill or the opportunities for entering the roles he or she desires".

Consequently, the immigrants undergo the process of "resocialisation" which is the tendency to re-constitute the role-set, to strengthen the link between the self-image and the role-image and to attain a real and acceptable social status. Bar-Yosef (1968) concludes by remarking that to ensure successful blending, there ought to be a good balance between desocialisation and resocialisation. In this way, the desocialising tendencies are got rid of, while the resocialising forces tend to increase.

In line with the foregoing discussion, Lakey (2003) holds that the new entrants show up in the receiving culture with different behavioural modes and values and so are separated from the host country. This social gap leads to a high degree of uncertainty, as they are unaccustomed with many aspects of life in the new place. Gradually, the immigrants acquire the norms and values of the "new" culture through the adjustment process known as "acculturation" (Lakey, 2003). He defines acculturation as the transformation a person undergoes as he or she picks up traits from a culture other than his/her original one. Lakey (2003:105) further discloses that "sometimes the terms 'assimilation', 'cultural integration', 'accommodation', 'absorption', and 'self identification' are used to refer generally to the concept of 'acculturation'.

The above quoted authors are of the opinion that new arrivals in the host society go through the process of desocialisation and resocialisation. However, some authors have drawn attention to some limitations of the theory. For Bar-Yosef (1968), absorption is not necessarily a well-planned course comprising of stages of adjustment. Rather, it is a floating interchange between the immigrant and the society. In effect, as hinted by the author, the process demands the suspension of old patterns and the rebuilding of new ones, which is often regarded as distorted and meaningless from the viewpoint of the settled society.

Furthermore, the theory did not fully describe immigration under conflict situation which include instances of movement of refugees from some Middle East countries, Libya, and Syria to Europe. Also, immigration from Iraq to the United States of America and other North American countries and by extension the change of neighbourhoods in the Kaduna metropolis informed by ethno-religious and other sectarian crises. Another criticism stated that the receiving society may not be as well-disposed and receptive as it is presented by the theory. On that note, immigrants are oftentimes subjected to unequal and unfair treatment, as against the intergenerational adoption put forward by the theory.

In a similar manner, Grans (1992), Heath et al (2007), and Kogan (2006) argue that early theories including this one are simplistic, ahistorical and work with an unrealistic homogeneous account of the receiving society. They add that these models seem to be empirically inaccurate in the sense that while they predict accelerating intra and intergenerational adaptation, what is being evidenced is an incessant ethnic inequality cutting across generations in many receiving countries. Thus, in another instance, UNESCO (1956) outlines the problem of the universal validity of different indicies of absorption and how applicable they are in comparative research. UNESCO (1956) further states:

> *It was found that many of the usual demographic or descriptive sociological indices, such as acculturation (learning of the language of the new country, various customs and habits etc), satisfactory and integral personal adjustment of the immigrants or complete dispersion of the immigrants as a group within the main institutional spheres of the absorbing society are not valid and universal under all circumstance (UNESCO, 1956*:4).

UNESCO (1956) concludes by saying that the clues of adjustment may mean different things to different groups and so vary from one social group to another. Thus, to facilitate the understanding of the different meanings, some of the notable sociological characteristics should be analysed.

The Theory of Absorption of Immigrants propounded by Eisenstadt (1954) is appropriate in accounting for some of the issues that respondents encountered within the different neighbourhoods in the study area irrespective of the follwing observations: - That the theory does not fully explain the subject of immigrants under conflict situation. Examples of such include migration from Iraq to the United States of America and also from Libya, Syria and other Middle East countries to Europe and of course the change of neighbourhoods triggered in Kaduna metropolis by the ethno-religious crisis.

The immigrants referred to by the theory preplanned their movement, while migration in conflict situations is spontaneous in response to the prevailing crisis and threat to life. As follows, the theory categorically explains situations pertaining to immigrants. Nevertheless, the theory is applicable to respondents as the case is in Kaduna metropolis. As declared by the theory, immigrants usually move into the receiving country or place with varied behavioural modes and values and so initially find themselves disassociated from the host society. This in turn results in social unconnectedness and other forms of disruptions. Basically, this explains what some of the respondents faced when they first arrived in the different neighbourhoods within Kaduna metropolis.

In addition, because such inter-neighbourhood movements were often not pre-planned, respondents tended to experience social disorganisations in form of frustration, uncertainty, perplexity, and other challenges in the process of settling down. Consequently, respondents had to gradually learn to adjust some of their attitudes in order to be accepted in the new place. The foregoing discussion helps to link the theory to this work in the sense that on arrival in the various neighbourhoods within the study area, respondents encountered disocialisation and later resocialisation in the absorption process.

On another note, the theory is considered suitable to this study regardless of the criticisms levelled against it notwithstanding. One of such criticisms rightly states that the absorption process does not consist of well laid out stages of adjustment, or "made easy" paths that immigrants access effortlessly on arrival at the receiving society. Another criticism highlights the fact that the receiving society may not be as friendly and receptive as it is proposed by the theory, while immigrants are often times subjected to unequal and unfair treatment, as opposed to the intergenerational adoption as put forward by the theory. However, the study adopted the theory on the grounds that the criticisms do not fundamentally detract from the usefulness of the theory.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1. Introduction

This chapter focuses on the processes for conducting this research. It explains the step-by-step procedure the researcher followed to arrive at the logical conclusion of the study. The section includes the research design, the study location, types and sources of data, techniques for data collection, population and sampling, instruments of data collection, techniques of data analysis, and problems that were encountered in the field work.

3.2. Research Design

It involved a systematic collection and presentation of data to give a definite picture of a particular situation in order to ensure an accurate description of observations of the phonemenon (Eboh, 2009). The research began with the selection of the topic which entailed identifying the research problem and justifying its selection. This section also included background information to the study which helped in clarifying the research problem. Subsequently, research questions were formulated and they acted as a guide to the research methods, while the research questions ultimately gave direction to the formulation of the study objectives. Furthermore, review of relevant literature from previous studies was done in line with the study objectives within the problem area. The next step was the identification of the various methods used in data collection which included survey, indepth interviews, and focused group discussions. The final step comprised of the description of the methods of analysis of the collected data, alongside data interpretation. This was done by comparing the results of the study with earlier studies carried out within the problem area.

3.3. The Study Location

The location for this study is Kaduna metropolis, the capital city of Kaduna State situated in the North - West Zone of Nigeria. The word "metropolis" refers to an urban area in which important political, economic, and other activities take place. Mals (2011:1) defines "metropolis" as "the capital or chief city of a country or region, or a very large and densely populated industrial and commercial city". This description qualifies Kaduna as a metropolis. This metropolis houses several industrial and commercial establishments. This status creates employment opportunities that attract migrants comprising of workers and their families from the former northern region in particular, and the whole of Nigeria in general.

The Kaduna metropolis consists of Kaduna South, Kaduna North and parts of Chikun and Igabi Local Government Areas (LGAs). The Kaduna South Local Government Area has its headquarters located at Kakuri-Makera. It has a total population of 402,731 based on 2006 Population Census. The Local Government is made up of two districts namely Kakuri-Makera and Tudun Wada. These districts are further divided into ten wards. The local population that inhabited the area before the arrival of the British as stated by Bello and Oyedele (1987) were mainly the Gbagyi and the Fulani. Lately, the Kaduna South Local Government Area portrays multi-ethnic residences. These characteristics had been sustained by the existing relative concentration of labour intensive textile industries such as Arewa Textiles, Super Tex Limited, Nigerian Breweries Limited, and Kaduna main Railway Station. There are also, building components industries like Crittal Hope, Fine Alluminium, and Peugeot Automobile Nigeria among others in the Kakuri-Makera district. The Tudun Wada district as an administrative centre also houses the central market and the Kaduna Polytechnic that encourage activities in the academic,

commercial, and administrative sectors in the Local Government Area. Islam and Christianity are the major religions practised by the people.

The Kaduna North Local Government Area (LGA) has its headquarters at Magajin Gari and has three districts namely; Kawo, Doka and Gabasawa. It consists of seventeen wards, with a population of 364,575 based on 2006 Population Census. The LGA houses the Federal Secretariat, and the Nigeria Defence Academy, including the Police College, Kaduna main Prison, State Secretariat, Nigerian Television Authority, and the Federal Radio Corporation of Nigeria. There is also the presence of the Lugard Hall that contains the State House of Assembly, in addition to the Kaduna State University. In the past, the people that dwelt in the place included the Fulani, Jima, Kadi, Kokau, Kadupa and Gwasonu (Bello and Oyedele, 1987). Today, the area has other inhabitants such as the Yoruba, Nupe, Igbo, and others. Islam and Christianity are also the main religions of the people. Their notable occupations include commercial undertakings, civil service work and agricultural activities.

The neighbourhoods of Chikun Local Government Area within the metropolis are nineteen (19) neighbourhoods, with its headquarters at Kujama. Some of the neighbourhoods are Nasarawa, Bayan Dutse, NNPC Quarters, Kamazou, and Sabon Tasha among others. On the whole, the Local Government Area consists of thirteen (13) districts. The major ethnic groups are the Gbgayi, while others include Kataf, Bajju, Jaba, Kagoro, Kaninkon, Ikulu, Yoruba, Igbo, Hausa, Fulani, Idoma, and Igala. The population of the LGA is 372,272 based on 2006 Population Census, the residents mainly engage in farming and commercial activities. The neighbourhoods of Igabi Local Government Area in the metropolis are eight (8) wards, such as Rigachikun, Afaka, Rigasa, Kaduna Airport and others. The Local Government Area has its headquarters at Turunku with fourteen (14) districts. The people of Igabi LGA are predominately Hausa-Fulani and Gbagyi tribes.

Other tribes found in the area are Nupe, Yoruba, Igbo, and Igala. The population of the people is 430,753 based on 2006 Population Census. The economic activities of the people comprise of farming, fishing, hunting, and trading among others.

In effect, the selection of this location of study was influenced by previous studies such as Amadasun (2004), Dandien and Ozigi (2008), and Gandu (2011) that have established the existence of residential segregation along religious lines in the metropolis from the year 2000. However, the fore mentioned studies failed to identify the socio-economic effects of inter-neighbourhood movement on residents. Consequently, the metropolis was considered as suitable for the study as it was assumed that residents were fully aware of the issues of change in residences and its effects on socio-econmic activites in the study area. It was hoped that residents would be in position to give information based on their experiences.

3.4. Types and Sources of Data

This study generated and used primary data. The primary data was largely based on the personal experiences of the respondents who took part in the inter-neighbourhood movements within the period 2000-2014. As well as the staff of the selected Kaduna based Non-Governmental Organisations (NGOs), and artisans who took up selected informal sector economic activities. The primary source of data comprised of survey, In-Depth Interviews, and Focused Group Discussions. The secondary source of data included information from books, magazines, articles from journals obtained from the following Libraries: Arewa House Kaduna, National Library Kaduna, Kashim Ibrahim Library (ABU) Zaria, and Isa Kaita Library Kaduna Polytechnic. Census reports were also obtained from the office of the National Population Commission, Kaduna. The tertiary

source of data comprised of information from the dictionary and encyclopedia, online reference materials, in addition to digest materials and books.

3.5. Techniques of Data Collection

This study adopted quantitative and qualitative data collection techniques and both techniques were complimented. Thus, for the purpose of the data collection, In-Depth Interviews and Focused Group Discussions were adopted for the qualitative data while the survey was used for the quantitative data. These techniques allowed the research team to have personal contact with informants and participants, as well as the respondents for the purpose of gathering the data. The instruments used for the collection of the various types of data are In-Depth Interview (IDI) and Focused Group Discussion (FGD) Guide.

The Focused Group Discussion guide which comprised of questions for the purpose of eliciting information from research participants is the same with the In-Depth Interview guide, but varies in terms of application of usage especially as the In-Depth Interview guide is used to collect data from informants. The Focused Group Discussion guide co-ordinated the discussion the researcher had with the participants, that is, number of people selected by the researcher to discuss the subject of the research. Both the In-Depth Interview and the Focused Group Discussion were complemented by the data acquired from the administration of questionnaire. That is, the qualitative data were supported by quantitative data that were collected through survey. The informants and the participants who participated in the qualitative data collection were people with vital knowledge about the objectives of the research; they comprise adult members of the different selected neighbourhoods who partook in change of locations within Kaduna metropolis. The informants and participants also included staff of the selected NGOs and selected artisans who might have not been involved in change in residence within the

metropolis. On the whole, the qualitative data came up with useful information, as the opinions of different people at different locations were sought.

For the purpose of conducting the IDIs, likewise the FGD two facilitators - a male who holds an MSc degree in Sociology, and a female who holds a Higher National Diploma (HND) in Mass Communication were employed. Both facilitators who speak Hausa and English languages fluently were trained and used for the purpose. The choice of the male and female facilitators was guided by the fact that the female facilitator and the main researcher could gain entrance into houses where male visitors were not allowed. The male facilitator interacted more with the male respondents.

To gather worthwhile data during an IDI and an FGD, the male facilitator conducted the interviews and discussions, while the female took notes. The main researcher listened carefully to the conversation, recorded it and also took notes intermittently. This gave room for probing at the right time as attentive listening helped the research team to capture the "body language" and other non-verbal messages that gave further insights into the people's opinion. The meeting between the interviewees and the research team for the purpose of data collection were conducted in a comfortable and non-threatening environment, and at the time most convenient for the interviewees. In the same manner, the research team met with the participants for the conduct of the focused group discussions in a safe, peaceful, and quiet location at the convenience of the discussants. The note taker took notes during the interviews and discussions respectively, while the responses were also recorded. The field notes and the recorded responses constituted the qualitative data.

For the quantitative data, the instrument used to collect the data was the questionnaire; it facilitated the use of survey technique on the respondents within the study

area. The questionnaires were administered through the help of the gate keepers such as the *Mai Unguwas* (ward heads) of the selected neighbourhoods who took the research team to the houses of the respondents. The direct administration of the questionnaires was done for the respondents who could not read and comprehend the questions, while for the respondents who were able to read and comprehend the questions the questionnaires were self administered. The questionnaire consisted of close-ended questions and open-ended questions where necessary. The questions were grouped into six (6) sections (that is, A-F). Section A centred on the socio-demographic data of the respondents, while sections B-F was on the objectives of the study and had four point Likert type scale of measurement as adopted by Nworgu (1991). The division varied between: Strongly Agree (SA), Agree (A), Disagree (D), and Strongly disagree (SD).

Before embarking on the field work to collect the quantitative data, the male and female research assistants who had earlier been trained and used to collect the qualitative data were also trained on the research problem in general as well as the objects of the research and their expected roles in the collection of the quantitative data. This was necessary owing to the literacy level of the respondents who were presumed to be mostly non-literates.

3.5.1 Validity of the instrument

Validity refers to the closeness of a device in attaining the set objectives. To achieve this, the research instruments were validated by the researcher's supervisors and specialists within the domain of statistics.

3.5.2 Reliability of the instrument

Reliability implies the consistency by which a test measures whatever it does measure (Ary, Jacobs, Razavieh, and Sorensen, 2006). However, a pilot study was

conducted to ascertain the validity and reliability of the instruments; the result enabled the adjustment of the instruments' formats to make them (the instruments) reliable.

3.6. Population and Sampling Technique

The population for the qualitative study consisted of officials of the two selected Kaduna based Non-Governmental Organisations (NGOs), namely Interfaith Mediation Centre (IMC) and Women Interfaith Council (WIC). The selection of these two NGOs was influenced by their active roles as major pioneers of peace in times of crises in Kaduna metropolis. Furthermore, artisans aged 18years and above who took up informal sector economic activities that they were not traditionally patterned for, also made up the population. Also, the respondents whether males or females, who changed neighbourhoods within the metropolis, were selected for the study. The population for the quantitative data consists of respondents (both males and female who changed residences within the metropolis.

For the qualitative data where in-depth interviews and focused group discussions techniques were used, purposive sampling was adopted. This was because the researcher wanted to get information from the residents who changed neighbourhoods and the artisans who took up selected informal sector economic activities. For the in-depth interviews, there were no key informants because the researcher did not consider any respondent to have possessed privileged information over the others with respect to the objectives of the study. Rather, with the help of the gatekeepers, two informants were chosen from each of the three selected neighbourhoods from within each local government area of Kaduna metropolis, and also, from the two selected Kaduna based Non-Governmental Organisations (NGOs). Thus, the in-depth interviews conducted were twenty-eight (28).

For the focused group discussions, one was conducted in each of the three selected neighbourhoods within the four local government areas as well as with the officials of the two selected Non-Governmental Organisations, which summed up to fourteen (14). Each of the focused group discussions displayed certain homogeneity among the participants as the members shared similar experiences concerning the issues of change of neighbourhood and its effects on the socio-economic aspects of their lives. There was no separation of the different categories of participants in form of gender, age, ethnicity and other variables for the discussions. This was because the researcher did not consider the research topic too sensitive one to hinder people from participating fully and freely. Tables 3.1 and 3.2 display the sample sizes scheduled for the in-depth interviews and the focused group discussions respectively.

Table 3.1 Sampling Schedule for the In-depth Interviews

LGA	**Selected Neighbourhoods and NGOs**	**No. of Informants**
Kaduna South	Unguwan Television	2
	Tudun Wada	2
	Badikko	2
Kaduna North	Hayin Banki	2
	Abakpa	2
	Unguwan Kanawa	2
Chikun	Narayi High Cost	2
	Dan Bushiya	2
	Nasarawa	2
Igabi	Nariya	2
	Rigasa	2
	Afaka	2
NGOs	Interfaith Mediation Centre (IMC)	2
	Women Interfaith Council (WIC)	2
Total	**14**	**28**

Source: Pre-field Survey

Table 3.1 shows that from each selected neighbourhood and NGO, two informants were chosen for the in-depth interviews. This means that twenty-eight (28) in-depth interviews were conducted. The people that constituted the informants were drawn from

residents who had changed dwelling locations within Kaduna metropolis and some staff of the selected NGOs also constituted part of the populations.

Table 3.2 Sampling Schedule for the Focused Group Discussions (FGDs)

Local Govt. Areas	**Selected Neighbourhoods and NGOs**	**No. of participants**	**No. of FGDs**
Kaduna South	Unguwan Television	8	1
	Tudun Wada	8	1
	Badikko	8	1
Kaduna North	Hayin Banki	9	1
	Abakpa	8	1
	Unguwan Kanawa	8	1
Chikun	Narayi high Cost	8	1
	Danbushiya	9	1
	Nasarawa	9	1
Igabi	Nariya	8	1
	Rigasa	7	1
	Afaka	8	1
NGOs	Interfaith Mediation Centre	7	1
	Women Interfaith Council	7	1
Total	**14**	**112**	**14**

Source: Pre-Field Survey

Table 3.2 shows that from each selected neighbourhood and Non-Governmental Organisation, one FGD was conducted with a maximum of nine (9) and a minimum of seven (7) people. Altogether, fourteen (14) FGDs were conducted with purposely selected participants and artisans who were provided by the community leaders within the neighbourhoods, as well as the staff of the NGOs with one hundred and twelve (112) participants at different locations. The size of the groups was between 7-9 participants, thus enabling the small group of people engaged in to talk freely while sharing their thoughts. The sitting position for participants during each session was arranged in a semi circle with the male and female participants on either side of the semi circle.

For the quantitative data, the research used the 2014 population projection of the 1991 National Population Census figures through probability sampling in order to allow every element constituting the population to have an equal chance of being selected. The

use of the 2014 population projection of the 1991 National Population Census figures was because, according to the National Population Commission (NPC) Kaduna State Headquarters, the 2006 National Population Census (NPC) results were not yet delineated in accordance with the different neighbourhoods within the various local government areas of Kaduna state as at the time of the study. However, the various LGAs' populations as indicated in the study location show the 2006 NPC results. There are fifty-four (54) neighbourhoods in Kaduna metropolis as documented by the 1991 census. These neighbourhoods are derived from the four Local Government Areas (Kaduna South, Kaduna North, and parts of Chikun and Igabi) that make up the metropolis.

The sampling technique used in selecting the survey population was the multi-stage cluster sampling which divided the metropolis into four (4) clusters based on the existing Local Government Areas. Subsequently, each Local Government Area was divided into the existing neighbourhoods which are fifty-four (54) in number. Afterwards, three (3) neighbourhoods were randomly selected from each Local Government Area (LGA). In selecting a neighbourhood, names of the neighbourhoods in each local government within Kaduna metropolis were written and folded in pieces of papers, put in a container, and then three (3) were selected at random. This technique provided every neighbourhood and indirectly every member of the population equal/fair opportunity of being selected as a sample for the study. The neighbourhoods in the selected pieces of the papers constituted the sampled neighbourhoods from each local government area; this made a total of 12 neighbourhoods that were divided into clusters based on the existing minor and major roads and streets for the study. Furthermore, through simple random technique, some streets and roads were selected from the existing neighbourhoods for the study. Houses within the selected streets and roads were given a form of identity as most houses did not have proper numbering for identification. Finally, the selection of houses

was done randomly to give each house an equal chance of being included in the study. This gave rise to 250 households which constituted the respondents of the study. The selected neighbourhoods and their corresponding 2014 projected populations are as shown in table 3.3.

Table 3.3 Selected Neighbourhoods of Kaduna Metropolis with the Corresponding 2014 Projected Populations

LGA	**Selected Neighbourhoods**	**2014 projected population**
Kaduna South	Unguwan Television	58,346
	Tudun Wada	124,125
	Badikko	33,482
Kaduna North	Hayin Banki	34,044
	Abakpa	27,870
	Unguwan Kanawa	20,034
Chikun	Narayi High Cost	48,733
	Danbushiya	6,098
	Nasarawa	126,601
Igabi	Nariya	3,732
	Rigasa	148,203
	Afaka	2,931
Total	**12**	**633,219**

Source: National Population Commission (1991 Census)

Table 3.3 displays the 2014 projected populations of the 1991 census of the selected neighbourhoods. It is on the basis of this population projection that the sample size for the quantitative data for the study was obtained. The procedures for obtaining the quantitative data, sample size for the study are as shown below.

Step 1: To find the proportion of a neighbourhood (PrN), in relation to the overall population of the sampled neighbourhoods (PN), divide the population of the neighbourhood by the total population of neighbourhoods (TP) and multiply by 100

Step 2: To find the Sample Size (S) for a neighbourhood, divide the PrN by 100 and multiply by the total Sample Size (TS) for the study which is 250.

Thus, for Unguwan Television for instance:

PrN = PN/TP x 100 = 58346/633219 x 100 = 9.2. Therefore, S = PrN/100 x TS = 9.2/100 x 250 = 23. As such, the Sample size forUnguwan Television = 23 respondents. By following these procedures the sample size for each neighbourhood would be determined and are as reflected on table 3.4 below:

Table 3.4: Sample Size Frame for the Quantitative Data of the Study

LGA	**Selected Neighbourhoods**	**2014 projected population**	**Sample size**	**Percentage of sample**
Kaduna South	Unguwan Television	58,346	23	9.2
	Tudun Wada	124,125	49	19.6
	Badikko	33,482	13	5.3
Kaduna North	Hayin Banki	34,044	13	5.4
	Abakpa	27,870	11	4.4
	Unguwan Kanawa	20,034	08	3.2
Chikun	Narayi High Cost	48,733	19	7.7
	Danbushiya	6,098	2	0.9
	Nasarawa	126,601	50	20.0
Igabi	Nariya	3,732	2	0.6
	Rigasa	148,203	59	23.4
	Afaka	2,931	1	0.5
Total	**12**	**633,219**	**250**	**100.0**

Source: Pre-field Survey

Table 3.4 presents the sample size determined for each neighbourhood where 250 respondents of the populations were taken as a sample for the study. The justification for this total sample size (the 250) is that given the nature of the population of study, this sample size is considered adequate to provide the sufficient data for the study, when harnessed with the data from the in-depth interviews and focused group discussions. Also, the sample size represents a cultural homogeneity of the population; therefore, the responses will be virtually uniform. In addition, the spread of the study across several neighbourhoods enabled the researcher to capture the effects of such changes in residences on all socio-economic groups of the area.

3.6.1. Inclusion Criteria

For the qualitative data, respondents both males or females who changed their residences within Kaduna metropolis between the period 2000-2014 and were 18years and above were selected.Also, staff of the two selected Kaduna based NGOs (i.e the Interfaith Mediation Centre, and the Women Interfaith Council), including artisans aged 18years and above who took up informal sector economic activities that they were not traditionally patterned for. For the quantitative data, respondents of both sexes who were up to 18 years and above, and were involved in the change of neighbourhoods within the study area during the period 2000-2014 were equally selected. The questionnaires were administered to respondents in their homes.

3.6.2. Exclusion criteria

Residents who are below 18 years of age and were not involved in the change of neighbourhoods during the period 2000-2014 were excluded from the data gathering exercise, as well as the artisans in this category. Also, exempted from the research were residents, artisans and staff of the two selected Kaduna based Non-Governmental Organisations that were not among the underlisted.

3.7. Techniques of Data Analysis

Analysis of data entails the procedure that researchers embark on to organise data in order to present them for better understanding by others. In a qualitative research, data analysis refers to the range of processes and procedures by which the researcher moves from the data collected into giving an explanation and understanding of the people or situations being investigated. The processes and procedures of qualitative data analysis include various methods such as thematic analysis, narrative analysis, and phenomenological analysis. Thematic analysis is regarded as the most common form of

qualitative analysis. It involves examining and recording patterns (or themes) within data.Themes according to Kellehear and Gliksman (1997), are patterns across data sets that are vital to the description of a phenomenon and are associated to a specific research question.

Thematic analysis consists of two different levels at which themes can be identified which are semantic and latent. Indentifying themes at semantic levels paves way for a rich and organised description of the data. However, the researcher is only concerned with the explicit and surface meanings of data. Consequently, the researcher does not give much attention to the depth and complex implication of the data in question. Latent themes demand that the researcher focuses attention on the "veiled" patterns, ideas, and assumptions within the data. Data analysis at this level gives room for detailed interpretation of data as researchers are encouraged to concentrate on a specific question or an area that is of interest to them.

Qualitative data analysis is generally regarded as a complicated and time-consuming procedure. Consequently, it is usually done alongside data collection. The analysis is the process of examining non-measurable data with the aim of giving an understanding of what is being analysed and so, it is realised through a means referred to as 'thick description'. This requires the attempt to produce an ample account of the responses of informants or participants, their events, objects, places, the environment, and other related issues. To start with, as soon as an IDI and FGD sessions for the day were over, the data were read and rewritten in order to extract the main points, which are necessary for the study from the field notes. Furthermore, most of the respondents interacted with the research team in the Hausa language therefore the recorded narratives were initially transcribed into Hausa language and subsequently into English language.

This process in the data analysis was to ensure that every aspect of the narratives was well attended to and nothing was left out.

The quantitative data were analysed with the aid of the Statistical Package for Social Sciences (SPSS) version 20 and presented in tabular form. The data from the neighbourhoods that comprise both the southern and northern parts were analysed separately, to allow for a separate interpretation of the effects of the residential segregation on the different sampled neighbourhoods that constitute the southern and northern parts of the metropolis. The separation enabled the researcher to see areas of variance and similarities in the responses from the two parts. The tables consist of frequencies and percentages. The computer analysis was chosen rather than other methods of analysis, because though expensive in terms of cost, its speed and reliability in terms of accuracy could not be over emphasised in comparison to other forms of data analysis. In the long run, the interpretation of the data was based on the analyses of both the qualitative and the quantitative data. This was by means of making valid statements with respect to the findings of the study.

3.8. Problems Encountered in the Field

The fieldwork, which was originally scheduled to last for 6 weeks, was extended to 10 weeks in order to complete the work appropriately. Some of the major challenges the researcher encountered were lack of enthusiasm and insincerity on the parts of the sampled populations and the gatekeepers of the various neighbourhoods.At the first visit to the heads of the various residential areas, enthusiasm was expressed to the researcher but subsequent visits witnessed entirely different scenarios. The sudden change in attitude was a big challenge to grapple with by the research team especially, as the people became suspicious of the whole exercise. Their suspicion and lack of interest were based on their

previous experiences with other researchers as said, who after being furnished with information, did not compensate them in anyway neither were the earlier research exercise of any use to the well-being of their communities.

Another challenge was the demand for payment by some of the participants, informants, and respondents before they would agree to participate since they believed that their time was been wasted for something that is of no direct importance to them. A few others who demanded money were of the opinion that the time they were likely to spend responding to questions could as well be spent in more beneficial ways in their places of businesses and works. The research team further explained by telling the people that the main researcher is a student and so had no money to offer, also that the research is an academic exercise for the benefit of the society at large.

There was also the problem of those who regarded the research team as agents sent by the government to ameliorate the deplorable situations that have enveloped some of them. Consequently, some of the participants, informants, and respondents digressed and talked about the problems they wanted the government to solve, notably in the areas of the provision of favourable environment for livelihood activities and compensation for losses incurred as a result of segregated residences. The research team took time to make them understand the goal of the study, while many of them became very disappointed with the explanation, it did not deter them from giving their appropriate responses.

Another problem experienced in the field was that of several interruptions and distractions on the part of the participants, informants, and respondents. It was a difficult task getting their full attention. The reason for this was that at the point of data collection, some of them were receiving or making telephone calls, some had to attend to their customers, while others were either on their way out of the house, or were busy with other

important activities. Also, there were respondents that found it difficult to comprehend the language in which the questionnaires were designed. Hence, the researcher and the research assistants took time to interpret to them and as well filled the questionnaires with their (respondents) responses.

In a bid to overcome the problems mentioned above, the research team had to accommodate the people's excuses by making schedules that were convenient to them. As a result, the research team visited the neighbourhoods several times so as to get the attention of the people for the purpose of data collection. Notwithstanding, as of the time the data were analysed, some respondents had not returned the questionnaires given them; this resulted in the difference between the 250 questionnaires administered and the 234 analysed and interpreted. Apart from being dispersed, one of the neighbourhoods was poorly accessible; this made the research team to walk long distances in order to reach the people. All these challenges elongated the time since a lot of time was spent to convince the people on the purpose of the study. However, the researcher was not discouraged in any way by the enumerated challenges, especially as the gate keepers helped to pacify the respondents and they (respondents) finally agreed to, and as well fully participated in the exercise.

CHAPTER FOUR

DATA ANALYSIS AND INTERPRETATION

4.1. Introduction

This Chapter focuses on data presentation, interpretation and analysis. The analysis is carried out as specified by the objectives of the study, and it is predicated on the data collected from December 2015 to February 2016. The detailed explication of the findings is also done in this chapter

Table 4.1a: Socio-Demographic Characteristics of Respondents

Variable	Southern Part		Northern Part	
Age	N	%	N	%
18-30 years	18	20.9	36	24.3
31-40 years	18	20.9	46	31.1
41-50 years	25	29.1	26	17.6
51 years or more	25	29.1	40	27.0
Total	86	100.0	148	100
Gender	N	%	N	%
Male	53	61.6	104	70.3
Female	33	38.4	44	29.7
Total	86	100.00	148	100.0
Religious affiliation				
Christianity	81	94.2	0	0.0
Islam	5	5.8	148	100.0
Africa Traditional Religion	0	0.0	0	0.0
Total	86	100.0	148	100.0
Level of Education				
No formal education	5	5.8	9	6.1
Quaranic Education	2	2.3	29	19.6
Primary School	13	15.1	19	12.8
Secondary School	39	45.3	56	37.8
Tertiary education	27	31.4	35	23.6
Total	86	100.0	148	100
Occupational Status				
Unemployed	12	14.0	12	8.1
Informal Sector Economic Activities	43	50.0	89	60.1
Civil Servant	30	34.9	46	31.1
Others (Specify)	1	1.2	1	0.7
Total	86	100.0	148	100.0

Source: Fieldwork 2016.

Table 4.1b: Socio-Demographic Characteristics of Respondents (cont'd)

Variable	Southern Part		Northern Part	
Income per Month				
N20,000.00 and below	39	45.3	60	40.5
N20,001.00-N30,000.00	20	23.3	52	35.1
N30,001.00-N40,000.00	15	17.4	12	8.1
N40,001.00-N50,000.00	09	10.5	14	9.5
N50,001.00 and above	03	3.5	10	6.8
Total	86	100.0	148	100.0
Ethnic Group				
Gbagyi	25	29.1	15	10.1
Kataf	28	32.6	2	1.4
Igbo	8	9.3	0	0.0
Yoruba	8	9.3	20	13.5
Hausa	7	8.1	98	67.1
Others	10	11.6	13	8.8
Total	86	100.0	148	100.0
Marital Status				
Married	76	88.4	133	89.9
Single	3	3.5	3	2.0
Divorced	5	5.8	3	2.0
Widowed	2	2.3	7	4.7
Separated	0	0.0	2	1.4
Total	86	100.0	148	100.0
Length of stay in present neighbourhood				
0-5 years	50	58.1	86	58.1
6-10 years	12	14.0	19	12.8
11-15 years	24	27.9	43	29.1
Total	86	100.0	148	100.0

Source: Fieldwork 2016.

Table 4.1 shows data on the responses regarding the socio-demographic characteristics of respondents in the survey; it is presented in two categories – southern and northern parts of Kaduna metropolis. Beginning with the age distribution of respondents, the table reveals that most of them are middle aged people ranging from 31 to 51 years. For the southern part, the table shows 29.1% for both 41 – 50 years and 51 years and above categories. Together, these categories represent 58.2% of the population. Those within the range of 30 years and below and 31 – 40 years groups are 20.9% of the entire population. For the northern part, the table indicates that most respondents were within the range of aged 40 years and below. The respondents aged 31-40 were 31.1% while those

aged 30 years and below were 24.3%. Furthermore, the respondents who were between 41-50 years and 51 years and above were 17.6% and 27.0% respectively.

Concerning the gender of respondents, the table indicates that more males participated in the study than females. In the southern part, the pattern of distribution by gender as revealed by the table shows that the males were about 61.6% while the females were 38.4%. In the northern part, 70.3% of respondents were males while 29.7% were females. Thus, the table reveals that more males 70.3% from the northern part participated in the study as against 61.6% males from the southern part.

On the religious affiliation of respondents, the table reveals that in the southern part, 94.2% of the respondents were Christians, while 5.8% were Muslims. In the northern part, the table shows that 100% of the respondents were Muslims. On the whole, the table indicates that Christian respondents dominate the southern part of the metropolis, while Muslim respondents occupy the northern part. This is shown by 94.2% of the respondents who are Christians in the South and 100% who are Muslims in the North. Furthermore, the 100% Muslim respondents in the northern part is an indication that no Christian respondent changed neighbourhoods to the northern part of the metropolis during that period.

Regarding the level of education, the table unveils that the respondents in the two categories attained different levels in their educational careers. In the southern part, the table shows that 45.3% of respondents hold Secondary School Certificate. Those with tertiary education were 31.4% and those with primary education amounted to 15.1%. Some respondents however, who possesed no formal education or Quranic education constituted 5.8% and 2.3% respectively. With reference to the northern part, the table reveals that 37.8% of the respondents were Secondary School Certificate holders, whereas

those with tertiary and Quranic education were 23.6% and 19.6% respectively.Those with primary school and no formal education constituted 12.8% and 6.1% of the respondents respectively.

From the table, it can be deduced that a good number of the respondents within the metropolis had attained secondary school education. This is portrayed by 45.3% of the respondents in the southern part, and 37.8% of the respondents from the northern part. However, respondents with tertiary education were more in the South than in the North. This shows 31.4% for the South, and 23.6% for the North.

The data concerning the employment status of the respondents suggest that the respondents who engaged in the informal sector economic activities are more in both parts of the study area followed by the civil servants. With respect to the southern part, the table depicts that 50% of the respondents were in the informal sector, 34.9% were civil servants, and 14% were unemployed. Only 1.2% of the respondents fell under the category of "others" which included students. As regards the northern part, the data reveals that 60.1% of the respondents were in the informal sector, 31.1% were civil servants, and 8.1% were unemployed. 0.7% of the respondents made up "others". The table suggests that more respondents in the northern part were engaged in the informal economic activities as against the respondents in the southern part. This is revealed by 60.1% and 50% of the respondents in the North and South respectively. On the contrary, more respondents in the South were civil servants, as shown by 34.9% and 31.1% of the respondents respectively.

Concerning the monthly income of the respondents, the data from the southern part show that 45.3% earned N20,000 and below, 23.3% N20,001-N30,000, 17.4% N30,001—N40,000, 10.5% N40,001-N50,000 and 3.5% N50,001 and above. For the respondents from the northern part, the data show that 40.5% of them earned N20,000 and below,

35.1% N20,001 - N30,000, 9.5% N30,001-N40,000, and 8.1% N40,001-N50,000, while 6.8% N50,001 and above. Considering the data distribution for the respondents from both the southern and the northern parts, it can be deduced that most of them were low income earners; as shown by 68.6% and 75.6% of the respondents respectively who earned N30,000 and below. It can therefore be inferred that more respondents in the north belonged to the low income group than in the southern part of the metropolis. This is shown by 75.6% of the respondents from the North and 68.6% from the South who earn N30,0000 and below.

Due to the numerous ethnic groups and the confusion that may arise over using the three major ethnic groups in Nigeria, for the purpose of this study, the ethnic groups whose representation is below 8 percent in the table were classified "others" as they are too many to mention. From the southern part, the data show that 32.6% of the respondents were Kataf, 29.1% Gbagyi , 9.3% Igbo, 9.3% Yoruba, 8.1% Hausa,while 11.6% made up the ethnic groups referred to as "others". For the respondents from the northern part, the data reveal that 10.1% of the respondents were Gbagyi, 1.4% Kataf, 0.0% Igbo, 13.5% Yoruba, 67.1% Hausa and 8.8% constituted the ethnic groups referred to as "others". This shows that Gbagyi, Kataf, and "others" respondents are more in the southern part than in the northern part. This is shown by 29.1%, 32.6%, and 11.6% of the respondents from the southern part as against 10.1%, 1.4%, and 8.8% of the respondents in the northern part respectively. Consequently, there are more Hausa respondents in the northern part. This is indicated by 67.1% of the respondents from the northern part compared to 8.1% of those from the southern part.

For marital status, the table shows that 88.4% of the respondents from the southern part were married, 5.8% divorced, 3.5% single, while 2.3% were separated. In the northern part, the table reveals that 89.9% of the respondents were married, 4.7% widowed, 2%

were in the categogory of “single” and “divorced” while 1.4% were separated. Thus, in relation to the responses as conveyed by the table for both the southern and the northern parts, it can be deduced that most respondents were married. This is indicated by 88.4% and 89.9% of the respondents from the southern and northern parts respectively. It can therefore be concluded that more respondents in the North than in the South of the metropolis were married as shown by the figures 89.9% of the respondents from the North and 88.4% of the respondents from the South. The table also shows that there are more widows in the North than the in the South as indicated by 4.7% of the respondents from the northern and 2.3% from the southern parts. There were more divorced respondents in the southern than in the northern part. This is revealed by 5.8% of the respondents from the southern part and 3% from the northern part of Kaduna metropolis.

The time frame for the study is between Year 2000-2014, so in respect of length of stay in the present neighbourhood, the data for the southern part reveal that 58.1% of the respondents had spent 0-5 years, 27.9% 11-15 years, and 14% 6-10 years. For the northern part the table indicates that 58.1% had stayed in their present location for 0-5 years, 29.1% 11-15 years, and 12.8% 6-10 years. It can therefore be concluded that most of the respondents from both the southern and the northern parts of Kaduna metropolis had stayed in their present locations for the periods between 0-5 years; this is shown by 58.1% each.

4.2 Factors that Explain Change in Neighbourhoods in Kaduna metropolis

This subsection shows variables which include the period that respondents changed neighbourhoods, whether respondents would revert to previous neighbourhoods should normalcy return to the metropolis, and reasons for change in the place of residence. Also, the geography of movement within neighbourhoods with reference to the way in which

residences are influenced within the Local Government Area of respondents' former and present locations are considered. The respondents highlighted various reasons as being responsible for their change of neighbourhoods within the metropolis. The reasons for movement embodied security reasons (safety), high rent, job-related reasons, and smallness of apartment, among other reasons.

4.2.1. Period the change in neighbourhood took place

Change in neighbourhood by respondents was one of the variables considered under this objective to help ascertain the time respondents changed neighbourhoods within the metropolis. It had a time frame of fourteen years (2000-2014). The quantitative data show the variable in table 4.2.

Table 4.2 Period the Change Took Place

Period of the change in neighbourhood	Southern Part		Northern Part	
	F	%	F	%
2000-2005	68	79.1	112	75.7
2006-2010	11	12.8	24	16.2
2011-2014	5	5.8	12	8.1
No response	2	2.3	0	0.0
Total	86	100.0	148	100.0

Source: Fieldwork, 2016

Table 4.2 shows the responses on the period the change in neighbourhood took place. In the southern part, the table shows that 79.1% of the respondents changed their neighbourhood within the period 2000-2005, 12.8% between 2006 and 2010, while 5.8% between 2011 and 2014. However, 2.3% did not respond. In the northern part, the data show that 75.7% of the respondents changed their neighbourhood between 2000 and 2005, 16.2% between 2006 and 2010, while 8.1% between 2011 and 2014. Thus, it can be inferred that most of the respondents in the southern and northern parts of Kaduna metropolis changed their residences between 2000 and 2005. Virtually, more respondents in the southern part as against the northern part changed their neighbourhoods within the

said period; this is shown by 79.1% of the respondents from the southern part and 75.7% from the northern part. The mean percentage on the period change in neighbourhood took place =100%/4 =25% for the respondents from the southern part and 100%/3=33.3% for the respondents from the northern part.

Relating to whether respondents changed neighbourhoods within that preiod, a 45 year old male participant in Nasarawa (Kaduna South) who moved from Badarawa (Kaduna North) explained that:

> *I was formally resident at Badarawa before I moved my family to Nasarawa in 2005. I decided to change residence because I began to feel unsafe in Badarawa after the February 2000 crisis but could not move then because I did not have enough funds for that purpose. Although the crisis did not directly affect me during that time, but I witnessed the adverse effects of the crisis on some of my friends and neighbours.*

Similarly, a 53 year old female participant in Nariya (Kaduna North) who formerly lived in Karji (Kaduna South) had this to say concerning the time she changed residence:

> *My family and I co-existed harmoniously within the Karji community for many years. However, we had no choice but to change residence in 2011 when life in Karji became unbearable for us. Before that time, I thought there was no need to move, but my family became uncomfortable relating with the members of the community and so I took the decision to move out of the neighborhood.*

The qualitative data confirm that some residents changed neighbourhoods within the past fourteen years in Kaduna metropolis. The inter-neighbourhood movement during the period 2000 and 2014 was common to most respondents in all the sampled neighbourhoods in the study area. This data implies that change in neighbourhoods by some respondents in the metropolis became intensified after the year 2000 ethno-religious crisis.

4.2.2 Respondents views on whether respondents would revert to previous neighbourhood should normalcy return to the metropolis

The quantitative data on whether respodents would want to return to their previous neighbourhoods if normalcy returns to the metropolis as presented in table 4.3.

Table 4.3 Reverting to Previous Neighbourhood should Normalcy return to the Metropolis

Reverting to previous Residence	**Southern Part**		**Northern Part**	
	F	**%**	**F**	**%**
Yes	3	3.5	45	30.4
No	82	95.3	89	66.2
No response	1	1.2	5	3.4
Total	**86**	**100.0**	**148**	**100.0**

Source: Fieldwork, 2016

Table 4.3 presents the reponses on whether respondents would revert to their previous neighbourhoods should normalcy return to the metropolis. For the southern part, the data reveal that 95.3% of the respondents indicated “no” while 3.5% answered “yes”. In the northern part the table shows that 66.2% of the respondents said “no” and 30.4% answered “yes”. Essentially, the table implies that most of the respondents do not have the desire to return to their previous neighbourhoods. This is revealed by 95.3% of the respondents from the southern part and 66.2% from the northern part who said no. The mean percentage for the responses on whether respondents would revert to their previous neighbourhoods should normalcy return to the metropolis = 100%/3= 33.3 for the respondents from each of the southern and northern parts of Kaduna metropolis.

Table 4.4 Reasons for Not Wanting to revert to Previous Neighbourhood

Reasons	**Southern Part**		**Northern Part**	
	F	%	F	%
Have got used to the present place	30	36.6	32	32.7
The present place is safer	27	33.0	40	40.8
Neighbours are more friendly here	10	12.2	5	5.1
Fear of future re-occurrence of crisis	6	7.3	8	8.2
Hunted by memories of the ordeal occasioned by the crisis	9	11.0	13	13.3
Total	**82**	**100.1**	**98**	**100.0**

Source: Fieldwork, 2016

Table 4.4 reveals responses on reasons for not wanting to revert to the previous neighbourhoods should normalcy return to Kaduna metropolis. The data for respondents from the southern part reveal that 36.6% of the respondents are already used to the present places of abode, 33% said that the present place is safer, 12.2% indicated that neighbours in the present neighbourhood are more friendly, while 11% signified that they are hunteded by memories of the ordeal they had been through, and 7.3% entertained the fear of re-occurrence of crisis. With reference to the northern part as indicated by the responses, 40.8% of the respondents showed that their present neighbourhoods are safer, 32.7% implied that they have got used to the new place, 13.3% are hunted by the memories of the ordeal they had been through, 8.2% entertained the fear of a reoccurrence of the crisis, and 5.1% signified that neighbours in the present neighbourhood are more friendly.

Substantially, the data shows that most of the respondents across the sampled neighbourhoods no longer entertain the desire to return to their previous residences should normalcy return to the metropolis.This decision is influenced by various reasons such as the fact that they have got used to the present place, while some of them are hunted by the memories of the ordeal they had been through among other reasons. This is evident by the responses, where 36.6% and 33% being the highest values of the respondents from the

southern part who indicated that they have got used to the present place and the place is safer respectively. In relation to the northern part, 40% of the respondents signified that the present place is safer, while 32.7% indicated that they have got used to their present neighbourhood.The mean percentage for reasons on not reverting to former neighbourhoods if normalcy returns to the metropolis are 100%/5=20% for both the respondents from the southern and northern parts of Kaduna metropolis.

The qualitative data explains responses on whether respondents would want to return to their previous neighbourhoods if normalcy returns to the metropolis. To this end, a 61 year old male participant in Badikko (Kaduna North) who moved from Maraban Rido (Kaduna South) mentioned that:

> *Before I moved to Badikko, I lived happily with the residents of Maraban Rido, but had to move out because I no longer felt safe in the midst of the people. While I was in Maraban Rido, my business prospered, and this is one of the reasons I still go there to transact my business of sales of grains and provisions. I would have loved to go back to live in Maraban Rido on the condition that the government will assure me of safety of life and property in case of a re-occurrence of crisis. Otherwise, I do not have the desire to return to domicile in the place.*

In another case, a 50 year old male participant in Narayi High Cost (Kaduna South) who moved from Unguwa Dosa (Kaduna North) said:

> *I was once resident at Unguwan Dosa for several years before I changed residence to Narayi High Cost and I was considering settling in Unguwan Dosa as my permanent place of abode as I even planned to build a house there for my family. But I had to leave in a haste because I was forcefully and unjustly evicted from my rented house. The landlord made false accusations against me and got some hoodlums to beat up some members of my family. So I doubt if I would ever again entertain the idea of returning to Unguwan Dosa to live.*

Basically, the decision on whether to return to the previous neighbourhoods should peace return to the metropolis displays areas of convergence and divergence among respondents within the sampled neighbourhoods. This attitude indicates that some of the

respondents whose thoughts about the previous neighbourhoods bring lots of good memories, desire to return if they can be assured of their safety. However, some respondents who had negative and life threatening experiences in the previous neighbourhoods no longer entertain the desire to return to the previous neighbourhoods should normalcy returns to the metropolis.

4.2.3. Reasons for change in Neighbourhood

The quantitative data as presented in table 4.5 display reasons for change in residences by respondents**.**

Table 4.5 Reasons for change of Neighbourhood

Neighbourhood	**Reasons**												**Total**	
	Safety		**High rent**		**Job-related**		**House too small**		**Personal or family**		**Evicted due to high rent arrears**			
	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Ung Television	15	71.4	1	4.8	1	4.8	0	0.0	4	19.0	0	0.0	21	100.0
Narayi H/Cost	10	55.6	1	5.6	1	5.6	0	0.0	2	11.1	4	22.2	18	100.0
Nasarawa	27	60.0	3	6.7	2	4.4	2	4.4	11	24.4	0	0.0	45	100.0
Danbushiya	1	50.0	0	0.0	0	0.0	0	0.0	0	0.0	1	50.0	2	100.0
Tudun Wada	30	63.8	2	4.3	3	6.4	2	4.3	10	21.3	0	0.0	47	100.0
Badikko	10	90.9	0	0.0	0	0.0	0	0.0	1	9.1	0	0.0	11	100.0
Hayin Banki	10	90.9	0	0.0	0	0.0	0	0.0	1	9.1	0	0.0	11	100.0
Ung Kanawa	6	75.0	1	12.5	0	0.0	0	0.0	1	12.5	0	0.0	8	100.0
Rigasa	33	57.9	2	3.5	7	12.3	4	7.0	8	14.0	3	5.3	57	100.0
Afaka	1	100.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	1	100.0
Nariya	1	50.0	0	0.0	0	0.0	0	0.0	1	50.0	0	0.0	2	100.0
Abakpa	8	72.7	0	0 0	1	9.1	2	18.2	0	0.0	0	0.0	11	100.0
Total	**152**	**65.0**	**10**	**4.3**	**15**	**6.4**	**10**	**4.3**	**39**	**16.7**	**8**	**3.4**	**234**	**100.0**

Source: Fieldwork 2016

Table 4.5 shows reasons for change in neighbourhoods by the respondents. In view of the nature of the data distribution for the responses, it is suggestive that most of the changes in residences were for security reasons. This is indicated by 65% of the

respondents, only 16.7% for personal reasons, 6.4% for job-related reasons, 4.3% due to high rent and small apartment, while 3.4% is for eviction as a result of rent arrears. The mean percentage for respondents' reasons for change of residence are 838.2/12 = 69.9% for the respondents who indicated safety; 37.4/12 = 3.1% for those who signified high rent, 42.6/12 = 6.6% for those who declared job related reasons, 33.9/12 = 2.8% for those who indictaed house too small, 170.5/12 = 14.2% for those who expressed personal or family reasons, and 77.7/12 = 6.5% for those who indicated eviction due to high rent arrears.

The qualitative data shows the reasons for the change in neighbourhoods. Consequently, the foregoing narratives reflect some of the reasons put forward by some respondents for the change of neighbourhoods within Kaduna metropolis. This is what a 54 year old male participant in Afaka (Kaduna North) who moved from Sabon Tasha (Kaduna South) explained with respect to his movement for safety reasons:

> *I remember that fateful day like it was yesterday. We were in the middle of our prayer at the Mosque in Sabon-Tasha when all of a sudden, other people showed up in our midst. But instead of joining in the prayer, they had weapons in their hands and hatred in their eyes. In confusion and fear, I ran out through the nearest exit which was the window directly opposite me. Luckily for me, immediately I ran out, I found a truck that was transporting some sheep and I desperately flagged it down and asked for a ride to safety. In retrospect, I did not ask the driver his religion, destination nor did I remember my family at that moment, until I got to Afaka, all I wanted was to get to safety. However, when I got to safety, I realised how selfish I was for running away and leaving my family behind. At that point, I became so concerned about the safety of my family and was having sleepless nights. It was after about a week later that I could reach them.On getting to Sabon Tasha; I found that one of my neighbours there helped to ensure their safety, and so we moved out of the place as quickly as it was possible.*

Similaly, a 52 year old male participant at Danbushiya (Kaduna South) who changed residence from Badarawa (Kaduna North) on account of safety of life and property stated:

> *I resided at Badarawa for a long time, and did not have any reason to leave the area as some people were moving out of the area due to the crisis going on at the time. I knew most of the residents in the area and was very friendly with them, so I thought since we regard one another as brother and sister; I had no reason to entertain fear even during the crisis. But to my surprise, during the 2011 post-election crisis, it was one of my trusted friends that connived with some hoodlums to kill me, so I had no choice but to run for my life. Since that time, I have not been to Badarawa and I do not have the intention of ever going there again. Based on my experience at Badarawa, I warned my family members not to get involved in intimate relationships with people who do not share their religious beliefs; nor should they consider residing with them in the same location, as such people cannot be trusted in times of cisis.*

Also, a 48 year old female participant in Narayi High Cost (Kaduna South) who formerly resided at Unguwan Shanu (Kaduna North) gave reasons for her change of neighbourhood as personal by explaining that:

> *I would not say my life was directly in imminent danger during the crisis even when I lived at Unguwan Shanu because my house was not within the rioters' 'zone' of operation. Moreso, most of my neighbours were my childhood friends whom I could trust to esure my safety in case of any eventuality.However, each outbreak of crisis did not cause me stress and uneasiness associated with finding alternate shelter for fear of the unknown.But for personnal and other family reasons, I decided to move my family to a more peaceful environment where we could all sleep with both eyes closed. At the moment, my family and I find life in Narayi High cost more fulfilling because most of the other residents share the same religious beliefs with me and so, we all co-exist as members of one big family. I now realise how important and safer it is to live in the midst of like-minded people especially in matters that relate to religious adherence.*

In agreement to the responses above, this is what a 50 year old female participant in Unguwan Television (Kaduna South); who moved from Kawo (Kaduna North) narrated concerning her change in neighbourhood as job-related:

> *At the time I was resident in Kawo, I was at my place of work (First Bank of Nigeria) that fateful morning about to start the day's activities when news of the crisis broke out. Everyone was running helter skelter and my first instinct was to run home and evacuate my family to safety. The commotion was so severe; I could not find a means of transportation from my office to my house. I decided to take a chance and walk since my family's safety was of uttermost importance to me. After walking about half an hour, I met some military personnel who stopped me and asked my mission. After explaining my story, they advised it wasn't safe for me to continue my journey and offered me shelter at the army barracks (NDA). I was separated from my family for a total of three days, all the time worried about their welfare and well-being. Thankfully, we were later reunited as they had joined some neighbours to flee and find shelter at first in a primary school and later at the police station in Kawo. We later had to change residence from Kawo to Unguwan Television because luckily, I was transferred to another branch of First Bank in the southern part of the metropolis where I now work.*

In contrast, a 65 year old male participant in Rigasa (Kaduna North) who moved from Unguwan Romi (Kaduna South) becacse he was evicted from his rented house in Unguwan Romi:

> *I had lived happily and peacefully in a rented apartment in Unguwan Romi for over 15 years, though my rent was due for just two months at that time. I was therefore very surprised when the landlord served me an eviction notice. I later understood he had taken that move out of fear of his property being burned down as a result of my presence and thus had to move to Rigasa. During the crisis, some of the landlords who had non-Muslims or non-Christians as tenants within the Kaduna metropolis were threatened by rioters to either surrender such tenants to them (rioters) or have their properties destroyed.*

The qualitative data reveal that most of the respondents moved out of their former locations to places they feel are safer for them, while some moved for other reasons. The reason for movement seem to suggest that most of the change in neighbourhoods within Kaduna metropolis were basically influenced by considerations for safety of life and property as they no longer had assurance of safety and protection in the previous neighbourhoods. In effect, no other reason is as strong as the aforesaid when searching for acceptable residential area. On that note, the qualitative data show that there

is a general consensus among respondents in the sampled neighbourhoods representing the southern and northern parts of the metropolis on the reasons for change of residence. As a result, a collation of the reponses indicates that though some respondents moved for other reasons, yet most of them in the sampled neighbourhoods indicated that the reason for leaving the previous residence was safety because they no longer felt safe in the previous neighbourhoods.

The data shows that a greater number of respondents in the sampled neighbourhoods attributed their reasons for change in residences to security considerations. The findings imply that most of the respondents did not feel safe in their previous neighbourhoods during the crisis, and on that account moved out to neighbourhoods where they felt safer on grounds that they share the same religious beliefs and other life convictions with members of the host community. Residents chose to move and live in segregated dwellings of this nature in a bid to safeguard their lives among their kith and kin. Hence the metropolis became separated into the South mainly Christian, and the North chiefly Muslim as residents who were religious minority of either Christian or Islamic faith in any district, were "forced" to flee to religious haven where their kinsmen were in dominance

4.2.4. Geography of Movement within Neighbourhoods

Kaduna metropolis is "zoned" into the South and North segments having the River Kaduna as the dividing line. In this study, the southern and the northern parts of Kaduna metropolis comprise the neighbourhoods that are separated on either side of the River Kaduna. Accordingly, most of the change in neighbourhoods by respondents took place across the River Kaduna in the South-North direction and vice versa. Hence, the respondents in the southern part mainly constist of Christian adherents who changed

neighbourhoods from the northern part of Kaduna metropolis, while the respondents in the northern part are mainly made up of Muslim adherents who moved out from the southern part of the metropolis. In the course of the change in locations, respondents changed residences across the fifty-four (54) neighbourhoods that make up the four (4) Local Government Areas (LGAs) in the study area shown in table 4.6. Due to the numerous neighbourhoods from which respondents moved and the confusion that may arise over explaining the movement on the basis of the neighbourhoods, the explanation was given on the basis of the Local Government Areas of respondents.

Table 4.6: Respondents' Previous and Present Local Government Area of Residence

Responses		**Local Government Area of Present Neighbourhood**								**Total**	
		Kaduna South		**Kaduna North**		**Chikun**		**Igabi**			
Local Government Area of Previous Neighbourhood		F	%	F	%	F	%	F	%	F	%
	K/South	49	20.9	33	14.1	0	0.0	0	0.0	82	35.0
	K/North	5	2.1	0	0.0	32	13.7	0	0.0	35	15.8
	Chikun	24	10.3	0	0.0	0	0.0	58	24.8	82	35.1
	Igabi	0	0.0	0	0.0	33	14.1	0	0.0	33	14.1
	Total	78	33.3	33	14.1	65	27.8	58	24.8	234	100.0

Source: Fieldwork, 2016

Table 4.6 exhibits the direction of movement by respondents between their previous and present Local Government Areas (LGAs) of residence. The columns stand for the LGAs of present residence, while the rows depict the LGAs of former neigbourhoods of respondents. The Kaduna metropolis consists of four LGAs namely Kaduna South and parts of Chikun LGAs that make up the neighbourhoods in the southern part, while Kaduna North and Igabi LGAs constitute the neighbourhoods in the northern part. However, Kaduna South LGA has its neighbourhoods distributed within the southern and northern parts of the metropolis. As such, the southern part houses Unguwan Television and others, while the northern part is made up of Tudun Wada, Badikko and

some others. This accounts for the movement of Christian respondents from Tudun Wada and Badikko which are within the northern part to the southern part such as Unguwan Television and other neighbourhoods, and the movement of Muslim respondents from Unguwan Television to Tudun Wada and Badikko. Thus, these movements were within the same LGA, but on either side of the River Kaduna. Basically, change of neighbourhoods depicts movement in the South-North direction and vice versa.

Table 4.6 reveals that out of the 35% of the respondents who were formerly resident in Kaduna South LGA, 20.9% moved to Kaduna South LGA while 14.1% changed residence to Kaduna North LGA. The 20.9% of the respondents that changed neighbourhoods from Kaduna South to Kaduna South LGA is necessitated by the fact that the LGA covers both the southern and the northern parts of the metropolis. Thus, it is possible that respondents moved from the southern part to the northern part of the LGA and vice versa; the northern part of the metropolis is dominated by Muslims while the southern of the metropolis is dominated by Christians.

The data for the movement from Kaduna North LGA has shown that of the 15.8% of the respondents who were formerly in Kaduna North LGA, 13.7% moved to Chikun while 2.1% changed residence to Kaduna South LGA. Of the 35.1% of the respondents who were formerly in Chikun LGA, 24.8% are now residing in Igabi LGA, while 10.3% are residing in Kaduna South LGA. Finally, the 14.1% of the respondents who were formerly in Igabi LGA are now in Chikun LGA. Basically, the table shows that on the whole, 33.3% of the respondents moved to Kaduna South LGA, 27.8% to Chikun LGA, 24.8% to Igabi and 14.1% to Kaduna North LGA. The mean percentage for the LGA of residents before and after the change in neighbourhoods is100/4 which is represented as 25% for the respondents from the southern and northern parts.

4.2.5 Effects of Movement on Housing Tenancy Status in Kaduna Metropolis

This subsection bears the responses on quantitative and qualitative data in relation to housing tenancy status in a bid to understand how change in locations has affected respondents' housing tenancy status. This part of the analysis entails issues which range from housing occupancy as owner-occupiers or tenants, academic performance of children, and places of work and shopping.The issues enumerated above were first presented in quotes and then in figures and percentages.

4.2.5.1 Change in housing occupancy status of respondents in the present neighbourhood

The quantitative data present data on housing tenancy status of respondents. Thus, table 4.7a depicts a correlation between housing tenancy status in the former area as well as in the present location of residence.

Table 4.7a Housing Tenancy for Respondents in the Southern Part

Tenancy status	**Before the movement**		**After the movement**	
	F	**%**	**F**	**%**
House owner	39	45.3	27	31.4
Tenant	43	50.0	54	62.8
Squatter	3	3.5	3	3.5
Government/Employer provided	1	1.2	0	0.0
No response	0	0.0	2	2.3
Total	**86**	**100.0**	**86**	**100.0**

Source: Fieldwork, 2016

Table 4.7a displays data on housing tenancy of respondents from the southern part of Kaduna metropolis. The table shows that 45.3% of the respondents were house owners in the previous neighbourhoods, while 31.4% maintained being house ownership after the movement.The table also shows that 50% of the respondents were tenants previously as opposed to 62.8% after the movement. The ratio of squatters before and after the segregation remained at 3.5%. The data signifies that1% of the responents was living in government/employer provided housing previously with a drop to 0% after the movement.

In essence, it can be deduced that residential segregation in Kaduna metropolis resulted in negative effects on respondents' housing tenancy status. This is apparent by the decrease in the number of house owners which dropped from 45.3% to 31.4%.The table also suggests an increase in tenancy indicated by a change from 50% to 62.8%. The mean percentage of housing tenancy for the respondents in the southern part is 100%/5=20% for both before and after change of neighbourhoods.

Table 4.7b Housing Tenancy for Respondents in the Northern Part

Tenancy status	**Before the movement**		**After the movement**	
	F	**%**	**F**	**%**
House owner	101	68.2	63	42.6
Tenant	24	28.4	77	52.0
Squatter	2	1.4	2	1.4
Government/Employer provided	2	1.4	3	2.0
No response	1	0.7	3	2.0
Total	**148**	**100.0**	**148**	**100.0**

Source: Fieldwork, 2016

Table 4.7b displays data concerning housing tenancy of respondents from the northern part of Kaduna metropolis. From the table, it can be inferred that 68.2% of the respondents were house owners before the movement but only 42.6% maintained that status in their current neighburhoods. The table reveals that 28.4% of the respondents were tenants before the movement but the number significantly increased to 52% after the movement. The percentage of respondents squatting remained unchanged at 1.4% before and after the change in location. The table further indicates that 1.4% of the respondents were living in government/employer provided houses but this slightly increased to 2%after the segregation.

Therefore a conclusion can be drawn that there is negative effect of residential segregation on housing tenure as there is decrease in number of house owners from 68.2% before to 42.6% after the movement. On the contrary, there is increase in the number of tenants from 28.4% before the movement to 52% after the change in location.This

situation implies that many respondents whose houses were destroyed had fewer resources for rebuilding in their present location. The mean percentage of housing tenancy for respondents in the northern part is 100%/5=20% for both before and after the movement.

The qualitative data suggests that most of the respondents moved out from their former locations to places they feel are safer for them and so complimented the quantitative data. For that reason, some of them lost their housing occupancy status. Hence, a 61 year old male informant in Rigasa (Kaduna North) who changed residence from Unguwan Romi (Kaduna South) explained how he lost his status of being a house owner to become a tenant:

> *I was a house owner at Unguwan Romi before I moved out of the place, though I had lived there for a long time. I even had some apartments that I rented out. My intention at that time was to save money to build a house at Rigasa, but the crisis broke out before I could actualise the dream of owning a house at Rigasa. The saddest part of the story is that all of my properties including my houses were burnt down during the crisis; I am now a tenant here because I do not have a plot of land here, and I feel "caged" as a tenant in this present place but there is little or nothing I can do about it in a long time to come. Besides, plots are relatively very expensive now, I cannot afford to spend my limited resources to buy a plot, talk more of building a house right now. We all know that this is a very expensive venture nowadays particularly as many things are calling for my attention, such as children's school fees and the plea for financial assistance from friends and relations.*

Furthermore, a 45 year old female participant in Hayin Banki (Kaduna North) who once resided at Gonin Gora (Kaduna South) also revealed that she was an owner-occupier in the previous place but now a tenant in the present place:

> *See what change in residence has done to me, I who used to reside in a house of my own at Gonin Gora has now become a tenant with the attendant challenges of sharing facilities like the kitchen with other tenants. Most often the other tenants are not considerate as they tend to misuse those facilities. Although God helped me at Gonin Gora to preserve my house from being destroyed by the*

> *rioters who were bent on setting the house ablaze, but for the timely intervention of my next door neighbours who pleaded with the rioters on my behalf to spare the house. When normalcy returned in the metropolis, I put the house on sale, but did not get a buyer until after a very long time. Right now, I do not have enough money to build a house, because the bulk of the money that I got from the sale of the house was used to settle the debts I incurred when I moved to Hayin Banki with my household. As a result, the option left for me was to rent a house.*

Some respondents who were tenants in the previous neighbourhoood and are now owner-occupiers in their present location narrated their stories. A 55 year old male participant in Nasarawa (Kaduna South) who moved from Tudun Nupawa (Kaduna North) explained how he became an owner-occupier in the present neighbourhood:

> *Before now, I was resident in Tudun Nupawa. I lived in a rented house with my family and had a cordial relationship with most of the co-tenants. However, I had to move out of Tudun Nupawa to take up residence at Nasarawa in the year 2002. During the crisis, the rented house we lived in was burnt down because it belonged to a Christian landlord. God spared my life and those of my family members, though all our belongings were destroyed in the fire. When I moved to Nasarawa, some of my relations and friends gave me gift items in cash and in kind that helped me to start life afresh. Today, I am a proud owner of a house. Assuming I did not move out of the previous place, I might not have built my own house.*

In another instance, a 62 year old male participant in Narayi High Cost (Kaduna South) who changed location from Unguwan Muazu (Kaduna North) stated how he became an owner-occupier in the present neighbourhood as opposed to his tenancy status in the previous place:

> *I lived my childhood and part of my adult life at Unguwan Muazu because I was born and brought up there. Unfortunately, I had to move out of the place without prior notice in the year 2011. While I was resident at Unguwan Muazu, I was a tenant. During the crisis, the landlord of the house I lived in who was a childhood friend of mine made an effort to ensure the safety of my entire family. So, as normalcy gradually returned to the area, I moved out of the place to Narayi High Cost. Initially, I was filled with nostalgia for my*

previous place but I soon got over it as my carpentry business began to prosper. In a short time, I was able to build my own house that the whole family now lives in.

Some respondents who were tenants in their previous neighbourhood but also maintained the tenancy status explained their experiences. Here is an account of a 67 year old male participant in Unguwan Television (Kaduna South) who moved from Tudun Wada (Kaduna North) in relation to the retention of his tenancy status:

When I moved from my rented house in Tudun Wada, the movement was not planned so I had nowhere to go to.Thus, I had to first find shelter at the Army Barracks in the open field for a week or two before I could locate friends who agreed to offer shelter to my family. The time we spent at the Army Barracks was very tough because we were beaten by rain on many occasions, while the soldiers were in the habit of asking us to vacate the open space to give room for their (soldiers,) early morning parades. At the army Barracks, I was on a perpertual "fast" because food supply was meager and I thought it wise to let the children eat what was available. Within the two weeks duration, I was able to contact some of my relations at Unguwan Television who helped us secure shelter and even paid part of the rent after we squatted with them for two months.

In another instance, a 38 year old male informant in Nasarawa (Kaduna South) who earlier resided in Unguwan Shanu (Kaduna North) said regarding the tenancy status that he continues to hold:

I was a tenant in Unguwan Shanu before I moved to Nasarawa, and I am still a tenant in this place. The search for this house was not an easy task, I eventually had to bribe the housing agent when I realised that some other house seekers were interested in it, because the building is a modern one with sufficient modern facilities. Shelter is difficult to secure in this part of the metropolis due to many reasons including the fact that houses are in short supply in relation to the demand for them (houses). As a result, the landlords and estate agents have taken an advantage of the situation by playing on the intelligence of the would-be tenants as they often promise to offer the same house to more than one person.On realising the trick/game by landlords and estate agents, the proposed tenants are left with no option, but to offer bribes to secure the houses, particularly as no one desires to remain a squatter for life. Furthermore, I still prefer my stay in this location than in the

> *place I was before as I consider the option of paying high rent in a peaceful area than to paying low rent at the expense of safety of lives and properties. I now know that in life generally, everything has a price tag attached to it.*

In support of the discussion above, the qualitative data shows the responses put forward by some respondents who narrated their experiences concerning housing occupancy status. As a result, some of the respondents changed from being owner-occupiers in their former residence to tenants in their new location. In the same vein, some respondents who were tenants in their former place maintained the tenancy status; while some tenants became owner-occupiers in their present location.The experiences of the respondents are similar across most of the sampled neighbourhoods within the study area. This unfortunate situation was caused by several factors, some of which include the loss of their original property in their previous dwelling places. It was also established that some of them do not have plots of land in the new places, neither do they have enough money to buy plots, since it is impossible to "uproot" their property and move them elsewhere, the property is at stake.

4.2.5.2 The fate that befell respondents' houses in the previous locations

Concerning the fate that befell the houses owned by respondents in the previous locations, the ordeal that respondents encountered regarding the status of their houses is note worthy. In an instance where the house was sold, it was either at a price below the market value or the purchaser reneged on the sales agreement, those who exchanged their houses for others lamented that the deal was not a fair one. However, some respondents who found it difficult to either sell or exchange their houses rented them out.

4.2.5.3 House sale by respondents in the previous neighbourhood

The respondents highlighted cases of houses that were sold either at a loss or that payment was incomplete, yet some respondents got complete payment on the sale of their houses. There are also interpretations for what happened to the houses owned by respondents in their former residence as contained in the quantitative data. Table 4.8 shows such interpretations.

Table 4.8: If house owner in the former residence what happened to the house

	Southern part		**Northern part**	
Response	**F**	**%**	**F**	**%**
Sold	8	29.6	52	82.5
Exchanged for another	7	25.9	7	11.1
Destroyed	10	37.0	3	4.8
Rented out	2	7.4	1	1.6
Total	**27**	**99.9**	**63**	**100.0**

Source: Fieldwork 2016

Table 4.8 contains data on what happened to the houses of some respondents who were owner occupiers in the previous neighbourhoods; it is also a combination of respondents from both the southern and the northern parts of the metropolis. The table reveals that for the respondents from the southern part, 37% of them had their houses destroyed, 29.6% had their houses secured and sold them out, 25.9% exchanged theirs for another while 7.4% of them rented out theirs. In the northern part the data reveals that 82.5% of the respondents secured their houses and sold them out, 11.1% exchanged theirs for another, while 4.8% of them had their own destroyed. Only 1.6% of them rented out theirs.

Generally, the table shows that the effect of the crisis in this regard is not the same in the different parts of the study area. The table illustrates that most of the respondents who moved to neighbourhoods that are in the southern part had their houses destroyed in the previous locations; this is shown by 37% of the population. For the respondents who moved to the neighbourhoods that make up the northern part, a

considerable number of these respondents had their houses secured and sold them out; this is shown by 82.5%. Looking at the distribution of the data, the table reveals that respondents who moved to the southern part suffered the loss of their houses more than the respondents who moved to the northern part. This is shown by the percentages of the responses to that effect where 37% lost their houses from among the respondents who moved to the southern part, while only 4.8% of the respondents who moved to the northern part had their houses destroyed.The mean percentage for house owners in the southern and the northern parts is 100/4 = 25.0% each.

Regarding recovery of the payments of the houses sold, the data is presented here for the southern and the northern parts. In the southern part, the data shows that 4 (50%) of the respondents fully recovered the payment, while 4 (50%) partially recovered the payment. The scenario is slightly different among the respondents who moved to the northern part of the metropolis. For the respondents who sold their houses, the data reveal that 34 (65.4%) of the respondents fully recovered the payment, 15 (28.8%) partically recovered the payment, and 2 (3.8%) did not recover the payment. Only 1 (1.9%) did not respond.

For the qualitative data, an example of a house sold at a loss is that of a 50 year old female participant who was previously resident at Ragachikun (Kaduna North) but moved to Unguwan Television (Kaduna South) who recounted that:

> *I must admit that I was fortunate that my house was not burnt down at Rigachikun during the crisis. This was partly due to the kind guesture of my neighbours who pleaded with the rioters not to destroy my house, furthermore, not long after the rioters showed up, the law enforcement agents arrived on the scene and the rioters took to their heels. I later put it up for sale but encountered a lot of problems in the process of getting back the money for the purchase of the house. The purchaser made several empty promises to pay the money which were not honoured. When he finally paid, the money had "lost" its value because I had earlier borrowed money from*

> *people which I had to pay back, in addition to the fact that the house was sold for less than 80% of its value. Because the money was paid in many insufficient installments, the payment did not make much meaning to me in the end.*

Accordingly, a 59 year old male participant who moved to Unguwan Kanawa (Kaduna North) from Kakuri- Makera (Kaduna South) whose house was also sold at a loss said that:

> *Prior to this time, I lived comfortably with my family in our own house in Kakuri-Makera. However, the crisis made me so afraid for my life and that of my family, and so I decided to sell off the house and move to a more secured location. The amount offered for the property was barely half the real value but my wife advised me that it was better to get that amount than to lose everything. The buyer initially wanted to pay in three installments but I convinced him to pay 60 percent first and pay the remaining 40 percent later. After collecting the first payment, my wife and I rented a smaller house. The only consolation in the house sale and this accommodation is the safety and peace of mind the area affords my family. When the time to be paid the balance on the house sale came, I went to collect my money but the man told me to be patient. I went several times after and got nothing but excuses until recently that I learnt he had left the state and the house now belongs to someone else. I cannot reach him on the phone anymore as he refused to pick my calls and there is no way the new owner of the house will see me as the initial owner of the property. However, my plan is to hand him over to the police any day I see him in the future.*

On the contrary, there are examples of respondents across the sampled neighbourhoods who got complete payment on the sale of their houses.This is what a 55 year old female participant who changed residence to Narayi High Cost (Kaduna South) from Unguwan Sanusi (Kaduna North) explained concerning the recovery, and the complete payment for the sale of her house that was left “abandoned” for a long time:

> *My family and I lived and related well with our neighbours in a house owned by my husband at Unguwan Sanusi where he also rented out some rooms. Unfortunately, we had to evacuate our house as we no longer felt safe in the area. The period following the change in residence was a very difficult one for my family. My*

husband was diagnosed with end stage liver cancer and was referred to Ahmadu Bello University at Shika for treatment. The situation was very critical and so we had to channel all our resources to his care. Unfortunately he died and we were faced with severe financial constraints as all our resources were channeled to his care. One of the options available to us then was selling off the house we had once lived in. This was however not to be as none of us knew exactly where my husband kept the Certificate of Occupancy (C of O) of the house. Thus, the house was left fallow and abandoned for a year and half. During that period, many lunatics decided to make the house their place of refuge. I tried several times to get other land documents from the Ministry of Lands to no avail. Fortunately, my husband's elder brother later confessed that he had the documents all along and had earlier made efforts to sell off the property and keep the proceeds for himself but had a change of heart on the grounds that the ward head in the area did not cooperate with him. The reason was that the ward head knew that the house belonged to my late husband and so insisted on seeing me before he could allow the sale of the house. Consequently, I got a buyer who bought the house and paid the amount we both agreed on.

Similarly, narrating his experiences regarding house sale for which he got complete payment, a 28 year old male participant in Badikko (Kaduna North) who moved from Bayan Dutse (Kaduna South) said:

I lived at Bayan Dutse for several years with my parents and siblings and when I got married, I moved to a rented house. Accordingly, I inherited my parents' house when they both died because as the eldest child, the house was willed to me. Unfortunately, I had to move out of the area to settle at Badikko in an unprepared manner. This decision to move was a difficult one to take because my friends and business associates were all in Bayan Dutse but I had to leave to ensure safety of life and property. When I put my house on sale, prospective buyers did not show interest for the house as fast as I envisaged. As buyers finally showed up, most of them under priced the house particularly because the house was partially destroyed during the crisis. Finally, a friend of mine who is an estate agent and a resident of Bayan Dutse got a man who bought the house at the stipulated price, and the payment was made right away.

On the issue of house sale, there are areas of consensus and divergence regarding the responses of the respondents in the sampled neighbourhoods. The responses for

respondents in the southern and northern parts bear out the qualitative data where the respondents stated that some of them sold their houses. Many repondents recounted their losses in their narration of the events. Some of them reported that their houses were partially or totally destroyed, some sold theirs, while some exchanged theirs for others, and some respondents rented out their houses. Among those who sold their houses, some got the payments fully while for others the sale was either at a loss or that payment was incomplete.

4.2.5.4 Houses that were rented out in the previous neighbourhood of respondents

The qualitative data show that one of the decisions made by some of the respondents in the selected neighbourhoods within Kaduna metropoplis was to rent out their houses because it was difficult to get people to buy them. In Afaka (Kaduna North), a 54 year old male participant who moved out from Sabon Tasha (Kaduna South) said this in relation to his decision to rent out his house:

> *I moved out from Sabon Tasha where I lived for many years before the change in residence. I thank God that my house was secured as it was not destroyed during the crisis probably because the rioters did not get to the area I was resident at that time. I decided to put my house on sale when I moved out. But the buyer with whom I had initially agreed on a certain amount and other terms of sale later backed out on the agreement as it was evident that he sensed my desperation to get rid of the building. I later found out that he bought another building down the street that significantly had been underpriced by the buyer. Getting a buyer for the house was an uphill task so I decided to put the house on rent even though I know that the house may likely be attacked in the course of another crisis.*

Likewise, a 62 year old male informant in Danbushiya (Kaduna South) who changed residence from Badarawa (Kaduna North) said that the choice he made to put his house up for rent:

After I moved from Badarawa, I decided to sell my house which was partly damaged during the crisis. When I sensed that people were not ready to buy the property probably because of the urgency at which I wanted to dispose of the house, I considered exchanging it for another, only to discover that the property offered to me was comparatively less in value than mine. I therefore decided to put the house up for rent inspite of the fact that it seems to me a risky decision to take as the safety of the house could not be guaranteed in that place. Hence I am haunted by fears that in the face of another crisis, my house may be a target as it is very evident that it does not belong to "one of them"at Badarawa. I am also not happy because the tenants don't take care of the house as I would have, which will ultimately further depreciate the value. Moreso, the tenants occupying the house pay relatively low rent because of the damage on the house.

The choice to put the house up for rent due to the difficulty encountered in getting buyers was a common phenomenon in the sampled neighbourhoods. Necessarily the responses for respondents in the southern and northern parts who rented out their houses bear out the qualitative data where the respondents stated that some of them rented out their houses as they were unable to either find buyers or exchange them for another. Thus, the experience cuts across the sampled neighbourhoods within the metropolis.

4.2.5.5 Access to housing by respondents in the present neighbourhood

The change in neighbourhood subjected many of the respondents to several challenges in their effort to get accommodation in the present neighbourhood. There are interpretations for accessing housing by respondents in the new neighbourhood as contained in the quantitative data below. Table 4.9 displays such responses.

Table 4.9 Accessing Housing in the Present Neighbourhood

Neighbourhood	Accommodated by some acquaintances		Stayed in the IDP Camp for a while		Rented a house immediately		Stayed with relations/friends for sometime		Total	
	F	%	F	N%	F	%	F	%	F	%
Ung/Television	4	19.0	0	0.0	2	9.5	15	71.4	21	100.0
Narayi H. Cost	4	22.2	0	0.0	1	5.6	13	72.2	18	100.0
Nasarawa	11	24.4	0	0.0	1	2.2	33	73.3	45	100.0
Danbushiya	1	50.0	1	50.0	0	0.0	0	0.0	2	100.0
T/Wada	3	6.4	40	85.1	1	2.1	3	6.4	47	100.0
Badikko	1	9.1	8	72.7	0	0.0	2	18.2	11	100.0
Hayin Banki	2	18.2	8	72.7	0	0.0	1	9.1	11	100.0
Ung/Kanawa	1	12.5	5	62.5	1	12.5	1	12.5	8	100.0
Rigasa	3	5.4	48	84.2	1	1.8	5	8.8	57	100.0
Afaka	0	0.0	1	100.0	0	0.0	0	0.0	1	100.0
Nariya	0	0.0	1	50.0	0	0.0	1	50.0	2	100.0
Abakpa	3	18.2	6	54.6	0	0.0	2	18.2	11	100.0
Total	33	14.1	118	50.4	7	3.0	76	32.5	234	100.0

Source: Fieldwork 2016

Table 4.9 reveals responses on accessing housing in the new neighbourhoods. Judging from the data, it is evident that most of the respondents initially stayed in the IDP camp for a while, this is indicated by 50.4% of the respondents, 32.5% stayed with relations/friends for sometime, 14.1% were accommodated by acquaintances, while 3% rented house immediately. The mean percentage for housing accessibility after movement = 185.4/12 = 15.5% for those who were accommodated by acquitances, 631.8/12 = 52.7% for those who stayed in the IDP camp for a while, 33.7/12 = 2.8% for those who were able to rent house immediately, and 340.1/12 = 28.3% for those who stayed with relations/friends for sometime.

Taking a cursory look at the interpretations for accessing housing by respondents in the new neighbourhood as revealed in table 4.9, the findings show that a considerable number of the respondents in the neighbourhoods in the southern part of the study area secured initial squatting accommodation with relations and friends for a while. On the contrary, most of the respondents in the neighbourhoods in the northern part had to initially take shelter in the IDP camp as they probably were unable to get squatting accommodation elsewhere during that time.

The qualitative data on accommodation presents a 45 year old male informant in Nariya (Kaduna North) who moved from Narayi High Cost (Kaduna South) and explained his ordeal in getting a house in the new place as his family had to initially stay in the mosque, as well as with friends and relations:

> *My movement from Narayi High Cost was not preplanned, as I had to leave in a haste. So when I first moved to this location, it was not easy getting a house to rent because I did not have money for that purpose. My sons and I had to squat in the mosque premises at Nariya, while the remaining family members stayed with the Imam's family. The house I owned in the former place was burnt down, including my business place, the situation left me helpless as I had to depend on friends and relations for the provision of the basic necessities of life. I later had to squat with some friends while my children stayed with different families within Nariya for some time as our stay in the mosque premises was not conducive. My family and I were in this pitiable condition for some time before a friend loaned me a single room into which we moved and lived for about a year, to enable me save enough money to rent a two-bedroom house.*

In the same vein, a 45 year old female participant in Hayin Banki (Kaduna North), who moved from Gonin Gora (Kaduna South), had this to say on the issue of accessing shelter in the present location so had to stay in the Internally Displaced Persons' camp, while the children stayed with some acqaintances:

> *I was an owner-occupier in Gonin Gora where I lived before and had to move out of the place; however, when I got to Hayin Banki where I now live, I had nowhere to stay with my family. At that time, food and the other essential commodities necessary to sustain life were not in sufficient supply, so life was very hard and uninteresting. Thus, I had no choice but to take up shelter in the IDP camp with two of my younger children, while the older children stayed with some of my acquaintances in turns. While I was at the IDP camp and some of the children stayed with the people, the acquaintances soon became fed with of my children's stay as they kept complaining that my children were disturbing them. We were in this deploraable condition for about six months, as every attempt to get a descent accommodation was met with frustration. Though houses for rent were in abundant supply, I did not have enough money to pay for any of them. After six months of leaving in this manner, God helped us to secure a house to rent. During this time of living in the IDP camp/squatting with acquaintances, my*

children could not attend school and this aspect further frustrated the children and me because the children could not put their time to good use.

Still on the issue of securing an accommodation in the present neighbourhood, a 52 year old female informant formerly resident at Rigasa (Kaduna North), who now lives in Narayi High Cost (Kaduna South), narrated her experiences of how she initially stayed in a church and rented a house after four weeks of her movement from the previous neighbourhood:

At the time I moved from Rigasa, my family was not prepared for it. However, as the crisis was raging in the metropolis, the landlord evicted us from the rented house in an attempt to save his house from being set ablaze by rioters, so I had to leave the location very late that evening without an idea of where to go. As I left with the children, a "good spirited" man gave us a ride to Narayi High Cost.As we had no where to stay, we went to a church in the area and explained our ordeal to the Pastor in charge of the church who allowed us to stay in the church compound for three weeks before we moved to join a relation of ours for one week, after which we rented a house.The house we are staying now is too small to accommodate the entire members of my family. I cannot afford a bigger house as I am just managing to survive because my shop where I sold food items, beverages, and clothings was looted and destroyed during the crisis. Furthermore, I am a widow and so I am overwhelmed with the financial responsibilities of my family.Hence, some of my children especially the boys are squatting with friends. Although no family member is missing, the inability to have the whole family under one roof is a source of concern to me, as the children who are not under my constant care and control may become wayward. This is especially so as the children may find negative peer pressure too difficult to resist.

The foregoing narratives show that change in neighbourhood subjected a good number of the respondents to several challenges in their effort to get accommodation in the present neighbourhood. It was difficult to immediately secure shelter either due to lack of finance or non-availability of the accommodation during that period. This was mainly because most of those who changed their residences lost their houses and means of

livelihood in their former places. Thus, many of them were compelled to stay in the IDP camp, squat with friends or relations, sharing their children among available squat sites to avoid overcrowding of certain places. As regards getting a place to live in, most of the respondents recounted similar experiences throughout the sampled neighbourhoods in different parts of Kaduna metropolis.

4.2.5.6 Housing rent payable by respondents in the present neighbourhood

On the subject of housing rent payable by respondents in the new neighbourhood, the responses in the survey present house rent payable in the previous and present residences of respondents as displayed in table 4.10.

Table 4.10 What was the Nature of Housing Rent Payable before and after Change of Neighbourhood

Nature of Rent		**Southern part**		**Northern part**	
		F	**%**	**F**	**%**
Before change in neighbourhood	**High**	5	11.6	16	66.7
	Moderate	8	18.6	6	25.0
	Low	30	69.8	2	8.3
	Total	**43**	**100.0**	**24**	**100.0**
After change in neighbourhood	**High**	29	53.7	10	13.0
	Moderate	23	42.6	15	19.5
	Low	2	3.7	52	67.5
	Total	**54**	**100.0**	**77**	**100.0**

Source: Fieldwork 2016

Table 4.10 presents responses from both the southern and northern parts on housing rent payable at the new locations. The table shows that the housing rent payable by respondents in the previous and present neighbourhoods varies in the different parts of the study area that were sampled. In the neighbourhoods in the southern part, the responses show that housing rent payable before the change of residences were lower, this is indicated by 69.8% of the respondents who fall under “low” option. However, 18.6% and 11.6% of the respondents indicated that the payable rent was moderate and high respectively.

After the movement to the present location, the data shows that the house rent is high; this is indicated by 53.7% of the respondents who fall under“high”, 42.6% and 3.7% for “moderate” and “low”each. Housing rent payable in the neighbourhoods in the northern part is significantly different from what obtains in the southern part. In the northern part, the responses reveal that housing rent payable before the inter-neighbourhood movement, were relatively high; this is indicated by 66.7% of the respondents who indicated so; although 25% and 8.3% of the respondents pointed out that house rent was moderate and high respectively. For the responses after the change in locations the data show that 67.5% of the respondents signified that housing rent payable were low; while 19.5% indicated moderate and 13% fell under “high” option.

In conclusion, the table suggests an increase in housing rent payable for respondents who moved to the southern part and a decrease for respondents who are in the northern part of Kaduna metropolis. This is supported by 69.8% of the respondents' answers in the southern part who fell under “low housing rent” before the change in residences and 66.7% of the respondents in the northern part who fell under the“high housing rent payable” option before the the change in neighbourhoods. In effect, the increase in housing rent payable in the southern part and decrease in the northern part after movement is indicated by 53.7% and 67.5% respectively. The mean percentage of the responses for housing rent before and after the movement is 100/3 = 33.3% for the respondents for both the southern and northern parts in the Kaduna metropolis.

Concerning the qualitative data, a 45 year old male participant in Narayi High Cost (Kaduna South) who was previously resident at Mando (Kaduna) stated that rent is high now as compared with what he paid in his previous residence:

> *The rent I pay now is much higher than the amount I paid at Mando where I used to live. I had to change residence from Mando even*

though I had the privilege of residing in the midst of kind hearted and enlightened neighbours. Presently, it appears that the mass movement of people caused by the crisis brought with it a sudden increase in the prices of houses and other landed properties in this area. This is particularly so because more people are desperately in need of accommodation here, while the houses are in short supply. Consequently, landlords and owners of plots of land have taken the advantage to enrich themselves because people are prepared to pay any amount to secure shelter for their families.Most of the houses that attract so much rent at the moment due to the present situation, would not have attracted half the amount under normal circumstance. However, I still give thanks to God that the houses are available.

Also, a 53 year old female participant in Unguwan Television (Kaduna South) who moved from Unguwan Kanawa (Kaduna North) and now pays high rent at Unguwan Television narrated that:

Getting a house to rent here was not an easy task. When I first came to Unguwan Television, I had to squat with different friends at various locations within Unguwan Television. From my experience, the life of a squatter is a miserable and boring one. During the time I squatted with my friends, I felt so sorry that I could not afford better living conditions for my family particularly as my hosts at that time became unfriendly with the passage of time on the basis that I had overstayed my welcome.It was much later that I got a house with the help of a colleague of mine and I had to take it even though the rental bears no relation to the quality of the building. Moreso, the rent is relatively higher than what I paid at Unguwan Kanawa.The other reason for accepting the house was because I wanted more than anything else to get my family out of the "cage" of squatting with people. I was earlier swindled by some people who pretended to be housing agents, so I had to be very careful this time around.This was the reason I solicited for my colleague's help in getting an accommodation because he has lived in Unguwan Television for several years and so, knows most of the housing agents in the area. Infact, I count myself lucky because some of my friends have not succeeded in their hunt for a suitable house of their choice. On the whole, houses are relatively in short supply in relation to the demand for them (houses). As a result, the landlords have taken an advantage of the situation to increase house rents unecessarily. The truth is that people have no option, but to pay for the houses, particularly as no one desires to remain a squatter for life.

Conversly, some of the respondents in the northern part of the metropolis such as Afaka and Rigasa attested that rent is low in comparison to their previous neighbourhoods. Thus, a 54 year old male participant in Afaka (Kaduna North) who changed locations from Sabon Tasha (Kaduna South) explained that:

> *I once lived in Sabon Tasha before I changed residence to Afaka. When I initially came here, I did not have a house to live in, so I pleaded with the truck driver who brought me to Afaka the very day I left Sabon Tasha in a hurry to allow me stay in his house for a short while. At the time I moved my family members from Sabon Tasha, some of my friends in Afaka extended their generousity to me by allowing some of my children to stay with them, while I continued to squat with the truck driver because I did not have enough money to rent a house then. After two months, I secured an accommodation and so had my entire family under one roof. Generally speaking, rent in Afaka is fair, because some of my business associates told me that rent in Sabon Tasha and its surrounding neighbourhoods is now higher than what it was when I was resident there.*

A 65 year old male participant in Rigasa (Kaduna North) who moved from Unguwan Romi (Kadun South) had this to say on the comparatively low rent payable in his present neighbourhood:

> *When I first arrived at Rigasa after being evicted by the landlord of the rented house I lived in Unguwan Romi on account of unpaid rent arrears; I squatted with a relation for about one month. During that time, I made several attempts to find a house to rent because I felt that my stay with the relation was a burden though he did not complain. When I finally got a house of my choice, I moved into it with my family. The rent is comparatively low in relation to the high rent that residents now pay in Unguwan Romi and other neighbourhoods in that part of the metropolis.*

In relation to the housing rent payable by respondents in the new neighbourhood, the views of respondents who are tenants vary across the sampled neighbourhoods of Kaduna metropolis. Notably, while a considerable number of the respondents in the

southern part pointed out that rent payable are high in their neighbourhoods, most of the respondents in the northern part stated that rent payable is low or fair in theirs

Looking at the aggregation of data on the various challenges that some of the respondents encountered in relation to securing shelter, selling or renting a house and the other variables that are directly related to property, it is pertinent to note that the effects of the change in residences are felt differently in the various parts of the metropolis. While certain effects are adversely pronounced in one part, they are positive on the other part. On the issue of housing tenancy status, the data shows that many of the respondents who were owner-occupiers and in particular those who moved from the neighbourhoods that are in the northern part were dispossessed of their properties. Also, a large number of respondents took up the tenancy status after the change in residences.

On the fate that befell respondents' houses in the previous locations, the data reveal that a good number of the respondents who moved out from the neighbourhoods in the southern part secured and sold out a larger number of their houses as opposed to their counterparts who moved out from the northern part. On housing rent payable in the previous and present residences, the data illustrate that rent payable is relatively higher in the southern part than in the northern part and so respondents in the southern part have to pay more housing rent inspite of the fact that most of their houses were destroyed in the previous locations.

4.2.5.7 Change in children's school by respondents in the present neighbourhood

Another variable discussed under housing tenancy status is respondents' children and schooling and how change in residences resulted in change in schools for children; this is evident from the responses that were collected from the sampled neighbourhoods across the metropolis. On the issue of delay in change of school for

children, the survey shows responses in relation to enrolling children in school in respondents' present residences as in table 4.11.

Table 4.11 Whether Children's School was changed in the Present Residence

Place of residence	Yes		No		No response		Total	
	F	%	F	%	F	%	F	%
Ung/Television	18	85.7	2	9.5	1	4.8	21	100.0
Narayi H. Cost	12	66.7	6	33.3	0	0.0	18	100.0
Nasarawa	41	91.1	2	4.4	2	4.4	45	100.0
Danbushiya	1	50.0	0	0.0	1	50.0	2	100.0
T/Wada	37	78.7	10	21.3	0	0.0	47	100.0
Badikko	5	45.5	6	55.5	0	0.0	11	100.0
Hayin Banki	7	63.6	4	36.4	0	0.0	11	100.0
Ung/Kanawa	5	62.5	3	37.5	0	0.0	8	100.0
Rigasa	43	75.4	14	24.6	0	0.0	57	100.0
Afaka	1	100.0	0	0.0	0	0.0	1	100.0
Nariya	1	50.0	1	50.0	0	0.0	2	100.0
Abakpa	6	55.5	5	45.5	0	0.0	11	100.0
Total	177	75.6	53	22.6	4	1.7	234	100.0

Source: Fieldwork 2016

Table 4.11 displays reponses concerning change in school for children in the present location. The data reveals that while most of the respondents changed their children's schools, some did not. This is shown by the high percentage values of respondents in the neighbourhood who indicated 'yes' to the statement. For instance in Unguwan Television, 85.7% of the respondents indicated yes, while only 9.5% said no. The mean percentage for the respondents who indicated yes is 824.7/12 = 68.7%, for those who indicated no is 318/12 = 26.5%, and for those who did no make response is 59.2/12 = 4.9%.

Complementing the survey, a 51 year old male participant in Rigasa (Kaduna North) recounted his experiences after his movement from Kamazou (Kaduna South):

> *When my family moved here from Kamazou, there were numerous issues to settle, the children's school seemed to have been least among the challenges I had to contend with at that time. As such, after about one year of being out of school I decided to first settle the children in the secondary school before the others. Hence some of my children*

> *were out of school for that length of time due to lack of funds and also because schools were in the middle of the session at the time of our movement. By the time the children finally resumed school, they encountered academic setbacks, while some of them (females) were no longer interested in schooling as they were already accustomedto hawking ground nuts and other items. Their engagement in hawking while they waited to resume school helped to provide some money to augment the meagre family budget.One area of contention now is how to encourage my daughters to take interest in schooling again, because I want them to study up to the university level before giving them out in marriage.*

Also, a 48 year old female participant in Narayi High Cost (Kaduna South) who previously lived at Unguwan Shanu (Kaduna North) stated this in relation to the effects of delay in enrolling her children in school:

> *My children could not resume school immediately following our arrival in Narayi High Cost from Unguwan Shanu because at the time, my plans were thrown into disarray by the unprepared movement from the previous place. Furthermore, admission into the schools had closed as they were in the middle of the session, so the only option was for the children was to wait till a new school session began.When the children resumed school it was glaring that they could not cope academically because they seemed to have forgotten all that they learnt in their former school. In addition to that, the children showed preference for their former school because of the friends they left behind there. As a result, they found their new school uninteresting on the grounds that they had not made new friends yet. I could not afford to return them to the former school due to the high transportation fare that would be involved in taking them to and fro the school in the previous place on daily basis. Moreso, the school here seems to have a wider variety of subjects taught than the onemy children attended at Unguwan Shanu. This means that I would not consider the idea of taking them back to their former school.*

With reference to change in children's school, some respondents had to tackle the challenges of enrolling their children in schools in the receiving neighbourhoods because even if the funds were available, schools were in the middle of the session as of that time; and this made most people to wait till the end of session before they could enrol their children in school. In addition to this, some respondents did not have enough funds to immediately enrol their children in school after the change in residences. This situation of late enrolment of children in school was common to most respondents across the sampled

neighbourhoods. By the time the children resumed school, some of them had to contend with academic challenges probably because they were out of school for long. On the other hand, some respondents attributed the academic challenges their children encountered to some other reasons such as some of the children no longer showed interest in schooling, other children were missing the friends they left behind in the previous schools among other reasons.

4.2.5.8 Children's academic performance in schools in the present neighbourhood

This subsection is on the performance of respondents' children in the new schools within the present neighbourhood to know if the academic performance of children in the new schools has improved or not. On this note, table 4.12 illustrates interpretations on school children's performance in the new school.

Table 4.12 Children's Academic Performance has improved in the New School within the Present Neighbourhood

Neighbourhood	Strongly agree		Agree		Disagree		Strongly disagree		Total	
	F	%	F	%	F	%	F	%	F	%
Ung/Television	10	47.6	5	23.8	4	19.0	2	9.5	21	100.0
Narayi H. Cost	9	50.0	6	33.3	1	5.6	2	11.1	18	100.0
Nasarawa	30	66.7	8	17.8	4	8.9	3	6.7	45	100.0
Danbushiya	0	0.0	0	0.0	2	100.0	0	0.0	2	100.0
T/Wada	6	13.3	7	15.6	12	27.7	20	44.4	45	100.0
Badikko	2	18.2	1	9.1	3	27.3	5	45.5	11	100.0
Hayin Banki	2	18.2	1	9.1	3	27.3	6	54.5	11	100.0
Ung/Kanawa	0	0.0	3	37.5	0	0.0	5	62.5	8	100.0
Rigasa	1	1.8	3	5.5	20	36.4	31	56.4	55	100.0
Afaka	0	0.0	1	100.0	0	0.0	0	0.0	1	100.0
Nariya	0	0.0	1	50.0	0	0.0	1	50.0	2	100.0
Abakpa	2	18.2	4	36.4	3	27.3	2	18.2	11	100.0
Total	61	26.5	40	17.4	52	22.6	77	33.5	230	100.0

Source: Fieldwork 2016

Table 4.12 presents the academic performance of school children in the new schools within the present location of respondents as against children's performance in their previous schools as a comparison of children's performance in the different schools.

This is indicated by 56.1% of the respondents who comprised 33.5% for strongly disagree and 22.6% for disagree. Conversely, 43.9% of the respondents mainly from the southern part comprising 26.5% for strongly agree and 17.4% for agree are of the opinion that children's school performance in their present residences has improved.The mean percentage for the respondents who strongly agree is 234/12 = 19.5%, for agree is 338.1/12 = 28.2%, for disagree is 297.5/12 = 23.3%, and for strongly disagree is 358.8/12 = 29.9%.

The qualitative data presents a 56 year old male participant in Rigasa (Kaduna North) who moved from Sabon Tasha (Kaduna South) and explained that his children's academic performance has reduced in the new school:

> *One of the challenges that gives me so much concern since I moved to Rigasa with my family is that here at Rigasa, one would hardly hear a pupil or student speaking English Language both in the new school and at home. Rather, they speak the Hausa language most of the time As a result; my children now find it difficult to effectively communicate in English Language and this has negatively affected their reading and writing skills. Furthermore, they seem to lack ability to do their school assignments without supervision. This situation is different from what it was in my former residence where we lived among different ethnic groups and one could listen to and hear children speaking English language which I consider as a starting point to being studious. Moreso, the school teachers in the previous place ensured that children speak English language while in school, and this encouraged pupils and students to make efforts at speaking English language but it is not so here. This implies that the academic performance of children in the schools in that area is relatively more impressive than what obtains in the schools here.Nevertheless, I had to change the children's schools because if one is to allow his children to continue schooling in the former place, it is going to be costlier than I can afford due to the cost of transportation to and fro the school. This situation is a source of discouragement as I cannot even afford to employ a lesson teacher to further coach the children at home in the attempt to make up for the"gaps" in their academic performance.*

On the other hand, those who moved out from neighbourhoods in the northern part such as Tudun Wada, Rigasa and Badikko and the neighbouring areas to places in the southern part like Sabon Tasha, Unugwan Television, Nasarawa, and so on are of the opinion that children's academic performace in the new schools in the present place has

improved than what it was in the former place. Accordingly, children's knowledge of science has improved, in addition to their reading and writing skills and so have the ability to do school assignments with minimal supervision.

This is what a 69 year old male informant in Unguwan Television (Kaduna South) who formerly resided at Tudun Wada (Kaduna North) stated concerning the improvement in his children's academic performance in their new school within the present residence:

> *Although I lost my own built house; which was destroyed in Tudun Wada where I lived before moving to Unguwan Television, I have no regret in terms of the children's academic performance. I can see that my children's performance has improved here in the new school compared to what it was in the neighbourhood school where I lived before. Presently, there is remarkable improvement in their knowledge of science, as well as ability to do school assignments with little or no supervision. Also, their reading and writing skills have improved. Although when the children first started school here, they could not cope with the high standard of education in addition to disruptions and anguish they experienced so I got a private lesson teacher to put them through. In my previous place, the school teachers do not make much effort to ensure that school children speak English language even during school hours. At the moment, the children's English Language both in spoken and written forms as well as their performance in other subjects has greatly improved. My children's improved performance at school has given me so much joy and fulfillment to the point that I do not consider the comparatively high school fees I now pay a waste, I regard it a worthwhile venture.*

The foregoing narratives indicate that some of the respondents particularly those who moved out from areas like Sabon Tasha, Unguwan Television, and Narayi High Cost in the southern part, to places such as Rigasa, Tudun Wada, Badikko, Unguwan Kanawa in the northern part, and other neighbourhoods in that vicinity explained that their children's academic performance in the present schools is not as impressive as it was in the schools in their previous locations. This implies that the academic performance of the children has dropped in the new schools, especially as most children's reading and writing skills have reduced. Hence, the children find it difficult to do school assignments without

supervision. According to them, the standard of education seems to be relatively higher in the schools found in the southern neighbourhoods they moved out from because many of them patronised private schools in the southern neighbourhoods.

Although at the initial stage, the children who now attend schools in neighbourhoods that are in the southern part could not cope easily with the academic standard as a result of the anguish and disruptions they experienced, occasioned by the change in residences. The children also lost contact with their friends in the former schools, and had to make new ones in their current schools. Furthermore, some of the children stayed long at home before resuming school after the movement. Thus, the responses show that the academic performance of children has reduced in the schools within some neighbourhoods, while it has improved in others.

A collation of the responses illustrates that most of the neighbourhoods in the northern part showed disapproval of the view that children's performance in the new school within the present residences has improved. As follows, the quantitative data suggest that children's academic performance has relatively increased for those who moved to the southern part of the metropolis, while there is a relative decline for respondents' children in schools within the neighbourhoods in the northern part. For instance, in Unguwan Television, Narayi High Cost, Afaka, and Abapka the respondents upheld the view, while respondents in Danbushiya, Tudun Wada, Hayin Banki, Badikko, Unguwan Kanawa, and Rigasa did not approve of it.

4.2.5.9 Cost in transportation fare to and fro schools in the present neighbourhood

Regarding previous and current expenditure on transportation in relation to distance to school, the study reveals that change in children's school in the present residences has bearing on the cost of transportation to and fro the schools. The survey as

shown in table 4.13 concerns increase in transport fare to and from schools for children in relation to the change in neighbourhoods.

Table 4.13 Cost in Transporting Children to and fro school has increased in Present Neighbourhood

Place of residence	Yes		No		Total	
	F	%	F	%	F	%
Ung/Television	7	35.0	13	65.0	20	100.0
Narayi H. Cost	6	31.6	13	68.4	19	100.0
Nasarawa	7	23.3	23	76.7	30	100.0
Danbushiya	0	0.0	2	100.0	2	100.0
T/Wada	20	58.8	14	41.2	34	100.0
Badikko	6	66.7	3	33.3	9	100.0
Hayin Banki	8	80.0	2	20.0	10	100.0
Ung/Kanawa	6	100.0	0	0.0	6	100.0
Rigasa	29	70.3	8	29.7	37	100.0
Afaka	1	100.0	0	0.0	1	100.0
Nariya	1	100.0	0	0.0	1	100.0
Abakpa	6	85.7	1	14.3	7	100.0
Total	97	55.1	79	44.9	176	100.0

Source: Fieldwork 2016

Table 4.13 displays responses on whether change in residence led to increase in transportating children to and fro school. The question required a “yes” or “no” response to indicate the effect of change in neighbourhood on school transportation fares. On the whole, the table illustrates that more people in the sampled neighbourhoods experienced increase in the cost of school transportation fare; this is shown by the grand total of the responses, which show that 55.1% of the respondents indicated “yes”. On the other hand, 44.9% of the respondents answered “no”. The mean percentage for the respondents who indicated yes for increase in cost of transportation is 751.4/12 = 62.6%, while those who indicated “no” is 448.6/12 = 37.4%.The table suggests that a considerable number of respondents who moved to the neighbourhoods in the northern part of the metropolis are encountering increase than in the southern part. The findings for both the southern and northern parts back up the views of the respondents who confirm that the change in residence results in increase of cost of transporting children to and from their schools.

Relating to the qualitative data, a 49 year old male participant in Rigasa (Kaduna North) who changed residence from Sabon Tasha (Kaduna South) said this regarding increase in the cost of transporting children to and fro their school:

> *The cost of transporting children to and fro their school is higher here in Rigasa than it was in Sabon Tasha where I formerly resided. However, my children still attend their former school in Sabon Tasha as I decided not to change their school. Unfortunately, any day I am not able to afford the transport fare, the children will be absent from the school.On this note, I miss my previous location because there, the school is within a walking distance of my house which meant I did not have to pay transportation fare to get the children to and fro school the time I lived there. This and other situations make life unbearable especially as funds are not so easy to come by these days. However, I trust God to see me through the hard times, since it is a problem that is common to all.*

Another 50 year old male participant in Afaka (Kaduna North) who moved from Unguwan Television (Kaduna South) disclosed that the cost of transportating children to and fro their school has increased:

> *Since we moved to Afaka from Unguwan Television, transportation fare to and fro the children's school has increased because my children no longer walk to and fro the school. This is unlike what obtained in Unguwan Television during which time the children did not quite like the idea of having to walk to and fro school daily, but it was a lot of savings for me then. Presently in Afaka, I spend more money in transporting children to and fro the school because the school is not within the vicinity of the house.*

In contrast, this is what a 47 year old female informant in Nassarawa (Kaduna South), who changed residence from Hayin Banki (Kaduna North), explained on the issue of reduction in the cost of transportationfare for her school age children:

> *In my former residence at Hayin Banki, transporting the children to and from their school was relatively more expensive. But now, I pay less amount of money to transport the children to and fro the school. However, there is also the issue of school fees, which is high as the children now attend private schools as opposed to government schools they formerly attended in the previous location. When we changed residence to Nasarawa, it was relatively easier and faster to get the children enrolled in the private schools than in the government ones.I*

also had to engage the services of a private lesson teacher to further coach the children at home because when they resumed school in this place initially, it was difficult for them to cope academically in their new school. The hike in the school fees not withstanding, I derive satisfaction from the fact that the children's academic performace is encouraging and my efforts to offer them the best is not wasted.

The qualitative data reveals that change in children's school in the present residences has bearing on the cost of transportation to and fro the schools. Some of the respondents in the southern part declared that the cost of transporting children to and fro the school has decreased, while some others in the northern part say that it has increased. Those who report a decrease in transportation fare seem to be those whose children attend schools that are near their houses and vice-versa.

The aggregade of data on change in children's school in the present residences suggests a lot of implications such that the change in children's school yielded both positive and negative results in the different neighbourhoods that were sampled. With reference to children's academic performance in the new school, most of the respondents in the residences in the southern part of the metropolis are of the view that children's academic performance has improved. This is contrary to the responses of most of the respondents in the northern part. Concerning the cost of transporting children to and fro school, the data signifies that respondents in the neighbourhoods within the northern part are experiencing increase than in the southern region.

4.2.5.10 Places of work of respondents

The Places of work of respondents constituted a variable in the analysis under housing tenancy status to know if places of work were within or outside their neighbourhoods before the change in residence.This variable is also to determine if respondents changed their places of work or not after the change in neighbourhoods. The

quantitative data to find out if places of work were within or outside their neighbourhoods before change in residence are presented in table 4.14.

Table 4.14 Place of Work before the Change of Neighbourhood

Neighbourhood	**Within the Neighbourhood**		**Outside the Neighbourhood**		**No response**		**Total**	
	F	**%**	**F**	**%**	**F**	**%**	**F**	**%**
Ung/Television	6	66.7	3	33.3	0	0.0	**9**	**100.0**
Narayi H. Cost	5	55.6	4	44.4	0	0.0	**9**	**100.0**
Nasarawa	7	70.0	3	30.0	0	0.0	**10**	**100.0**
Danbushiya	1	50.0	1	50.0	0	0.0	**2**	**100.0**
T/Wada	8	66.7	4	33.3	0	0.0	**12**	**100.0**
Badikko	5	55.6	4	44.4	0	0.0	**9**	**100.0**
Hayin Banki	4	66.7	2	33.3	0	0.0	**6**	**100.0**
Ung/Kanawa	4	50.0	4	50.0	0	0.0	**8**	**100.0**
Rigasa	2	28.6	5	71.4	0	0.0	**7**	**100.0**
Afaka	0	0.0	0	0.0	1	100.0	**1**	**100.0**
Nariya	0	0.0	1	100.0	0	0.0	**1**	**100.0**
Abakpa	2	100.0	0	0.0	0	0.0	**2**	**100.0**
Total	**44**	**57.9**	**31**	**40.8**	**1**	**1.3**	**76**	**100**

Source: Fieldwork 2016

Table 4.14 shows whether places of work were within or outside respondents' neighbourhoods before the movement. It can be deduced from the table that most of the respondents had their places of work within their various neighbourhoods before they changed residences. This is shown by 57.9% of the respondents.The mean percentage for respondents who worked within the neighbourhood is 609.9/12 = 50.8%, those who worked outside is 490.1/12=40.8%, and for "no" response is 100/12= 8.3%.

Table 4.15 Place of Work after the Change of Neighbourhood

Neighbourhood	Within the Neighbourhood		Outside the Neighbourhood		Total	
	F	%	F	%	F	%
Ung/Television	3	33.3	6	66.7	9	100.0
Narayi H. Cost	4	44.4	5	55.6	9	100.0
Nasarawa	3	30.0	7	70.0	10	100.0
Danbushiya	0	0.0	2	100.0	2	100.0
T/Wada	4	33.3	8	66.7	12	100.0
Badikko	3	33.3	6	66.7	9	100.0
Hayin Banki	3	50.0	3	50.0	6	100.0
Ung/Kanawa	5	62.5	3	37.5	8	100.0
Rigasa	0	0.0	7	100.0	7	100.0
Afaka	0	0.0	1	100.0	1	100.0
Nariya	0	0.0	1	100.0	1	100.0
Abakpa	0	0.0	2	100.0	2	100.0
Total	25	32.9	51	67.1	76	100.0

Source: Fieldwork 2016

Table 4.15 shows whether places of work are within or outside the present neighbourhoods after the movement. Subsequently, in comparing places of work of respondents before and after change in residences, table 4.15 shows that prior to the movement, a good number of the respondents had their places of work within their previous locations which implies that they lived within the vicinity of their places of work. This is demonstrated by 57.9% of the respondents from the different neighbourhoods that constitute the southern and northern parts of the metropolis who worked within their previous residences. In relation to the places of work of the respondents after the change in locations, table 4.15 suggests that most of the respondents now work outside their present neighbourhoods on either side of River Kaduna. This is shown by 67.1% of the respondents who still go to work withinin the vicinity of their previous locations despite the attendant commuting problems while 32.9% work within the present neighbourhoods.

The quantitative findings show that most of the respondents who are government and company/industrial workers did not change their places of work. One of the reasons that make these respondents work outside the present residences has to do with the general pattern of Kaduna metropolis whereby industries and companies are located in the South of the metropolis, and government established administrative offices are in the North. Hence, most of the respondents who are civil servants and in particular those who live in the southern part such as Unguwan Television, Nasarawa, Narayi High Cost, and the others have to commute to and fro the northern part of Kaduna daily for work.The mean percentage for the respondents who work within the neighbourhood is 286.8/12 = 23.9%, while for those who work outside the neighbourhood is 913.2/12 = 76.1%.

In line with the preceding discussion, a 44 year old male participant in Nariya (Kaduna North) who still works at Kakuri Makera (Kaduna South) from where he moved out said this:

> *I am a company worker in Kakuri Makera where I lived before I moved out. I had to change residence from Kakuri and the movement was unplanned because it was done in haste. I later got a place here in Nariya and I am happy as I now live among my kith and kin. However, I still go there to work because it is difficult to get company work where I now reside. Besides, there are very few companies that offer jobs in Kaduna metropolis. I consider myself lucky to have this job. In order not to lose my job to several other job seekers, I do not bother about the transportation cost and other commuting problems. After all, the company's remuneration is relatively good and regular; therefore there is no cause for regrets in relation to the transportation fare.*

In like manner, a 40 year old male participant in Nasarawa (Kaduna South) who moved from Kawo (Kaduna North) disclosed this concerning his place of work in Kawo:

> *I was resident at Kawo before I moved to Nasarawa. I still go back to work in the location I moved from because as a civil servant, it is not possible to move my work to my present location. Even though commuting to and fro my workplace is sometimes not conducive,*

> *considering the fact that without work, I will not get money needed to care for my family, so I always try to endure any inconviniences in that regard. More so, I know some other people who also go to work in the area they moved out from. Consequently, the salary I receive monthly is about the main thing that spurs me to continue the work so as not to get discouraged by the long distance from my home, as I sometimes get tired on arrival at work and at home. Anyhow, another source of discouragement is the fact that recently, payment of salaries is not as regular as before. I still consider my situation better than many other people who are unemployed.*

On the question of whether places of work are within the present residence or in the previous residence, most of the respondents signified that places of work are within the previous locations. Notably, the general pattern of Kaduna metropolis depicts an arrangement whereby industries and companies are located in the South of the metropolis, and Government established administrative offices are in the North. Hence, the northern part houses establishments such as the Federal and State Secretariat, the Police College, the Nigerian Defence Academy, and so on. The southern part houses industries like Crittal Hope, Nigerian Beweries Limited, and also the Kaduna Railway Station among others. This implies that respondents especially those who are civil servants daily commute to the northern part to work, while respondents who engage in company or industrial work commute to the southern part to their work place irrespective of where they changed residences to within the metropolis.

Thus, the qualitative findings show that most of the respondents who are government and company/industrial workers did not change their places of work. The government and company/industrial workers stated that they still go to work at the former place as it is not easy to secure government or company/industrial work in the present neighbourhood.

4.2.5.11 Effects of commuting to and fro place of work by respondents

The study reveals that some of the respondents who still maintain their work in the former place claim to be negatively affected as the survey among these respondents indicate that only few of them are positively affected. For the respondents in the southern part, out of 21 (70%) of them who still maintain their former places, the data describes that 18 (85.7%) which consists of 13 (61.9%) who strongly agree and 5 (23.8%) who agree testified that commuting to and fro places of work is expensive. 18 (85.7%) comprising 14 (66.7%) and 4 (19.0%) who strongly agree and agree respectively, signified that commuting long distances is time consuming. The survey further reveals the effects of long commute to places of work. To this effect, the data shows that 7 (33.3%) of the respondents pointed out the effects as inability to put in their best at work place. 6 (28.6%) of the respondents indicated that they always want to take out time to rest during work hours. 5 (23.8%) of the respondents revealed that they experience tiredness on arrival at the place of work, while 3 (14.3%) of the respondents do not experience any negative effect.

About the respondents in the northern part; out of the 15 (32.6%) whose places of work are not within the present residences, the data shows that 13 (86.7%) of them which consists of 7 (46.7%) and 6 (40%) agreed and strongly agreed to the view. Subsequently, they stated that long commute to and fro place of work is expensive and time consuming. This is indicated by 14 (93.3%) of the respondents wherein 9 (60%) and 5 (33.3%) strongly agreed and agreed respectively with the view, while 1 (6.7%) strongly disagreed with the view.

The data further indicates that 6 (40%) experience tiredness at places of work, 4 (26.7%) could not put in their best at place of work, and 3(20%) always want to take out

time to rest during work hours, while 2(13.3%) made no response. The responses clearly show that most of the respondents in the southern and northern parts, experience adverse effects from commuting to and fro place of work.

4.2.5.12 Places of shopping of respondents

This subsection displays data with reference to shopping that shows the views of respondents on whether they go shopping within or outside the present neighbourhoods after change in residence. These responses as shown in table 4.16 reveal the proportions of the respondents who have stopped shopping and those who still go shopping within the former residences.

Table 4.16 Places of Shopping before the Change of Neighbourhood by Respondents

Neighbourhood	Within		Outside		No response		Total	
	F	%	F		F	%	F	%
Ung/Television	16	76.2	5	23.8	0	0.0	21	100.0
Narayi H. Cost	14	77.8	2	11.1	2	11.1	18	100.0
Nasarawa	40	88.9	3	6.7	2	4.4	45	100.0
Danbushiya	1	50.0	1	50.0	0	0.0	2	100.0
T/Wada	40	85.1	7	14.9	0	0.0	47	100.0
Badikko	8	72.7	3	27.3	0	0.0	11	100.0
Hayin Banki	9	81.8	2	18.2	0	0.0	11	100.0
Ung/Kanawa	7	87.5	1	12.5	0	0.0	8	0.0
Rigasa	51	89.5	4	7.1	2	3.5	57	100.0
Afaka	1	100.0	0	0.0	0	0.0	1	0.0
Nariya	2	100.0	0	0.0	0	0.0	2	100.0
Abakpa	7	63.6	4	36.4	0	0.0	11	100.0
Total	196	83.8	32	13.7	6	2.6	234	100

Source: Fieldwork 2016

Table 4.16 shows data concerning places of shopping before the change of neighbourhood. The table suggests that most of the respondents did shopping within the previous neighbourhoods before the movement.The grand analysis implies that 83.8% of the respondents went shopping within their neighbourhoods, while 13.7% did the shopping outside the residences before the change in neighbourhoods; only 2.6% did not respond.

The mean percentage for within the neighbourhood is 973.1/12 = 81.1%, outside the neighbourhood is 208/12=17.3%, and for "no" response is 19/12=1.6%

Table 4.17 Places of Shopping Place after the Change of Neighbourhood by Respondents

Neighbourhood	Within the Neighbourhood		Outside the Neighbourhood		No response		Total	
	F	%	F	%	F	%	F	%
Ung/Television	12	57.1	9	42.9	0	0.0	21	100.0
Narayi H. Cost	10	55.6	8	44.4	0	0.0	18	100.0
Nasarawa	20	44.4	23	51.1	2	4.4	45	100.0
Danbushiya	0	0.0	2	100.0	0	0.0	2	0.0
T/Wada	29	61.7	18	38.3	0	0.0	47	100.0
Badikko	5	45.5	6	54.5	0	0.0	11	100.0
Hayin Banki	3	27.3	8	72.7	0	0.0	11	100.0
Ung/Kanawa	4	50.0	4	50.0	0	0.0	8	0.0
Rigasa	10	17.5	45	78.9	2	3.5	57	100.0
Afaka	1	100.0	0	0.0	0	0.0	1	0.0
Nariya	2	100.0	0	0.0	0	0.0	2	100.0
Abakpa	5	45.5	6	54.5	0	0.0	11	100.0
Total	101	43.2	129	55.1	4	1.7	234	100

Source: Fieldwork 2016

Table 4.17 displays data on responses relating to places of shopping after change in residence. For instance, the table shows that in Unguwan Telelvision, Narayi High Cost, Tudun wada, Afaka, and Nariya, most respondents do their shopping within their present neighbourhoods. This is shown by 57.1%, of the respondents from Unguwan Television, 55.6% from Narayi High Cost, 61.7% from Tudun Wada, while, 100% from Afaka and Nariya each. For those who go shopping outside their neighbourhoods, the table shows 51.1% of the respondents from Nasarawa, 100% from Danbushiya, 54.5% from Badikko, 72.7% from Hayin Banki, 78.9% from Rigasa, and 54.5% from Abakpa.The mean percentage for within the neighbourhood is 604.6/12 = 50.4%, outside the neighbourhood is 587.3/12=48.9%, and for "no" response is 7.9/12=0.7%. Generally, the table reveals that most of the respondents still go for shopping in their previous residence while others do their shopping within their present neighbourhoods.

For the qualitative data, a 48 year old male participant in Nariya (Kaduna North) who moved from Nasarawa (Kaduna South) recounted this concerning his choice of shopping area:

> *I still prefer to go to Nasarawa my former dwelling place for shopping because items are more available and in variety. In addition, I have customers there who are always willing to sell to me on credit. I lived in Nasarawa for a very long time before I changed neighbourhood, so I have many people including my old school mates who sell items and can vouch for my integrity at Nasarawa. I do not mind spending extra money on transportation as I consider shopping there more beneficial in as much as most of the traders are always willing to give me items even when I do not have money to pay on the spot, because they know that I will surely pay them on the set date. I do not enjoy such privilege at Nariya because I am relatively new and the traders are yet to develop an intimate relationship with me.*

In the same vein, a 55 year old female participant in Tudun Wada (Kaduna North) who previously resided at Narayi High Cost (Kaduna South) stated her preference for shopping at her previous vicinity:

> *I still prefer to do my shopping in Narayi High Cost where I lived before, because items are cheaper, more available, and in variety than they are here in Tudun Wada. In addition, I have customers there with whom I have interacted intimately for many years and they are always willing to sell to me on credit. But the cost of going and coming from there is high, which sometimes discourages me. However, I endeavour to go there at the end of every month for my bulk purchase as it is cheaper to buy goods in large quantity. This idea of monthly shopping in my former dwelling place has helped to reduce a lot of financial stress for me.*

In contrast to the aforementioned quotes, this is what a 38 year old female informant in Nasarawa (Kaduna South) who changed residence from Unguwan Muazu (Kaduna North) had to say on the subject of place of shopping and whose responses disagree with the ones mentioned above:

> *I do not have to go and shop in Unguwan Muazu my former place because the items I would have to go and buy there are readily available here in Nasarawa. Moreso, most of my customers and friends have changed residences from Unguwan Muazu to other places, so I do not*

have the urge for going for shopping there. Nevertheless if there is need to go there to shop for items that are not available here in Nasarawa, I will not hesitate to go especially as I still have some acquaintances in the area.

The data shows that while an appreciable number of the respondents still go for shopping at the former residences, there are some who no longer go out shopping within the former residence. From the qualitative responses, respondents recounted their experiences that portray areas of consensus and disagreement in the various sampled neighbourhoods on the subject of places of shopping. Hence, while some of the respondents stated that they still shop within the previous residences, others have a different opinion about it.

4.2.6 Effects of Movement on Interpersonal Relationships of Residents

This subsection is on interactions among categories of relationships, which include families, friends, and neighbours and how they were affected by the movement.

4.2.6.1 Movement and family life

Table 4.18 reveals the proportions of the respondents who experienced split-up in their family set-up as a result of change in neighbourhood within the metropolis.

Table 4.18 Ways that Change in Residence Affected Family Life

Neighbourhood	Had to send some family members to village		Some family members had to squat with some relations in other locations of the metropolis		Some family members had to squat with friends in other parts of the metropolis		Total	
	F	%	F	%	F	%	F	%
Ung/Television	2	20.0	5	50.0	3	30.0	**10**	**100.0**
Narayi H. Cost	2	33.3	3	50.0	1	16.7	**6**	**100.0**
Nasarawa	5	26.3	9	47.4	5	26.3	**19**	**100.0**
Danbushiya	0	0.0	1	100.0	0	0.0	**1**	**100.0**
T/Wada	5	41.7	4	33.3	3	25.0	**12**	**100.0**
Badikko	3	50.0	3	50.0	0	00	**6**	**100.0**
Hayin Banki	3	50.0	2	33.3	1	16.7	**6**	**100.0**
Ung/Kanawa	2	33.3	2	33.3	2	33.3	**6**	**100.0**
Rigasa	9	42.8	6	28.6	6	26.6	**21**	**100.0**
Afaka	0	0.0	0	0.0	1	100.0	**1**	**100.0**
Nariya	0	0.0	1	100.0	0	0.0	**1**	**100.0**
Abakpa	4	50.0	3	37.5	1	12.5	**8**	**100.0**
Total	**35**	**36.1**	**39**	**40.2**	**23**	**23.7**	**97**	**100.0**

Source: Fieldwork 2016

Table 4.18 is on relationship between change in residence and its effect on interactions with family members. It registers the outcome of split-up in households with relation to the frequency of interactions with family members. The data composition exhibits a negative influence on family life as it points out a decrease in the frequency of the interactions with the family members. Thus, this table presents responses on the way change in residence led to family spit-up for the affected households. In effect, the table reveals that most of the respondents had some of their family members who squatted with relations in other locations within the metropolis; this is indicatd by 40.2% of the respondents, 36.1% of the respondents sent some family members to the village, while 23.7% had some of their family members squatting with friends in other parts of the metropolis.

As a result, the level of interactions became less frequent among them as shown by the data. As families changed locations within Kaduna metropolis, some of them experienced split in their family set-up. This was prompted by the fact that those families

could not accommodate all their members in a house at that point in time. As such, some of the members had to find residence by squatting with friends, relations, and acquaintances across the different parts of the metropolis. The mean percentage for the way in which change in residence affected family life is 347.4/12 = 29.0% for those who had to send some family members to the village, 563.1/12 = 46.9% for those who had some family members squatting with some relations in other locations within the metropolis, and 287.1/12 = 23.9% for those who had some family members aquatting with friends in other parts of the metropolis.

The qualitative data show a 50 year old male informant who resides in Nariya (Kaduna North) but moved out from Sabon Tasha (Kaduna South) as explained how some members of his family had to squat with some relations in other parts of the metrpolis:

> *I initially had to go and live in Katsina with some members of my household for sometime, while the other members squatted with some relations at Rigasa and Kawo in Kaduna metropolis. We had to leave Sabon Tasha in a haste in order to save our lives without an idea of where to go to at the time we changed residence.Our house was burnt and the neighbour who "hid" us for one week asked us to leave as his life was being threatened by people around on account of my family.When my family just moved out of Sabon Tasha, I tried in vain to get some of my relations to give us shelter, but I later discovered that it was a request that could not be granted because as at that time, they had other people who sought shelter in their homes.Thus, I had no option but to split-up my family.This arrangement afforded me time to earn and save money to enable me gather my family members together again in my present neighbourhood.*

In agreement with the discussion above, a 43 year old male participant in Abakpa (Kaduna North) who previously resided at Gonin Gora (Kaduna South) also added that he had to send some of his children to the village:

> *My family lived comfortably in a rented house in Gonin Gora up to the time my family moved out of the neighbourhood unannounced, the landlord evicted us in an attempt to save his house from been burnt on account of the*

Muslim tenants who rented his house. For that reason, my family and I had to move out, during which we had neither a place to stay nor enough food to eat. The situation was so devastating as it brought about a separation in the family in that some of us had to squat in the compound that housed one of the mosques at Abakpa while some of the children were sent to the village to live with some of our relatives. Since then interactions with those who are not with us in Kaduna have become occasional. The children I sent to the village in Sokoto State to stay with relatives, who they (children) are not used to, are encountering academic and health care challenges in addition to having nostalgic feelings for life in Kaduna metropolis. Interactions with some members of my family are made possible only during times of festivity, which requires us to meet.

Furthermore, a 70 year old male participant in Afaka (Kaduna North) who disclosed that he once lived at Narayi High Cost (Kaduna South) mentioned this in relation to the split in his family set-up after the change of neighbourhood:

I and my family members had to leave Narayi High Cost in a hurry at the time we changed residence. Few days before we moved out of Narayi High Cost, some members of our neighbours' household were killed by rioters. Later, the rioters started targeting my family so when I realised that there was no place to hide my family, we had to leave especially as some of our Christian neighbours tried in vain to ensure our safety. In the confusion of where to move to, we stayed at the Police Barracks first before I got some friends in Afaka, Tudun Wada, and the Airport area who offered to accommodate us, so I shared my family members among these family friends in the various parts such as Tudun Wada and the Airport area of the metropolis. With time, life became so unbearable that I had no option but to send some of my children to my village in Ikara. We were in this pitiable condition for a very long time. Even now I find it difficult to pay rent and cater for my family because I am no longer strong enough to work for a living as I used to some years back. I am just managing to make ends meet, while I solicit for money from friends from time to time. Sadly, some of my children are complaining that the split in the family set-up has deprived them of the elements of a normal life because the movement from the previous neighbourhood has caused disruption in their ambition for sound education.

The tragic event that involved death of family members was felt throughout the metropolis. Relating to the loss of loved ones, this is what a 52 year old female participant in Unguwan Television (Kaduna South) who moved from Unguwan Sarki (Kaduna North) expressed:

In the course of the crisis I lost my husband; he was slain like a ram, while I narrowly escaped death in Unguwan Sarki shortly before I changed my neighbourhood. Up till today, whenever I remember that event I weep. My life since then has been miserable as the family is left without a father as a headat a time his presence is needed most. This is especially so because I find it difficult making ends to meet in areas of fending for the family and paying my children's school fees in addition to other family responsibilities. I asked two of my teenage daughters to stop school so that they could learn a trade in anticipation that soon they will be in a position to help finance their younger silblings' education, as well as contribute to the family upkeep allowance. Although, this decision was a very painful one to take at the time especially as it deprived them of the opportunity to further their education that would have led to a good career in future.

Likewise, a 47 year old male informant in Nassarawa (Kaduna South) who previously lived at Kawo (Kaduna North) explained his anguish as a result of his missing children:

I am short of words; two of my children got missing during the crisis in the year 2011 while we were resident at Kawo. I do not know their whereabout; whether they are still alive or not because since we parted I have not heard from any of them. This incidence is heart-breaking and very painful indeed. I sometimes dream that they have returned only to wake up to discover that it was a dream and not a reality. At other times, I see them and hear their voices in my imagination, while I will later discover that it was just hallucination.

The study investigated the effects of movement on family relationships and found that change in residences within Kaduna metropolis necessitated the parting of family members for some of the respondents. This was largely due to the fact that those families could not accommodate all their members in a house during that time. As such, some households had to share some of their members among squat sites with friends and relations within the metropolis, while some other members were sent to live in the village. Thus, split-up in the family set-up caused by the change in neighbourhood affected respondents throughout the sampled neighbourhoods in the metropolis, as a number of households had similar encounters in the process of their movement from the previous place to the present one.

In addition, some of the family members were sent to live in the village. Consequently, the unfortunate experience of split-up in the family set-up engendered by change in neighbourhoods was a problem that cut across the sampled neighbourhoods during that period. Yet, some of the households suffered the loss of their loved ones, such as, spouses, children, and other relations, which imprinted an unforgettable experience in their hearts.

4.2.6.2. Movement and changes in friendship relationships

Movement and changes in friendship relationships is a variable in the analysis under interpersonal relationships with regards to the parting with friends as a result of change in neighbourhoods that subsequently led to reduction in frequency of interaction among them. On that account, the data from the survey demonstrate that the movement by respondents within Kaduna metropolis resulted in changes in friendship relationships as shown in table 4.19.

Table 4.19 Frequency of Interactions with Friend(s) has reduced

Place of residence	**Yes**		**No**		**Total**	
	F	**%**	**F**	**%**	**F**	**%**
Ung/Television	17	80.9	4	19	**21**	**100.0**
Narayi H. Cost	14	77.7	4	22.3	**18**	**100.0**
Nasarawa	35	77.8	10	22.2	**45**	**100.0**
Danbushiya	1	50.0	1	50.0	**2**	**100.0**
T/Wada	40	85.2	7	14.8	**47**	**100.0**
Badikko	9	81.8	2	18.2	**11**	**100.0**
Hayin Banki	11	100	0	0.0	**11**	**100.0**
Ung/Kanawa	6	75.0	2	25.0	**8**	**100.0**
Rigasa	12	21.0	45	79.0	**57**	**100.0**
Afaka	1	100	0	0.0	**1**	**100.0**
Nariya	1	50.0	1	50.0	**2**	**100.0**
Abakpa	10	81.9	1	9.1	**11**	**100.0**
Total	**157**	**67.1**	**77**	**32.9**	**234**	**100.0**

Source: Fieldwork 2016

Table 4.19 depicts correlation between movement with friends and frequency of interaction. The emphasis is on whether interaction with friends by respondents has reduced due to change in neighbourhood. Consequently, the findings prove that as a result

of the movement, the frequency of interaction and intimacy with friends has reduced. This is buttressed by 67.1% of the respondents who agree that it has reduced. On the other hand, the data portray that 32.9% of the respondents disagree with the statement. Also considering the distribution of the data on the table, it is important to note that the frequency of interaction with friends has reduced; this is indicated by the 67.1% of the respondents who subscribed to the view. And, the mean percentage for the respondents who strongly agree stands at 554.7/12=46.2%, for agree,=326.8/12=27.2%, for disagree,is198.3/12=16.5%, and for strongly disagree is 111.3/12 = 9.3%.

The qualitative data juxtapose the quantitative data as a 58 year old female participant in UnguwanTelevision (Kaduna South) who moved from Rigasa (Kaduna North) had this to say concerning frequency of interaction with friends after change in residence:

> *Since the time I parted with most of my friends in the year 2000, I have not seen some of them. Prior to this time, we all lived peacefully with our families in Rigasa, but had to change locations unplanned. When we moved out of Rigasa, we did not exchange contact address because the movement was not planned and we did not know where we were heading for. At the moment, I do not know if some of them are still alive or not. However, the frequency of interactions with the few friends I'm still in touch with has greatly reduced. This is because we keep in touch through phone calls, which is rather expensive to maintain. On the whole, the friendship is not as intimate as it used to be and it is not a pleasant experience. I find it so difficult to get people to whom I can pour the secrets of my heart as my old-time friends are no longer at my beck and call.*

Similarly, a 60 year old female informant who changed residence to Sabon Tasha (Kaduna South) but still goes to Abakpa (Kaduna North) to transact business said this in relation to the friends she parted with due to the Movement:

> *My friends and I moved to different areas within Kaduna metropolis, and I do not know the whereabout of most of them. This means that we no longer interact, not even on the telephone. Presently, I do not have the time for*

friendship because I spend most of the day time at Abakpa for my business and return home in the evening. This action is necessary because during the crisis, I was grounded financially, so I need to work extra hard to regain my financial strength. Nevertheless, I still miss the companionship and advice of my old friends and I doubt the possibility of making new friends with whom I would be as intimately connected as the ones I had before we were separated as we moved away from Abakpa during that time.

In another instance, a 45 year old male participant in Afaka (Kaduna North) who previously resided in Unguwan Pama (Kaduna South) affirmed this concerning his friends:

I and my friends lived like brothers in Unguwan Pama because we grew up together there. During that time, we used to offer one another moral and financial support to boost the economic activities we were engaged in. The issue of change in residences has put an end to our intimate relationships as each one of had to move to a different place without prior notice when we changed neighbourhoods. I only see some of them occasionally when we meet at some functions or activities.

On the whole, the parting of friends as a result of change in neighbourhoods subsequently led to reduction in frequency of interaction among them. As such, on the question of whether respondents moved to present residence with their friends, the information from most of the respondents pointed to the fact that they did not move with their friends as they had to move out of their previous neighbourhoods in a haste without knowing where their friends moved to.With reference to parting with friends due to the change in residence, the account given by all the respondents are unanimous.

4.2.6.3 Movement and the opportunity to make new friends in the present neighbourhood by respondents

Often times, people find it difficult to get on in life without relating with friends. In the course of the change in residence within Kaduna metropolis, some respondents who lost contact with their friends, had to make new ones. The quantitative data reveals responses that indicated that the movement provided respondents the opportunity to make new friends, while some respondents are of contrary opinion. For the neighbourhoods in

the southern part, 82(96.5%) of the respondents who did not move with friends to the present location shows that 52(63.9%), with a break down of 50(61.6%) for disagree and 2(2.3%) for strongly disagree, disagreed with the view. 27(32.7%) which consists of 17(20.9%) for agree and 10(11.6%) for strongly agree, agreed with the view. 3(3.5%) made no response.

For the neighbourhoods in the northern part, the responses indicate that 118(79.7%) of the respondents who did not move with friends to their present residence are represented by 64(54.7%) which entailed 62(52.7%) and 2(2%) for disagree and strongly disagree respectively, did not agree. 29(24.3%) of the respondents comprising 13(10.8%) and 16(13.5%) agreed and strongly agreed with the view respectively' while 25(20.9%) made no response. This shows that most of the respondents from both the northern and southern parts did not agree that the movement was an opportunity for them to make new friends. Although there are respondents that made new friends, the friendship is not as intimate as the ones they had previously.

A 46 year old female participant who moved from Unguwan Sarki (Kaduna North) and now lives in Danbushiya (Kaduna South) had this to say concerning making new friends:

> *It is tough trying to live without friends to interact with. Although I have made new friends here, we are not as closely knit together as the ones I had in Unguwan Sarki where I lived before I changed neighbourhood to Danbushiya. At the time I moved out of Unguwan Sarki, everyone went her way in a hurry without leaving forwarding address. There we did things together such as attending occassions, contributing money into our common purse (thrift) and other things that empowered us to fend for our families appropriately as well as attended to other necessities of life. Now, things are no longer as interesting and enjoyable as they were in the place we had to change residences from. Most members of the host community here in Danbushiya are genrally very friendly and ready to offer us assistance in diverse ways and I am happy to be here in the midst of my kith and kin. Furthermore, the new friends I have made in this place are eager to be close to me; I am yet to become intimately involved in relating with them. This is because I still hope that sooner or later, I*

shall be reunited with my lifelong friends wherever they are.This conviction gives me courage to live joyfully day after day in my present location.

In another instance, a 54 year old male participant in Nariya (Kaduna North) who moved from Unguwan Television (Kaduna South) explained this concerning his new friends in the present neighbourhood:

The change in residence from Unguwan Television to Nariya has robbed me of my very good friends. Though I have made new friends, things have changed. This is because I related with the former ones for very long and we became like siblings. It is such an uphill task trying to be confidential with the friends I made recently, things cannot be the same again. Nevertheless, the people here in Nariya including my newly made friends are making every effort to ensure the full and speedy integration into the community of those of us who moved into the neighbourhood newly.

The prior narratives suggest that some respondents who lost contact with their friends, had to make new ones. As such, the respondents expressed their views in respect of change in neighbourhood and the opportunity to make new friends. Nevertheless, most of the respondents are yet to be intimately connected to their new friends probably because friendship takes time to build. However, these responses are similar to all the sampled neighbourhoods.

4.2.6.4 Membership of neighbourhood associations by respondents

This sub-section focuses on membership of neighbourhood associations by respondents to know if they take part in the various associations within the neighbourhood or not. To establish the findings on participation in neighbourhood associations, responses in the quantitative data have played asignificant role. On whether respondents participate or not in neighbourhood associations, the responses are shown in table 4.20.

Table 4.20 Take Part in Neighbourhood Associations

Neighbourhood	Yes		No		Total	
	F	%	F	%	F	%
Ung Television	16	76.2	5	23.8	21	100.0
Narayi H/Cost	12	66.7	6	33.3	18	100.0
Nasarawa	38	84.4	7	15.6	45	100.0
Danbushiya	2	100.0	0	0.0	2	100.0
T/Wada	39	83.0	8	17.0	47	100.0
Badkko	8	72.7	3	27.3	11	100.0
Hayin Banki	7	63.6	4	36.4	11	100.0
Ung Kanawa	6	75.0	2	25.0	8	100.0
Rigasa	26	45.6	31	54.4	57	100.0
Afaka	1	100.0	0	0.0	1	100.0
Nariya	2	50.0	0	50.0	2	100.0
Abakpa	6	54.5	5	45.5	11	100.0
Total	163	69.7	71	30.3	234	100.0

Source: Fieldwork 2016

Table 4.20 displays whether respondents take part in neighbourhood associations in their present locations or not. The table shows that in all the neighbourhoods, with the exception of Rigasa, most respondents take part in one neighbourhood association or the other. Hence, the table reveals that 67.7% of the respondents indicated yes while 30.3% answered no. Thus, the mean percentage for whether respondents take part in neighbourhood associations is 871.1/12=72.6% for the respondents who indicated yes and 328.3/12=27.4% for those who said no.

Table 4.21 Membership of Neighbourhood Associations by Respondents

Neighbourhood	Association									
	Landlords association		Religious meeting		Common business groups meeting		Neighbourhood and security-related		Total	
	F	%	F	%	F	%	F	%	F	%
Ung Television	0	0.0	10	62.5	3	18.8	3	18.8	16	100.0
Narayi H/Cost	1	8.3	4	16.7	2	33.3	5	41.7	12	100.0
Nasarawa	2	5.3	18	47.4	8	21.1	10	26.3	38	100.0
Danbushiya	0	0.0	1	50.0	0	0.0	1	50.0	2	100.0
T/Wada	2	5.1	20	51.3	10	25.6	7	17.9	39	100.0
Badkko	0	0.0	6	75.0	0	0.0	2	25.0	8	100.0
Hayin Banki	0	0.0	4	57.1	1	14.3	2	28.6	7	100.0
Ung Kanawa	1	16.7	3	50.0	0	0.0	2	33.3	6	100.0
Rigasa	1	3.8	15	57.7	4	15.4	6	23.1	26	100.0
Afaka	0	0.0	1	100.0	0	0.0	0	0.0	1	100.0
Nariya	1	50.0	1	50.0	0	0.0	0	0.0	2	100.0
Abakpa	0	0.0	3	50.0	1	16.7	2	33.3	6	100.0
Total	8	4.9	86	52.8	29	17.8	40	24.5	163	100.0

Source: Fieldwork 2016

Table 4.21 shows data distribution of membership of neighbourhood associations. It reveals that a considerable number of the respondents are found in the religious meetings' associations than in the others. In essence, 50.3% of the respondents participate in religious meetings, 27.3% take part in neighbourhood and security-related associations, 17.5% are involved in the common business groups meeting, and 4.9% take part in landlords associations. The mean percentage for the neighbourhood associations the respondents joined is 89.2/12 = 7.4% for those who joined landlords' associations, 667.7/12 = 55.6% for those who joined religious meetings, 145.2/12 = 12.1% for those who joined common business groups meeting, and 298/12 = 24.8% for those who joined neighbourhood and security-related associations.

Regarding the qualitative data, this is what a 56 year old female participant who was previously resident at Unguwan Boro (Kaduna South) and has now moved to Tudun Wada (Kaduna North) said concerning neighbourhood association and the whole group concured:

> *I joined a neighbourhood association here in Tudun Wada to feel a sense of belonging here in this place particularly, on the grounds of religious affiliations, though I do not allow its activities occupy too much of my time as I need to earn money to take care of my family. This is because during the crisis I lost all my valuables including my husband to the rioters and looters. To crown it, the government did not in any way help to alleviate my suffering. More so, I do not spend much of the day here in Tudun Wada; I only come in the evenings when I am done with the day's activities at Unguwan Boro where I once lived. Besides, people here in Tudun Wada are more friendly and accommodating than the ones in Unguwan Boro. Of a truth, I fellowshiped in eating and drinking together with the people in Unguwan Boro, when I was resident there but Tudun Wada is home to me because I share more things in common with the residents here and so we relate as a family.*

In addition, a 48 year old male informant in Nassarawa (Kaduna South) who previously lived at Unguwan Kanawa (Kaduna North) had this to explain in regards to participation in neighbourhood associations as an avenue for sharing values:

> *Concerning participation in neighbourhood associations, a friend encouraged me to join the security related association where we discuss and plan on how to secure the neighbourhood. I consider the other neighhbourhood associations very beneficial as well, because they are equally essential as avenues for information sharing, which I hold to be one of the most important things in a man's life. This is mainly so because the coming together of residents for communal activities aid in encouraging people within the neighbourhood to be closely knit together as kiths and kins to hasten the integration process. I feel more at home here than I was at Unguwan Kanawa. I also have realised that I need to take up an additional "odd" job to augment my salary in an effort to save some money to buy a plot of land and build a house here. This was what I was about doing when the crisis that made me to leave Ungwan Kanana erupted. I had some money in my rented house which I was supposed to have used as part payment for the purchase of a plot of land, but the crisis started two days before the date of the purchase of the land, and looters who burgled my house during the crisis made away with it.*

Participation in neighbourhood associations is paramount in paving way for the coming together of residents within the neighbourhoods for a particular purpose like the gathering of respondents regularly to partake in a specific activity. Such activities include discussing issues of importance for the well-being of respondents, or for leisure activities.With respect to participation in neighbourhood associations, the data indicates that respondents are more inclined to the religious and the security related matters, while a few others do not show much interest. Several reasons were given for their participation in the neighbourhood associations. A few of the respondents in this category rate their membership of such associations as a waste of time especially as they claimed to be preoccupied with the activities of the means of livelihood.

The respondents demonstrated that they prefer relating with neighbours in their present neighbourhoods to with the ones in the former locations. Basically, the new places accommodate people of the same faith and sometimes of same ethnic background; thereby, residents in the present neighbourhoods have a sense of belonging together because they regard themselves as kith and kin. It can therefore be inferred that respondents' participation in neighbourhood associations is largely determined by the

notion that the receiving neighbourhoods are places of shared values and cultures. Some other respondents who participate actively in the associations stated that residents in their present neighbourhood are generally more friendly and accommodating than the ones in their previous locations. On the whole, it is worth noting that responses on membership of neighbourhood associations are similar throughout the sampled parts of the metropolis.

In contrast to the earlier responses on membership of neighbourhood associations is the case of some respondents in Rigasa. Accordingly, a 60 year old male participant in Rigasa (Kaduna North) who moved from Bayan Dutse (Kaduna South) had this to say about his lack of interest neighbourhood associations:

> *I was born and raised in Bayan Dutse. I have many associates there both business and otherwise. I had my own house there and I know the environment very well. Yet I had to flee for my life during the time I moved out of the place. But here in Rigasa, I find it easier to mingle and relate well with the people because we share common beliefs. Inspite of this level of warmth accorded the respondents in this place, some of us migrants still experience emotional stress in addition to the problem of integration, as most of the original residents here in Rigasa see us (respondents) as strangers who have come to share in the goodies that ought to be theirs alone. I and my fellow refugees are still referred to as visitors to the extent that we have been refused participation in the traditional ruler ship of the neighbourhood. These are some of the reasons for my lack of interest in joining neighbourhood associations so as to keep away as much as possible from being discriminated against by members of the host community.*

Quite contrary to the earlier responses on membership of neighbourhood associations is the case in Rigassa, where some respondents expressed that despite the fact that they share common values with the members of the host community. They (respondents) do not fully participate in the associations as they claim to be discriminated against on the ground of being considered as visitors/strangers in Rigassa.

The findings imply that respondents' membership of neighbourhood associations in the present neighbourhoods, seems to display a sense of acceptance on the part of respondents and as a result, they regard joining the associations as a way of belonging together with the host community.Thus, as earlier stated it can therefore be taken to mean that respondents' participation in neighbourhood associations is largely determined by the notion that the receiving neighbourhoods are places of shared values and cultures.

4.2.6.5 Neighbourhood cleanliness by respondents

Neighbourhood cleanliness may be referred to as a duty that respondents assume in ensuring that their surroundings are kept clean largely because they identify with the neighbourhood in question. Most of the respondents from the neighbourhoods in the southern part agreed with the responses expressed by respondents from the neighbourhoods in the northern part and which shows that the cleanliness of the neighbourhood is satisfactory; this was registered by 88(59.5%) of the respondents. The data reveals that 61(70.9%) of the respondents were of the view that it is satisfactory, while 25(29.1%) held a contrary view. This proves that the cleanliness of most of the neighbourhoods is satisfactory; as expressed by 61(70.9%) of the respondents. It is however note worthy that the cleanliness of some living locations is not satisfactory which is reflected by 25(29.1%) of the respondents. The respondents representing 61(70.9%) who signified that the neighbourhoods'cleanliness is satisfactory mentioned the ways by which this is realised, that is, by private arrangement by tenants, local government officials, house owners and land lords. This is illustrated by 20(32.8%), 16(26.2%), 13(21.3%), and 12(19.7%) respectively.

On the other hand, 25(29.1%) of the respondents who described that the cleanliness is not satisfactory have reasons that vary between the following: the local

government officials responsible for cleaning have abandoned the area- this amounts to 10(40%) of the population, residents do not bother about the neighbourhood's cleanliness stands at 10(40%), landlords are not concerned about waste collection is 4(16%); and waste collection fee is expensive amounts to 2(4%). The respondents from the southern part agree with those from the northern part that the cleanliness of the neighbourhood is satisfactory; this was indicated by 88(59.5%) of the respondents. However, neighbourhood cleanliness is more satisfactory in the southern part than in the northern part which was pointed out by 61(70.9%) of the respondents. For the 88(59.5%) of the respondents in the northern part who testified that the cleanliness of neighbourhood is satisfactory, the confirmation was attributed to the local government officials, as being responsible for waste collection, and this view was expressed by 50(56.8%); landlords taking charge of waste collection option was displayed by 15(17%); of the respondents, while the option of tenants making private arrangements for the purpose represented 14 (16%) of the respondents. Concerning the option of house owners making private arrangements to keep the surroundings clean, 9(10%) of the respondents supported the view.

On the contrary, it is assumed that 60(40.5%) of the respondents who gave the impression that the cleanliness of their present neighbourhood is not satisfactory might have compared the present residence with the former ones to be able to arrive at the differences. However, they ascribed the dissatisfactory state of the residence to the negligence of its cleanliness. Accordingly, 61.6% of the respondents testified that most of the residents were not concerned about the neighbourhood's cleanliness. 18(30%) avered that landlords do not show interest about waste collection and 6.7% declared that local government officials have abandoned the area, while 1(1.7%) submitted that waste collection is expensive. Even though the people responsible for cleaning neighbourhoods

shun their jobs, it is evident that respondents on their part seem not to care about their neighbourhood cleanliness. This is shown by 66.6% of the respondents.

Regarding the qualitative data, this is what a 50 year old male informant in Nariya (Kaduna North) who once lived at Sabon Tasha (Kaduna South) said regarding neighbourhood cleanliness as satisfactory:

> *The Nariya neighbourhood is satisfactorily clean. This is made possible by government street sweepers who clean it regularly. In addition, Nariya is a relatively new settlement so the area is not yet overcrowded with people and socio-economic activities. As a result, the entire neighbourhood is relatively clean. Moreover, most of the residents make it a habit to keep their immediate surroundings clean on regular basis as well.*

Acknowledging his agreement with the above view, a 58 year old male informant in Danbushiya (Kaduna South) who previously lived in Hayin Banki (Kaduna North) stated his experiences of neighbourhood cleanliness as:

> *Keeping the surroundings clean here in Danbushiya is regarded as the duty of everyone in this place. Even before the advent of government sweepers, the residents had always engaged in, and still do regular cleaning of the areas enclosing their houses. This is mainly because they consider the cleaning of the neighbourhood as one of their civic responsibilities. On the whole, the government sweepers only take care of the main roads within the area and leaving the adjoining roads unattended to.*

In comparison, it was expressed by some respondents that neighbourhood cleanliness is unsatisfactory because according to them, some residents in their neighbourhoods do not care about the cleanliness of their residences. Rather, they consider it to be government's responsibility. They seem not to bother that they have a part to play in it. A 44 year old female participant who changed residence from Unguwan Sunday (Kaduna South) and now resides at Badikko (Kaduna North) gave a description of neighbourhood cleanliness as follows:

Most of the people here in Badikko seem not to be disturbed about the cleanliness of the environment. They expect the government paid sweepers to do everything; even the cleaning of the drainages that pass in-between the different houses. This explains why these channels are clogged with all sorts of dirt. All efforts to keep the portion of the drainage around my house clean have proved abortive, because neighbours and passers-by keep dropping waste in it. Oftentimes, as I try to educate my immediate neighbours on the need for cleanliness of the surrounding, they call me names such as "Baturiya"(ie a European lady who cannot put up with dirty habits).The dirty and unhealthy conditions of this neighbourhood constitute some of the reasons for my nostalgic feelings for my previous location in Unguwan Sunday. When I was resident there, everybody considered it an obligation to keep his surroundings clean with or without the aid of government street sweepers.

Participation in neighbourhood cleanliness seems to assume respondents' identification with the neighbourhood in question. On that account, The habit of participating in keeping the surroundings clean can be regarded as an indication of the integration process of respondents because it implies that they involve themselves in the affairs of the neighbourhood. For that reason, responses on the issue of neighbourhood cleanliness differ among the sampled neighbourhoods in the metropolis. As a result, while neighbourhood cleanliness is satisfactory in some locations within the metropolis, it is unsatisfactory in some others as revealed by the research.

4.2.6.6 Neighbours' attitudes to respondents in relation to neighbourhood's sense of security

This part of the section considers the respondents' assessment of neighbours' attitudes to the issue of security as compared to the previous locations. The responses expressed in the quantitative data on neighbours' attitude to respondents to offer a sense of security in the present neighbourhood are indicated in table 4.22.

Table 4.22 Neighbours' Attitudes to Respondents could be trusted in Previous Neighbourhood

Neighbourhood	Yes		No		No response		Total	
	F	%	F	%	F	%	F	%
Ung/Television	3	14.5	18	85.7	0	0.0	21	100.0
Narayi H. Cost	4	22.2	13	72.2	1	5.6	18	100.0
Nasarawa	13	28.9	30	66.7	2	4.4	45	100.0
Danbushiya	0	0.0	2	100.0	0	0.0	2	100.0
T/Wada	6	12.8	36	76.6	5	10.6	47	100.0
Badikko	3	27.3	7	63.6	1	9.1	11	100.0
Hayin Banki	3	27.3	8	72.7	0	0.0	11	100.0
Ung/Kanawa	2	25.0	5	62.5	1	12.5	8	100.0
Rigasa	47	82.5	8	14.0	2	3.5	57	100.0
Afaka	0	0.0	1	100.0	0	0.0	1	100.0
Nariya	0	0.0	2	100.0	0	0.0	2	100.0
Abakpa	2	18.2	8	72.7	1	9.1	11	100.0
Total	44	18.8	177	75.6	13	5.6	234	100.0

Source: Fieldwork 2016

Table 4.22 shows responses on neighbours' attitudes towards respondents in their previous residences in relation to neighbourhood's sense of security on the grounds of common interest, which could be religious and personal, worshipping in the same place, living on the same street and so on. The question required a "yes" or "no" response to indicate whether the neighbours in the previous locations could be counted on to offer succour and security in times of need.

Judging from the findings, a good number of the respondents answered "no" to the question on whether the neighbours' attitudes towards respondents in the previous residences could be trusted, therefore it can be concluded that most of the respondents found their neighbours in the previous neighbourhoods to be untrustworthy and unreliable. This is shown by 75.6% of the respondents who indicated "no", while 18.8% said yes, also 5.6% made no response. The findings infer that the previous neighbourhoods were not places of shared convictions even though the people co-habited, they were not really integrated in terms of values and cultures. As such, they could not depend on or be assured

of their neighbours's dependability on issues that border on neighbourhood security and other related matters.

This assertion could be part of the reasons responsible for their movement from the previous neighbourhoods as they could not trust their neighbours to offer them succour or protection in times of need as was exemplified during the ethno-religious and other sectarian crises. An interesting variation in the findings is in relation to responses to the question on whether the neighbours' attitudes towards respondents in the previous residences could be trusted, where 82.5% of the respondents indicated "yes" signifying that they trust their neighbours' attitudes towards them in the previous neighbourhoods. These responses show that respondents from Rigasa felt more at home in their former residences. Thus, the mean percentage for "yes" is 258.5/12=21.5%, for "No"is 886.7/12=73.9%, and for"no response" is 54.8/12=4.6%.

Table 4.23 Neighbours' Attitudes to Respondents can be trusted in Present Neighbourhood

Neigbourhood	**Yes**		**No**		**No response**		**Total**	
	F	**%**	**F**	**%**	**F**	**%**	**F**	**%**
Ung/Television	17	80.9	4	19.1	0	0.0	**21**	**100.0**
Narayi H. Cost	16	88.9	2	11.1	0	0.0	**18**	**100.0**
Nasarawa	26	57.8	16	35.6	3	6.7	**45**	**100.0**
Danbushiya	1	50.0	0	00.0	1	50.0	**2**	**100.0**
T/Wada	43	91.5	3	6.4	1	2.1	**47**	**100.0**
Badikko	9	81.8	2	19.2	0	0.0	**11**	**100.0**
Hayin Banki	10	90.9	0	0.0	1	9.1	**11**	**100.0**
Ung/Kanawa	6	75.0	1	12.5	1	12.5	**8**	**100.0**
Rigasa	10	17.5	42	73.7	5	8.8	**57**	**100.0**
Afaka	1	100.0	0	00.0	0	0.0	**1**	**100.0**
Nariya	1	50.0	0	0.0	1	50.0	**2**	**100.0**
Abakpa	9	81.8	2	18.2	0	0.0	**11**	**100.0**
Total	**181**	**77.4**	**40**	**17.1**	**13**	**5.6**	**234**	**100.0**

Source: Fieldwork 2016

Table 4.23 illustrates neighbours' attitudes towards respondents in their present residences in relation to neighbourhood's sense of security. The findings suggest that most of the respondents which comprise 77.4% are contented with the neighbours' attitudes in

their present residence by signifying that such attitudes can be trusted, 17.1% indicated distisfaction, while 5.6% made no response. The mean percentage for "yes" is 72.2%, for "no"is 16.3%, and for "no response" stands at11.6%. This probably is the outcome of the events and situations that offered the respondents no choice other than to seek safe havens among their kith and kin in segregated residences that are considered to be dependable and reliable.Thus, the new place is a place where neighbours' attitudes can be trusted and depended upon by the respondents because they have many traits in common, particularly, their religious convictions.

The table shows responses on whether the neighbours' attitudes in their present residences can be depended upon on the basis of common interest, worshipping in the same place, living on the same street, among others. A good number of the respondents attested to the fact that their neighbours' attitudes in the new place can be depended on at all times and in all situations. It is important to mention that the responses on neighbours' attitudes in the present residences were similar in most of the sampled neighbourhoods in the metropolis.The exception is Rigasa where most of the responses were quite the on contrary.

A 48 year old male participant in Nasarawa (Kaduna South) who moved from Abakpa (Kaduna North) said this concerning neighbours' attitudes in life threatening circumstances:

> *Most people here in the new neighbourhood are friendly, possibly because we all have a singular target to achieve, that is, peaceful co-existence. Another reason responsible for the unity could be because a good number of the people here shared similar experiences in the past. So, everyone is making a lot of effort in ensuring that life in this place is a happy one. This is particularly so because we belong to the same religious group in addition to having common values. Regarding the issue of religious affiliation, I feel very relaxed here, unlike when I lived in Abakpa. At that time every rumour of impending crisis got me very upset as I was not sure of how to ensure the safety of my family. Now I can sleep with "both eyes"*

closed as opposed to how scared I used to be at Abakpa. During the time I lived there, I did not know who to trust in life threatening situation. Although the people seemed to be friendly I knew it would amount to foolishness on my part to think that they would afford me protection in times of crisis especially crisis that border on values and religious beliefs. This is because my beliefs and values and theirs are like parallel lines that do not have a meeting point. As such, the sense of security that I have now in this neighbourhood was lacking while I was living at abakpa.

Airing his views on the subject, a 51 year old male participant in Unguwan Kanawa (Kaduna North) who moved from Unguwan Television (Kaduna South) added that:

When I first moved to this location, the attitude of my immediate neighbours was discouraging. By the time some of them discovered that we worship in the same mosque, their attitude became warmer towards me and my family. Prior to this time, I was tempted to change locations particularly as I did not feel safe in their midst. This feeling of threat to life was the very reason that made me to move out from Unguwan Television, where I formerly resided before I moved to this place in order to have a sense of safety and security. During that time, I could not trust my neighbours to protect me in times of crisis. Presently, I and my family members are happy and we are integrating relatively well with the members of the host community as we now have a greater sense of security in the present neighbourhood.

In another instance, is the experience of a 35 year old female informant in Hayin Banki (Kaduna North). She moved out from Unguwan Maigyero (Kaduna South) and she expressed her experiences as:

Even though I regard my neighbours here in Hayin Banki as busy bodies, I am happier to be in this place. Seeing that I was encountering so many challenges on how to settle the children in school and pay rent, they did not offer to help. Rather, they were more interested in knowing the whereabouts of my husband and other matters, which I hold to be personal. It is not in my character to share secrets with the people I have not known long enough. Moreover, I doubt if they have good intentions about me.My experiences in my previous place taught me a lesson not to trust people with the secrets of my heart. During my stay at Unguwan Maigyero before I moved out, the very woman I interacted with and trusted so much was the one who gave information to rioters during the crisis to kill my family members. However, they succeeded in killing my husband; while the rest of us managed to escape.I need more time to study and get acquainted with the people to enable me have a good assessment of them. Nevertheless, I still prefer to be in the midst of the

people in this area because of the fact that we share common values and convictions which gives me a sense of belonging and security.

The reasons that form the basis for respondents' assessment of neighbours' attitudes as mentioned above, range from common interest which could be religious or personal, worshipping in the same place, living on the same street, among the others. The options listed above are likely to instill a sense of neighbourhood security in the respondents. The investigation of the neighbours' attitudes reveals a sense of security by respondents, as some of them rate their neighbours in the present place as people who can be trusted and counted on.

This assessment suggests that neighbours in the new place are more reliable and sincere and so will not try to harm or betray their (respondents') trust in case of any eventauality and these responses in the affirmative cut across the sampled neighbourhoods in the metropolis. On the question of whether or not neighbours' attitudes to respondents can be trusted as friends who would not betray them (respondents), the data reveal that the neighbours' attitudes to respondents can be trusted particularly on the grounds of religious affiliations and several other convictions they share in common. As signified by some of them, despite the fact that the people in the prevoius areas are the ones some of them (respondents) grew up and interacted with from their childhood, the people in the former places could not be relied on for protection in life-threatening instances.

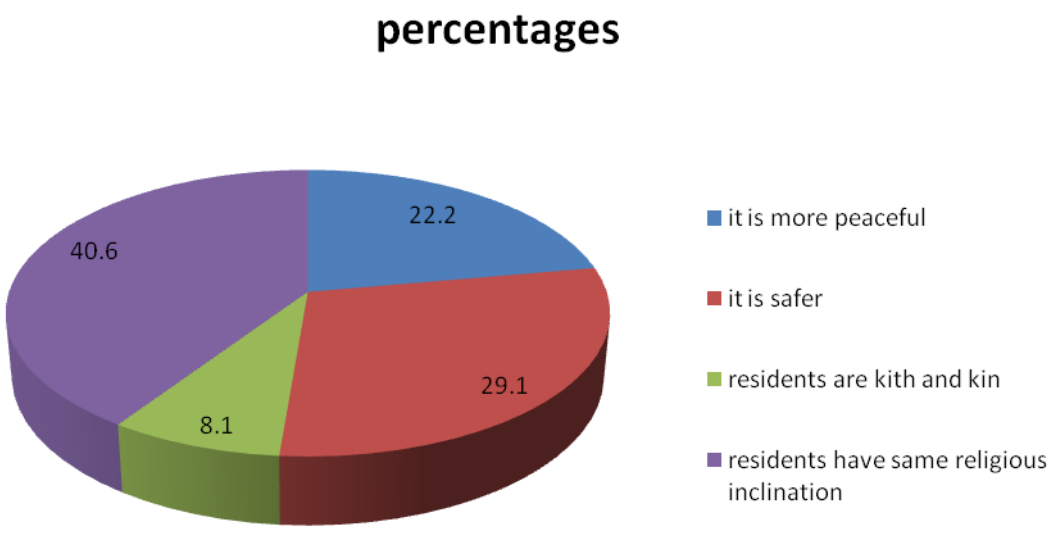
It is significant to note the variation in the findings in relation to responses in Rigasa on the question of whether or not the neighbours' attitudes towards respondents in the present residences can be trusted. Notably, 73.7% of the respondents indicated "no" signifying that they cannot trust their neighbours' attitudes towards them in the present neighbourhoods. These responses imply that the respondents from Rigasa felt more at home in their former residences than they do in the new neighbourhood. This could be the

reason why most of them do not take part in neighbourhood associations on the grounds that the residents in their present neighbourhood are not as friendly and accommodating to them as the ones in their former residences.

4.2.6.7 Perceived differences between the previous and present neighbourhoods by respondents

This subsection focuses on the perceived differences between the previous and the present neighbourhoods by respondents. Correspondingly, the present as well as the previous residences of respondents were examined in order to identify the major differences between the present and the former residences as perceived by respondents. To further validate the assertion above, the quantitative data relating to perceived differences in present and previous neighbourhoods by respondents are displayed in Figure 4.1.

Figure 4.1 Which of this is the Most Significant difference between Present Neighbourhood and the Former One



The data composition in figure 4.1 shows that the significant difference as perceived by respondents is that residents in their present neighbourhood have same religious affiliation; this is indicated by 40.6% of the respondents. Other respondents

suggested that the present neighbourhood is safer as represented by 29.1%, more peaceful as shown by 22.2% and that residents are kith and kin as presented by 8.1%

For the qualitative data, a 42 year old male participant in Nasarawa (Kaduna South) who moved from Kakuri-Hausa (Kaduna South) explained his experiences on what he regards as a safe and peaceful neighbourhood:

> *Some of the differences between Kakuri-Hausa my former dwelling place and Nasarawa the present one are that Nasarawa is more peaceful, safer and the people are more accommodating. I moved out from Kakuri-Hausa area to this part of Nasarawa for the sake of safety of life. In this part, most of us share the same religious beliefs and so regard one another as brothers and sisters. This alone gives me peace of mind because I am confident that none of my Christian neighbours in this present location will do a weird thing as to start chasing me with a machete on the basis of religious differences.*

In the same way, a 55 year old male participant in Tudun Wada (Kaduna North) who previously lived at Gonin Gora (Kaduna South) described what he considered as the major differences between the previous and present neighbourhoods as:

> *It is obvious that an outstanding difference between Tudun Wada and the Gonin Gora where I moved from is that almost everyone here subscribes to the same religious tenets. Here in Tudun Wada, most of the residents have similar life view. I am therefore, assured of my personal safety, that of the family members, and our properties. Before I moved to this place from Gonin-Gora, I used to have sleepless nights during times of crisis - not certain of what would befall my family. I am free from those thoughts and anxieties as I am now in the midst of those I consider to be my people, who are not likely to disagree with me on religious matters to the point of wanting to kill me.*

Furthermore, a 47 year old female participant in Hayin Banki (Kaduna North) who moved from Narayi High Cost (Kaduna South) responded thus regarding what she perceived to be the significant differences between her former and present neighbourhoods:

> *I lived in Narayi High Cost for several years, but had to change location due to the crisis as a measure to safeguard the lives of my family members and properties. My movement to this location gives me so much*

joy and peace of mind, despite other challenges, which include having to spend so much money on transportation to and fro my place of business. Here, we see ourselves as one on the basis of our religious inclination and other values that we share, so we co-habit as members of one big family. In addition to this, I am fortunate to have my children's school within the neighbourhood, so even if there is civil disturbance, my children can quickly and safely find their way home. This was not the case in Narayi High Cost where I moved from, as I had to run helter-skelter to gather my family to safety zone during times of crises.

With respect to the question on the most significant differences between the former and the present neighbourhoods, a sizeable number of the respondents are in favour of the present neighbourhood. They seem to base their judgement on the issue of the accepted religious affiliation that binds residents together in the new location, in addition to respondents sharing similar beliefs on what is important in life. Hence, a good number of the respondents perceive their present neighbourhood as safer, more peaceful, and more desirable, also that the residents are kith and kin using same religious beliefs as the principal element. The responses on the differences between previous and present neighbourhoods as perceived by the respondents form a general consensus throughout the sampled neighbourhoods.

Virtually, the findings on the data on movement and its effects on the categories of relationships which include families, friends, and neighbours, demonstrate that while some of the effects are similar for the respondents throughout the sampled neighbourhoods in the study area, some are not. With regards to the way change in residence affected family life, the data shows that many households across the southern and northern parts of Kaduna metropolis experienced disruptions that further disorganised the families' social, economic, educational, and other areas of activity in their attempt to settle in the receiving community. On friendship relationships, the data reveals that the movement led to changes in friendship relationships among friends in the different parts of the metropolis. This

indicated a disconnection of network of social bonds that once held the friends together. With regards to neighbourliness, the effects show areas of consensus and divergence among respondents in the different neighbourhoods that were sampled.

Furthermore, the data proves respondents' claim that suggest that the previous neighbourhoods were not places of shared convictions despite the co-habiting together of the people, so they were not really integrated in terms of values and cultures. As such, they could not depend on or be assured of their neighbourhood's sense of security, particularly with the advent of ethno-religious and other sectarian differences in the metropolis.This assertion are part of the reasons responsible for their movement from the previous neighbourhoods as they could not trust their neighbours to offer them succour or protection in the time of need, this was exemplified by the respondents' change of neighbourhoods.

Nonetheless, respondents described their present locations as places of shared convictions particularly on issues of shared convictions and as a result, respondents were of the opinion that their neighbours'attitudes are reliable and so can be depended upon. Thus, most of the respondents based their preference for the present neighbouhood on the grounds of having the same religious affiliation with members of the host community. Consequently, respondents are spurred to actively participate in neighbourhood associations and by extension, activities that will further improve the lot of the members of the new neighbourhoods.

4.2.7. Effects of Movement on Participation in Informal Sector Economic Activities.

The informal sector refers to parts of the economy that caters for many people in different parts of Kaduna metropolis. Hawkers of various items, such as bean cake (akara)

fryers, tailors, roadside automobile mechanics, bread and tea vendors and other businesses are found in this category. For the purpose of this study, a range of informal sector economic activities were selected to represent activity areas in the various neighbourhoods.The informal economic activities selected in the neighbourhoods that constitute Kaduna South and Chikun LGAs are animal butchery, bread and tea vending, and "suya" (kebab) making. In the nneighbourhoods that constitute Kaduna North and Igabi LGAs, the selected informal economic activities are patent medicine vending, roadside automobile mechanic, and tyre vulcanising.

4.2.7.1 Informal economic activities available to respondents in the various neighbourhoods

The study reveals that some of the products and services offered in the informal sector economic activities areas are more readily available in some parts of the metropolis than in some others. The responses expressed in the quantitative data concerning availability of certain services and products in Kaduna metropolis, are explained in table 4.24.

Table 4.24 Which of these Products/Services is Easy to get in this Community?

Products/Services	Kaduna South		Kaduna North	
	F	%	F	%
Animal butchering	0	0.0	22	14.9
Suya (Kebab) making	6	7.0	55	37.2
Bread and Tea vending	10	11.6	53	35.8
Tyre Vulcanising	15	17.4	7	4.7
Roadside Automobile Mechanic	12	14.0	1	0.7
Patent medicine vending	43	50.0	3	2.0
None of the above	0	0.0	7	4.7
Total	86	100.0	148	100.0

Source: Fieldwork 2016

Table 4.24 reveals that some products/services are easier to find in some locations than in others and vice versa. As shown by the responses, for the southern part, the data

reveals that 50% of the respondents signified patent medicine vending, 17.4% pointed to tyre vulcanising, and 14% suggested roadside automobile mechanic as the products and services that are readily accessible. This implies that these services are more available in this part of the metropolis. Animal butchery is not observed as a product available in the southern part of the metropolis. For the northern part, the data shows that 37.2% of the respondents indicated "suya" making, 35.8% signified bread and tea vending, and 14.9% mentioned animal butchery, as products readily available compared to the 4.7% of the respondents who indicated tyre vulcanising, 2% pointed to patient medicine vending, and 0.7% signified roadside automobile mechanic, as the services and products that are easier to access. The mean percentage for the products/services that are easy to get in the neighbourhoods is 100/7 =14.3% that make up the southern and northern parts.

In essence, the table reveals that products like patent medicine vending, and services like roadside automobile mechanic, and tyre vulcanising, which are traditionally rendered by the Igbo and Yoruba speaking people, are "easier" to come by in the neighbourhoods that make up the southern part of the metropolis than products like animal butchery, bread and tea vending, and "suya" making. On the other hand, products like bread and tea vending, "suya" (kebab) making, and animal butchery, which are traditionally offered by the Hausa speaking group are "easier" to get in the neighbourhoods that constitute the northern part of the metropolis than tyre vulcanising, roadside automobile mechanics, and patent medicine vending.

As observed from the table, those products and services that are more readily available in the neighbourhoods that make up the southern part of Kaduna metropolis are the ones that are not readily obtainable in the northern part. The data shows that services that are readily available in the northern part are the ones that are not easily obtainable in the southern part. But there is no area that is devoid of any services in both parts of the

metropolis except animal butchery, which traditionally was not rendered by the residents in the southern part. The near absence of animal butchery in the southern part of the metropolis and the near "difficulty" of getting certain services in either part of the metropolis speak of the adverse effects of the movement in Kaduna metropolis.

For the qualitative data, a 34 year old male participant in Unguwan Television (Kaduna South) said this about the relatively non-availability in the rendering of certain services and offering of products in the informal sector economic activities due to the movement:

> *Before the advent of this form of segregated residences on religious divide within Kaduna metropolis, residents offering products like bread and tea vending, "suya" making, and animal butchery were readily accessible in Unguwan Television. Those products were more readily available everywhere in this community because they were provided mainly by the Hausa speaking people, but inter-neighbourhood movement made the products to be relatively"scarce". This was because the people who offered these products were among those who moved out to places like Tudun Wada, Rigasa, Abakpa and others. However, there are people who took up the offering of these products and services but are not yet as skillful in the businesses as those who moved out. Some people who started the business did so to ensure the availability of the services and products.*

On the contrary, a 58 year old male participant in Afaka (Kaduna North) said this about the near non-availability in the rendering of certain services in the informal sector economic activities due to segregated residences:

> *Many years ago when residences were not segregated along sectarian lines within Kaduna metropolis, products like patent medicine vending, and services like tyre vulcanising, and automobile mechanics were readily available to access in Afaka and the surrounding neighbourhoods. The availablility of those services and products was ensured mainly by the Igbo and Yoruba speaking people who are traditionally known to render such services. However, the movement led to the relative non-availability of these services because residents who rendered these services*

> *were among those who moved out to places like Unguwan Television, Nasarawa, Narayi High Cost, Sabon Tasha, and so on. Presently, other residents have taken up the rendering of the services and products as a measure to ensure their availability.*

The informal economic activities that are more readily available in some neighbourhoods seem to be those services or products that residents in those parts of the metropolis are traditionally patterned to engage in. For instance, products like animal butchery, bread and tea vending, and"suya" (kebab) making, which are traditionally known to be offered by the Hausa speaking people are not too often rendered by non-Hausa speaking people in some neighhbourhoods of the metropolis. In contrast, products like patent medicine vending, services like tyre vulcanising and roadside automobile mechanic which are traditionally known to be rendered by the Igbo and the Yoruba speaking people are "inavailable" in some other parts of the metropolis as the Hausa speaking people seldom render such services.

4.2.7.2 Vacuums in the informal sector economic activity areas in the various neighbourhoods

The study demonstrates that change in neighbourhoods by respondents seemed to have created "vacuums" in the informal economic activity areas in the various neighbourhoods. Such economic activity areas include animal butchery, bread and tea vending, and "suya" (kebab) making, patent medicine vending, tyre vulcanising, and roadside automobile mechanic. However, the reasons for the relative availability or scarcity of the services and products in the various neighbourhoods are supported by the quantitative data. On what makes the service and product easily available in the community, the data shows that of the respondents in the neighbourhoods that constitute the southern and northern parts, 47(54.7%) and 100(67.6%) implied that people who moved in render the services and products. 34(39.5%) and 40(27%) demonstrated that people who moved out reduced the number of patronisers, while 5(5.8%) and 8(5.4%)

were of the opinion that not many people need the services. This reveals that those people who moved into these neighbourhoods were the service and product providers in their previous locations, but they found it difficult to return to those locations in order to continue to render the services and products. Moreso, residents who moved out include some service and product patronisers and this caused a reduction in the demand for those services, even though the economic newcomers into the business have made the services readily available.

Similarly, regarding the reasons for the difficulty in getting the services and products, the data shows that for the respondents in the neighbourhoods that constitute both the southern and northern parts, 43(50%) and 66(44.6%) illustrated that the people who moved out were the service providers. 27(31.4%) and 44(29.7%) indicated that people rendering the services now are new in the business, while 10(11.6%) and 33(22.3%) showed that the people who moved in increased the number that require the services. In effect, the increase in the need of the services and products as a result of those who moved in, reduced availability of services and products as a result of the product and service providers who moved out but could not come back to continue the business. Furthermore the services and products being rendered by inexperienced economic newcomers, culminated into making the services difficult to access in some of the neighbourhoods.The economic newcomers into the informal economic activities might not wedge much influence on the ease or difficulty associated with the availability of the services and products because the proportion of respondents who disclosed that for both the southern and northern parts, is low.

With reference to the vacuums created in the informal economic activity areas, a 69 year old informant in Unguwan Television (Kaduna South) who moved from Tudun wada (Kaduna North) had this to say:

> *During the early years that I lived at Tudun Wada, residences were mixed and as a result, services and products within the informal sector economic activity areas were more readily available in the different neighbourhoods. For instance, residents within the various neighbourhoods rendered the services and products in the selected activity areas. Nonetheless, as residences became segregated on ethno-religious divide, certain services and products became "scarce" in the different neighbourhoods. Thus, in the case where services/products are readily available, it is probably the residents who moved into the community who render such services/products; in the informal economic activity areas or that the people who changed residence reduced the demand for such services/products. Quite the reverse, in instances is where services/products are relatively scarce, it maybe that the residents who moved out of the neighbourhoods who were the services/products providers, and also that the people who moved into the neighbourhoods increased the demand for such services/products.*

The qualitative data shows that as residents who provided services or offered products in the selected activity areas moved out of the sampled neighbourhoods, a"vacuum" was created in service/product provision in all the sampled neighbourhoods that constitute the study area.

4.2.7.3 Taking up informal economc activities in the various neighbourhoods

The immediate subsequent variable is concerned with the time the selected informal economic activities were taken up by respondents/artisans to fill in the "vacuums" created in the economic activity areas, in an attempt to render services and products in the place of the original service and product operators who had moved to other locations. In the southern part, the data described that out of 27 (31.4%) of the respondents, 11(40.7%) had been in the business for 10-15 years, 5(18.5%) for over 15 years, while 11(40.7%) for less than 5 years. For the northern part, out of the 44 (29.7%) of the respondents who are relatively new in the business, 16(36.4%) attested to being in the business for 15years and above, 15(34.5%) 10-15 years; and 11(25%) under 5 years. This shows that people who are new in the businesses in the northern part started it earlier than those in the southern area. By implication, it means that those who are new in the business in the northern part

are more enthusiastic about the businesses than those in the southern part. This is portrayed by the percentage of those who started the business over 15 years ago; they are 5.8% in the southern part and 10.8% in the northern part.

Regarding the quantitative data, a 48 year old male participant/artisan who took up automobile mechanic work at Unguwan Kanawa (Kaduna North) added that:

> *I commenced the mechanic business 15 years ago and made up my mind to put in more effort to draw more customers to my workshop. This was necessitated by the out flux of the people who originally offered the services in this area. As the people who initially offered the services moved out of this area, I saw it as an opportunity to take up the rendering of the services. This was mainly because at that time, many people who had need for the services had to go to other neighbourhoods to access the services. At the moment, other people in this location have taken up automobile mechanic and other types of informal economic activities such as tyre vulcanising that were generally not offered by the Hausa speaking people. Right now the coming back of the first service operators has adverse effect on my business. Furthermore, some of the people who moved out from this place would rather have their vehicles fixed in their new locations rather than come here for that purpose.*

A 40 year old male participant/artisan involved in "suya" (kebab) vending business in Nasarawa (Kaduna South) explained that:

> *I started the business of "suya" (kebab) vending in 2007 as I found that many residents were in need of the product, though the business is usually being offered by the Hausa speaking people.The situation was occasioned by the fact that at that point in time, most of those who offered the product had left this neighbourhood; and so, some of the people who needed the products here in Nasarawa had to go to other parts of the metroplolis to get it. However, I initially had the challenge of low patronage possibly because I was new in the business, after which the business became relatively prosperous again.*

Primarily, the selected informal economic activities were taken up by the respondents/artisans to fill in the "vacuums" created in the economic activity areas, in the place of the original service and product operators who had moved to other locations.Thus as revealed by the qualitative data, some respondents/artisans who were not traditionally

patterned to offer such services/products saw the "vacuums" created in the economic activity areas in the different neighbourhoods as a window of opportunity. Other reasons were given for taking up the informal sector economic activities which include responses such as earning income.

4.2.7.4 Fitting the economic newcomers in the neighbourhoods

. From the foregoing discussion, the study reveals that change in residences by respondents seemed to have created vacancies in the informal economic activity areas in relation to offering of services and products within the various sampled neighbourhoods. On that account, some of the economic activities areas taken up by artisans in different neighbourhoods are revealed in table 4.25.

Table 4.25 Which Economic Activity was taken up in the Neighbourhood

Southern part			Northern part		
Business activity	F	%	Business activity	F	%
Animal butchery	2	14.3	Tyre vucanising	7	29.2
"Suya"(kebab) making	7	50.0	Roadside automobile mechanic	3	12.5
Bread and tea vending	5	35.7	Patent medicine vending	14	58.3
Total	14	100.0	Total	24	100.0

Source: Fieldwork 2016

Table 4.25 explains that in the neighbourhoods that comprise the southern part, 50% of the economic newcomers were motivated to take up "suya" making and 35.7% bread and tea vending. Only 14.3% took up animal butchery. In the neighbourhoods within the northern part the data shows that 58.3% of the economic newcomers took up patent medicine vending, 29.2% tyre vucanising, and 12.5% roadside automobile mechanic.Thus, it can be said of the respondents in the southern part that most of the economic newcomers took up "suya" making, while patent medicine vending was taken up by the economic newcomers in the northern part; this is shown by 50% for the southern part and 58.3% for the northern part respectively.

The qualitative data explain how a 32 year old male participant/artisan in Unguwan Television (Kaduna South) took up animal butchery:

> *I started this animal butchery business in the year 2011 because most of those who were offering the products were no longer here in Unguwan Television. My decision to fill in the vacuum that was created in the economic activity area took sometime to materialise, because the thought of having to slaughter animals gripped me with fear initially. When I finally started the business, the fear vanished and I have mastered the trade now. Right now I have quite a number of customers, and because of the profitability of the business, some of my relatives are showing interest in taking up the trade.*

On the aspect of bread and tea vending business, a 38 year old male participant in Narayi High Cost (Kaduna South), and an economic newcomer in the activity area had this to say about the business:

> *As most of the bread and tea vendors moved out of this neighbourhood, I saw it as a privilege to venture into the business in the year 2009. In a short while I was able to "master" the basics of the job and was doing relatively well. At the moment, I plan to open another outlet for rendering the sevices. This will help increase sales and boost productivity. Despite the general down-turn in business activities, the demand for bread and tea is still relatively high in this neighbourhood. As a result, I have no regrets for taking up this business.*

In consonance with the situation about the ecomomic newcomers into the informal sector economic activities, the respondents in the northern part like Tudun Wada, Hayin Banki, and Unguwan Kanawa have given their experiences concerning rendering of services and products in their activity areas as explained below. A 40 year old male participant, in Tudun Wada (Kaduna South) had this to say about his tyre vulcanising services:

> *I started this work some years ago to fill the economic activity vacuum created by some of the service providers who moved out from this area, as well as to earn money. As the service operators left, residents experienced some difficulty in accessing tyre vulcanising services. However, when I started the business, some of my friends and relations wondered why a Hausa man like me should go into this kind of business. Before long, I began to enjoy so much patronage that I added sales of tyre tubes and*

engine oil as well as had two engines for the work. Currently, patronage has reduced probably due to the government ban on commercial motorcycle riding (okada) in Kaduna metropolis that seems to have affected the profit margin.

In the same manner, this is what a 48 year old female participant patent medicine vendor in Hayin Banki (Kaduna North) said concerning the economic activity area:

I cannot say there are no patent medicine vendors in Hayin Banki. Rather, offering of the products are not as common place as they were before the present form of segregated residences surfaced in Kaduna metropolis. During that time, there is hardly an area one turns to and will not see a patent medicine store. Patent medicine vending was one of the lucrative and easiest businesses to get here then. The movement of residents in and out of Hayin Banki resulted in the scarcity of the product providers whereby in some areas one has to go a long distance before one gets a patent medicine store. This was what motivated me to venture into the business of patent medicine vending in 2003. Although the trade is a lucrative one, there is need for caution to be skilful and "smart" so as not to be deceived into buying fake or expired drugs being paraded by some drug manufacturers and importers.

On her own part, a 55 year old female participant in Unguwan Kanawa (Kaduna North) described her engagement in medicine vending as follows:

I began the patent medicine vending business in 2013, particularly as I observed that the number of those who are offering the product had greatly reduced. So my need for an extra source of income lured me into the business. When I first started, I enjoyed good patronage, but the situation is changing now as more people who formerly did not show interest in the business are taking it up. So I thought it wise to include the sales of cold drinks and sachet water to augment the relatively low sales in the patent medicine vending business. The plan to include other items in an effort to increase profitability is vital; otherwise, my objective for starting the business in the first place will be defeated.

From the qualitative data, it is evident that some respondents took up the offering of services and products in the informal activity areas to fill in the "vacuums" created in the economic activity areas in the place of the original service and product operators who had moved to other neighbourhoods. Fundamentally, the artisans in the sampled neighbourhoods took up the offering of services/products in the selected informal sector

economic activity areas to make up for the lack or scarcity of such services and products provision.

Hence, the data explains how some respondents took up the offering of services and products to fill in the vacancies created in the economic activity areas in the place of the initial service and product operators who had moved to other neighbourhoods.The data shows that most of the economic newcomers were motivated to enter the specific business in order to fill the "vaccum" created in the economic activity area by the original operators who moved out of the sampled neighbourhoods.

4.2.7.5 Entry point into the informal economic activity areas by respondents

This concerns the entry point at which respondents ventured into the informal economic activity areas, by offering the various services /products as demonstrated in table 4.26

Table 4.26: What was the Entry Point in the Economic Activity Area

Entry point	Southern part		Northern part	
	F	%	F	%
Inherited family business	0	0.0	0	0.0
Underwent training	2	14.3	7	29.2
By acquaintance (watch others doing it)	7	50.0	3	12.5
By trial and error method	5	35.7	14	58.3
Total	14	100.0	24	100.0

Source: Fieldwork 2016

Table 4.26 displays responses concerning the entry point at which respondents started the offering of services and products to fill in the "vacuums" created in the economic activity areas in the place of the initial service and product operators who had moved to other neighbourhoods. As regards the entry point into the informal economic activity areas by the respondents, the data suggests that in the neighbourhoods that make up the southern part of the metropolis, 14.3% of the respondents took up the economic activity after they had undergone some training. Furthermore, the table shows that 50.0%

of the respondents started the economic activity by acquaintance, 35.7% by "trial and error", while none of the respondents took up the economic activity by inheritance. For the neighbourhoods that make up the northern part, the table indicates that 29.2% of the respondents started the economic activity by undergoing training. The table further reveals that 12.5% of the respondents took up the economic activity by acquaintance, 58.3% by trial and error, while no respondent started the economic activity by inheritance. The mean percentage for those who inherited the businesses from their families is 0.0%, underwent training is 43.5/2=21.8, by acquaiantance is 62.5/2=31.3%, and by trial and error method stands at 94/2=47%.

Complimenting the quantitative data, a 38 year old male participant in Narayi High Cost who is an economic newcomer in the activity area of bread and tea vending due to the movement mentioned this:

> *I started this business of bread and tea vending in 2011 when I discovered that the initial product providers had changed residences from Narayi High Cost to other neighbourhoods within Kaduna metropolis. My point of entry into the activity area was by acquaintance because I had been a regular customer of some of the original providers of the product, so it was not difficult for me to start the business when the opportunity presented itself. Before I ventured into this economic activity area, I worked as an apprentice to a tailor and did not quite get satisfaction in training to be a tailor. However, I am doing relatively well in the bread and tea vending business especially as I now give magerine at no cost to customers. This initiative seems to have given me an edge over the other bread and tea vendors in this area.*

The qualitative data suggests that some of the respondents took up the economic activity through acquaintance. Notwithstanding, it is likely that other artisans took up the economic activity through various other entry points such as by training, and by trial and error method. This view cuts across the sampled neighbourhoods within the metropolis. The data demonstrate the responses concerning the point at which respondents took up the rendering of services and offering of products in the areas that experienced economic

activity vacuums as a result of the change in neighbourhoods by the original service and product operators from the sampled neighbourhoods.

4.2.7.6 Original informal sector economic operators should return to previous neighbourhoods to offer services/products

This subsection describes responses on whether the original informal economic service and product operators who previously offered services/products in the various neighbourhoods should come back for the purpose of rendering the services/products. The quantitative data show that most of the respondents would rather not have original economic activity operators come back to render services/products in the neighbourhoods they moved out from as described in table 4.27

Table 4.27: Should Original Economic Activity Operators Come Back

Neigbourhood	Yes		No		No response		Total	
	F	%		F		%	F	%
Ung/Television	6	28.6	15	71.4	0	0.0	21	100.0
Narayi H. Cost	5	27.8	13	72.2	0	0.0	18	100.0
Nasarawa	20	44.4	23	51.1	2	4.4	45	100.0
Danbushiya	1	50.0	1	50.0	0	0.0	2	100.0
T/Wada	19	40.4	28	59.6	0	0.0	47	100.0
Badikko	5	45.5	6	54.5	0	0.0	11	100.0
Hayin Banki	7	63.6	4	36.4	0	0.0	11	100.0
Ung/Kanawa	6	75.0	2	25.0	0	0.0	8	100.0
Rigasa	27	47.4	30	52.6	0	0.0	57	100.0
Afaka	0	0.0	1	100.0	0	0.0	1	100.0
Nariya	1	50.0	1	50.0	0	0.0	2	100.0
Abakpa	5	45.5	6	54.5	0	0.0	11	100.0
Total	102	43.6	130	55.6	2	0.9	234	100.0

Source: Fieldwork 2016

Table 4.27 illustrates responses on whether the original informal economic activity operators should come back. In respect of this, 55.6% of the respondents indicated no and 43.6% answered yes. The mean percentage for respondents who indicated “yes” is 518.2/12 = 43.2%, for those who indicated “no” is 677.3/12 = 56.4%, and for those who made no response is 4.4/12 =0.4%.

The qualitative data show a 50 year old male participant in Danbushiya (Kaduna South) that moved from Tudun Wada (Kaduna North) and stated that:

> *I lived in Tudun Wada for 20 years before changing residence to Danbushiya. I had to leave Tudun Wada because I no longer felt safe there, my life was endangered in addition to the fact that the rented house that I lived in was burnt down because it belonged to a Christian landlord. Most of my belongings were destroyed, but none of my family member lost his or her life. With reference to the issue of whether the original economic activity service/product operators should come back to continue their service/product rendering or not, I do no approve of the view. This is because other people within the neighbourhood have taken up the businesses, so there is no point in encouraging the initial operators to come back.The economic newcomers should rather be encouraged to continue and perfect their skills in the different activity areas.*

The data shows that some of the respondents do not want the original informal sector economic activity operators to come back in spite of the lag in the services/product delivery.This is on the basis that other residents within the neighbourhoods have taken up the rendering of such services and products, and so the economic newcomers should be encouraged to excel in the various businesses. This view cuts across the sampled neighbourhoods within the metropolis.

The data on this objective demonstrate that on relative terms, some informal sector economic activities are traditionally rendered by members of certain ethnic groups than by the other groups in the different parts of the metropolis. In the course of change in residences within the metropolis, the situation brought about a vacuum in service/product provision in some activity areas, and other residents took up the service and product rendering. As such, most of the respondents across the sampled neighbourhoods showed their lack of interest in having the original informal economic activity operators come back to the present neighbourhoods. Although the informal economic services/products are relatively“difficult” to access in some of the neighbourhoods, yet some respondents do

not want the original economic activity operators who moved away to come back for the same activities; this is shown by those who indicated "no". Inspite of that, there is no neighbourhood that demonstrated total approval or disapproval of the view.

4.2.7.7 Loss of means of livelihood by respondents in the previous neighbourhoods

This part of the analysis gives attention to qualitative data only because it rates the method the most appropriate means of addressing the issues that concern loss of means of livelihood of the respondents in the previous neighbourhoods. A livelihood is an avenue of making a living in order to secure the basic necessities of life which include food, shelter, water, and clothing. In line with the above, some respondents recounted their ordeals as exemplified by a 46 year old male informant in Narayi High Cost (Kaduna South) who moved from Rigasa (Kaduna North), she said:

> *I was a patent medicine vendor in Rigasa where I resided before I changed residence to Narayi High Cost. Before I moved out from Rigasa, my shop was destroyed and the goods were looted. Since that time, I have not been able to set up the business fully due to lack of funds.The attempt I made two years ago to start the business on a large scale was frustrated as my shop was burgled and most of the items were stolen. Presently, I collect drugs for sale from my colleagues on credit. I hope to resume buying directly from the source by the time I am able to save some money so as to increase the profit margin.*

In another instance, a 55 year old male informant in Unguwan Television (Kaduna South) who changed residence from Tudun Wada (Kaduna North) and has remained in the business of automobile repairs stated that:

> *My business as an automobile mechanic was more profitable at Tudun Wada where I resided before I moved to Unguwan Television, because most people in Tudun Wada do not have the expertise in mechanic work. During the ethno-religious crisis, my workshop was looted and some of my customers' vehicles that were parked in the workshop for repairs were burnt. Since then I have not been to make ends meet because in addition to having my workshop destroyed, I also had to make some payments to the owners of the burnt vehicles. Right now in Unguwan Television, patronage is not encouraging, possibly because of*

the increase in the number of automobile mechanics in this area, which may be responsible for the low profit margin.

This is what a 43 year old male informant who once lived in Unguwan Shanu (Kaduna North) and has moved to Nasarawa (Kaduna South) said about his wife's loss of means of livelihood:

I am a civil servant with no extra source of income and I lived at Ungwan Shanu with my family before I moved to Nasarawa. While we were at Ungwan Shanu, my wife agreed that she wanted to be a seamstress so I sent her for training and I was impressed with her expertise in sewing so I saved and bought her a sewing machine, I also got a generator so that she could work even when there was no electricity power supply. In addition to these, she asked for a freezer so she could sell cold drinks. We have a baby girl and things were going well so I decided to pay my rent advance for six months, only for the crisis to erupt two months later. All our properties, including the sewing machine, freezer, generator, television, and everything for our daughter even down to our cloths were consumed by fire.The landlord also had to run for his life just like me, so it is not possible to contact him for my four months worth of rent money. Life is now very hard; I had to send my wife and daughter to live with my sister in-law in Ekpoma for sometime as I had to squat with a co-worker. My finance is not sufficient to replace all our properties right away. My wife now sells vegetables in the market to make ends meet. It is sad and very embarrassing to be in this situation but I keep trying my best and hoping on God for good.

A 34 year old female informant in Afaka (Kaduna North) narrated her ordeal concerning loss of livelihood, while she was resident at Unguwan Pama (Kaduna South) as thus:

My husband is an automobile mechanic and I used to sell second-hand shoes and bags while we were at Unguwan Pama. During the time we changed neighbourhood from Unguwan Pama, most of my goods were stolen or damaged as it was impossible to carry them along with us.At the moment, things have changed because I do not have enough capital to revive my shoe and bag business; so I had to start selling palm oil in the local market within Afaka neighbourhood. Besides, it is difficult to find new customers and the profit margin is less than my former business but there is nothing I can do about it right now. My husband finds it difficult to work as a mechanic here in Afaka so he still goes to the old workshop in Unguwan Pama every day. The transportation fare to that place is twice of what it used to be but if he does not go there, his customers will start patronising other mechanics. Our two children in primary school are also unhappy because they parted with their intimate friends as they had to change school. I am unhappier than them because the business option for me now is the sale of gari and sweet potatoes. Nevertheless, I have a

group of friends that I do monthly monetary contribution (thrift) with and they all complain of lack of money for a long time. I hope things get better soon because it is my turn to collect money.

The study shows that some respondents lost their means of livelihood and subsequently, attested to being unable to continue with their trades after the movement. Business people like tailors, automobile mechanics, petty traders, and patent medicine vendors, lost their equipment and/or goods to either destruction or looters and found it difficult to raise capital to re-embark on their respective trades. Considering that, some of them had no option than to venture into less capital intensive means of livelihood. With regards to loss of means of livelihood activities, the impact was felt alike by respondents in all the sampled neighbourhoods.

4.2.7.8 Places of business by respondents

Business place constituted a variable in the analysis under participation in the informal sector economic activities to ascertain if respondents transact their business activities within the present neighbourhoods or not. On this, the quantitative data showing place of business in the previous neighbourhoods is demonstrated in table 4.28.

Table 4.28 Place of Business before Change of Neighbourhood

Neighbourhood	Within the neighbourhood		Outside the neighbourhood		Total	
	N	%	N	%	N	%
Ung/Television	6	66.7	3	33.3	9	100.0
Narayi H. Cost	5	62.5	3	37.5	8	100.0
Nasarawa	20	80.0	5	20.0	25	100.0
Danbushiya	0	0.0	0	0.0	0	100.0
T/Wada	24	85.7	4	14.3	28	100.0
Badikko	3	75.0	1	25.0	4	100.0
Hayin Banki	4	66.7	2	33.3	6	100.0
Ung/Kanawa	0	0.0	0	0.0	0	0.0
Rigasa	39	88.0	3	12.0	42	100.0
Afaka	0	0.0	0	0.0	0	0.0
Nariya	1	100.0	0	100.0	1	100.0
Abakpa	6	66.7	3	33.3	9	100.0
Total	108	81.8	24	18.2	132	100

Source: Fieldwork 2016

Table 4.28 unveils places of business and other livelihood activities before the movement to find out if the business activities were transacted within or outside the previous neighbourhoods. For instance, the table reveals that 88% of the respondents in Rigasa conducted their businesses within their neighbourhood, while 12% carried out their businesses outside the neighbourhood. Thus on the place of transacting business before the change in residences, table 4.28 shows that in all the neighbourhoods most respondents indicated that they carried out their business transactions within their residences. The mean percentage for respondents who transacted business within the neighbourhood before the change in residence is 691.3/12 = 57.6%, while for those who transacted business outside the neighbourhood is 208.7/12 = 17.4%. Generally, the table indicates that most of the respondents in the sampled neighbourhoods transacted their businesses within the neighbourhoods before they moved out. This is shown by the highest percentage values of responses which fall under the "within the neighbourhood" option. Table 4.29 demonstrates the quantitative data for respondents showing place of business in their present neighbourhoods after the change in residences.

Table 4.29 Place of Business after Change of Neighbourhood

Neighbourhood	Within the neighbourhood		Outside the Neighbourhood		Total	
	F	%	F	%	F	%
Ung/Television	2	22.2	7	77.8	9	100.0
Narayi H. Cost	1	12.5	7	87.5	8	100.0
Nasarawa	3	12.0	22	88.0	25	100.0
Danbushiya	0	0.0	0	0.0	0	0.0
T/Wada	6	22.2	22	77.8	28	100.0
Badikko	0	0.0	4	100.0	4	100.0
Hayin Banki	1	16.7	5	83.3	6	100.0
Ung/Kanawa	0	0.0	0	0.0	0	0.0
Rigasa	2	4.8	40	95.2	42	100.0
Afaka	0	0.0	0	0.0	0	0.0
Nariya	1	100.0	0	0.0	1	100.0
Abakpa	2	22.2	7	77.8	9	100.0
Total	18	13.6	114	86.4	132	100

Source: Fieldwork 2016

Table 4.29 shows responses regarding places of business after the movement to ascertain whether business activities by respondents are transacted within or outside the present residences. The table shows that 86.4% of the respondents conduct their businesses outside their neighbourhood.The mean percentage for transacting business within the neighbourhood after change in residence is 212.6/12 = 17.7%, while for those who transact business outside the neighbourhood is 687.4/12 = 57.3%.

Based on the data distribution, it can be deduced that most respondents transact their businesses outside their present neighbourhoods. This is shown by the highest percentage values under the "outside the neighbourhood" option. On account of the responses from the neighbourhoods that comprise both the southern and northern parts, it can be established that lack of customers in the present place of residence and the need to avoid conflicts with the original business operators in the present locations are the main reasons why respondents go back to their former places of residence to transact businesses.Thus, the data reveals that most respondents still go back to transact business and other livelihood activities in the previous locations because their customers are there.

This is what a 59 year old male participant in Nariya (Kaduna North) who moved from Sabon Tasha (Kaduna South) said:

> *Even though I have already spent five years in Nariya my present place of residence, I still go to Sabon Tasha to transact my business of sales of food items on daily basis. I was born in Sabon Tasha and I lived there until about five years ago when I changed residence to Nariya from Sabon Tasha. My customers and aquaintances remained in Sabon Tasha, so every day I go there to do my business and then come back to Nariya in the evenings. Even though my daily movement to and from Sabon Tasha involves minor inconveniences, I made up my mind to put up with some of such difficulties that surface from time to time. Sometimes I do not get to the business place in time due to traffic jams, this always affect my business, yet I prefer doing business in my former residence to the present one. Here in Nariya, it seems the business people have their customers and it is not easy diverting other peoples' customers. Moreso, people here*

in the present neighbourhood who are engaged in the type of business we (respondents) do tend to see us as competing with them for customers.

A 46 year old male participant in Unguwan Television (Kaduna South) who once resided in Unguwan Sarki (Kaduna North) said this concerning his business place:

I decided to continue transacting business in Unguwan Sarki the place I moved out from due to lack of money to start a new business in the present place. Also, I am already used to the place and the people. However, when I moved to Unguwan Television initially I made some efforts to secure a place where I could display my wares for sale and I found that the people were hostile to me. The unfriendly attitudes of the people towards me on account of securing a place for displaying my items for sale gave me the courage to go back to where I moved out from to continue my business transactions. Notwithstanding, I spend more money on transportation daily in comparison with the time I was resident at Unguwan Sarki. Movement to and fro the place is also time consuming, leading to tiredness. But I have to keep going and coming from the place in order to cater for my family and other expenses

For a 45 year old male participant who conducts his daily business in Abakpa (Kaduna North) but resides in Nasarawa (Kaduna South) had this to say:

I was born and raised at Abakpa but I had to change neighbourhood to Nasarawa even though I have lived all my life here in Abakpa.When I started living at Nasarawa, I realised that I could integrate well with the people there. However, I decided to come back to Abakpa to continue my livelihood activities. At the moment, my old customers still patronise me, while I am in a cordial relationship with my friends who are members of the host community.Sadly, I have to return to Nasarawa every evening sometimes as late as 11pm. At times, discouragement sets in as I think about the commuting distance between Nasarawa and Abakpa, yet I resist the urge of staying back in Abakpa especially as one of my friends in Abakpa advised me not to make the mistake of spending the night in the location. Even though I do not quite understand his advice, I am not bold enough to stay overnight in the place. Sometimes I do not get to the place of business in time due to traffic jams, this always affects my business, yet I prefer doing business in Abakpa to Nasarawa. I can confidently say that it is only in matter of transacting business that I have not fully integrated in Nasarawa because the people in the neighbourhood who do the business that we (respondents) do are yet to accommodate us as they see us as competitors.

The qualitative findings show that most respondents signified that business and other livelihood activity places are not within their present place of residence. A good

number of the respondents did not change the places for transacting business because they were already used to their former places where their customers are. Thus, businesses and livelihood activities were not relocated when repondents moved to their new residential areas on the grounds that the regular customers of these respondents remained in the previous neighbourhoods. In addition, they do not have enough funds to start new businesses in the new place. Furthermore, owners of similar businesses in the present neighbourhoods regard them (respondents) as competitors, which often led to open hostility between the groups. Therefore, respondents soon discovered that it was more advisable not to relocate their businesses and other livelihood activities to the present residences. Instead, they opted to commute daily to and fro the business and other livelihood activity places.

4.2.7.9 Effects of Movement on business and livelihood activities

The subsection pertains to movement and its effects on business and other livelihood activities of respondents. The responses in the quatitative data are shown in table 4.30

Table 4.30 Effects of Change of Neighbourhood on Occupation

Effects	**Southern part**		**Northern part**	
	F	**%**	**F**	**%**
Changed occupation	2	2.3	5	3.4
No change but increase in transportation	74	86.0	130	87.8
No change but decrease in transportation	0	0.0	2	1.4
No response	10	11.6	11	7.4
Total	**86**	**99.9**	**148**	**100.0**

Source: Fieldwork 2016

Occupation in this subsection refers to the various businesses and livelihood activities that respondents are engaged in.Table 4.30 displays the effects of the movement on respondents'occupations. This is indicated by 87.8% of the respondents from the northern part and 86% from the southern part who expressed that although they did not change occupation, they are experiencing increase in cost of transportation to and from

their places of business. The mean percentage of effect of the change of neighbourhoods is 99.9/4 = 25% for both the southern and the northern that form the metropolis. Thus, it can be deduced that the movement resulted in negative effects on the occupation of respondents, and the negative effect is felt more by the respondents in the northern part of the metropolis.

Table 4.31 Effects of change of Neighbourhood on Income

Effect on income	Southern part		Northern part	
	F	%	F	%
Increase	3	3.5	10	6.8
Decrease	80	93.0	130	87.8
Unchanged	0	0.0	2	1.4
No response	3	3.5	6	4.0
Total	86	100.0	148	100.0

Source: Fieldwork, 2016

Table 4.31 displays the effects of the change of neighbourhood on income. This is indicated by 93% of the respondents from the southern part as against 87.8% of the respondents from the northern part of Kaduna metropolis. The mean percentage for the respondents from the southern part is 100%/4=25%; while for the northern part is 100%/4=25%. In view of the data distribution, it can be concluded that respondents in all the sampled neighbourhoods within the metropolis experienced negative effects on their income consequent upon changing their residences. Essentially, more of the respondents from the southern part than the northern part were adversly affected by the movement.

Accordingly, a 33 year old male participant in Narayi High Cost (Kaduna South) who moved from Kawo (Kaduna North) explained his experiences regarding the cost of transportation as he daily commutes to and from business place:

> *I spend not less than two hundred and fifty naira on daily basis to commute to and fro my furniture making shop at Kawo. Even though the place was burnt during the 2011 post election violence, I had to rebuild it again because this venture is the one through which I earn my living. I cannot establish the business in Narayi High Cost-my present place of*

abode, because I do not have customers there. My customers are in Kawo. Besides, the trade now is not as lucrative as it was before, but I prefer doing it there (Kawo) than here where I am now residing. There are many furniture makers who have already established their trade at Narayi High Cost and it is not easy attracting new customers particularly as furniture is not a perishable item that requires frequent replacement, rather, the demand for it is occasional.

Likewise, a 35 year old male informant who resides in Nasarawa (Kaduna South), but transacts his tyre vulcanising buniness in Tudun Wada (Kaduna North) said:

Some of the challenges involved in transacting business in Tudun Wada include the high transportation fare, commuting problems in addition to low patronage. Since the metropolis is relatively peaceful now, I do not think I would relocate my business to Nasarawa where I now reside. I am even considering the possibility of moving my residence back to Tudun Wada, the place I lived before I moved. If I am assured that my stay in Tudun Wada will be safe, I'll rather prefer to move back to Tudun Wada because if I do so, I will spend less money on transportation and it will likely boost my profit margin.

According to some respondents, patronage has declined in addition to their being confronted by high transport fare to and fro their business areas on daily basis. Nevertheless, most of the respondents prefer to endure the high cost of transportation and other commuting problems in order to do business with their customers in their former locations and avoid personal animosities between them and the original businessmen in their present abode. The responses form a consensus throughout the sampled neighbourhoods.

4.2.8 Ways of Encouraging Multi Ethno-Religious Neighbourhoods to Restore the Cosmopolitan Structure of Kaduna Metropolis.

When Kaduna metropolis was created, it took on the different roles of being the base of the West African Frontier Force, colonial administrative centre, and the regional headquarters. Most importantly, Kaduna was a transportation hub of the region as it was at the cross roads of the two major means of land transportation of that time that is, the rail and road means of transportation. Hence, the varied roles played by the metropolis

including that of being a major railway and road junctions attracted people from different ethnic, racial, and religious backgrounds giving the metropolis a truly cosmopolitan outlook, whereby residents interacted and co-habited harmoniously in mixed neighbourhoods.

With the passage of time, the advent of ethno-religious crises and other sectarian misunderstandings prompted segregated residences on ethno-religious divide that seems to have distorted the cosmopolitan structure of Kaduna metropolis. This trend ought to be checked, as the study area is presently exhibiting features of an agglomeration of segregated settlements of religious and ethnic enclaves. This is contrary to the objective for which it was set up, but now religious affiliation is used as a basis for choosing acceptable residences. As argued by Gandu (2011:82), Kaduna was created to be "a melting pot of diversities…to attract mass immigrant population…and the metropolis was meant to accommodate, cultivate, nuture, and cherish human differences". In view of this, some respondents suggested some measures that they consider necessary for the government to adopt in a bid to restore the cosmopolitan structure of Kaduna metropolis. As a result, some respondents are of the opinion that the government should adopt the suggested measures as strategies for addressing issues that most often culminate in fanning the flames of cultural differences and ultimately lead to the distortion of the cosmopolitan atmosphere of the metropolis. This as stated by the respondents, will serve to spur the urban cosmopolitan outlook by encouraging mixed residences among the segregated residential groups. Furthermore, as anticipated by some other respondents, the measures will aid in promoting pluralism and attitudes of openness within the religious and ethnic circles hence fostering the cosmopolitan nature for human development and innovation within this targeted region.

4.2.8.1 Activities of selected NGOs in mediating peace in the study area

Under this subsection, the study finds that the government as implied in the reviewed literature and Non-Governmental Organisations, such as the Interfaith Mediation Centre (IMC) and the Women Interfaith Council (WIC) are involved in playing key roles towards ameliorating the effects of the movement by advocating peaceful co-existence via de-segregated dwellings in a bid to re-creating a cosmopolitan environment in Kaduna metropolis. The responses of the respondents and the staff of the two selected Kaduna based Non-Governmental Organisations (NGOs) that participated in the research testified to this. The two NGOs that were involved in the study participated only through the qualitative study. The discussions and interviews conducted with some of the staff of the NGOs reveal that they play significant roles in mediating peace within and outside Kaduna metropolis. Conseqently, their responses that are mainly on their activities of peace mediation are not corroborated with quantitative data.

The Interfaith Mediation Centre (IMC) has helped and is still playing the role of mediating peace in Kaduna metropolis, Kaduna State and beyond. According to a 34 year old male participant who is a staff at the Interfaith Mediation Centre (IMC):

> *The two leaders of the IMC popularly referred to as "Imam" and "Pastor" were once at logger heads with each other which often resulted in lack of peace in Kaduna metropolis. At that time, they both had, and led thugs and gangs of men whom at regular intervals were incited to stir up disturbances that often culminated in ethno-religious crisis in the metropolis. With the passage of time, they both realised the futility of their actions and so decided to find a common ground between the two major faiths in the interest of peaceful co-existence. This was how IMC was founded in 1995 and has since then been involved in the business of mediating peace among the various segmented groups in an effort to foster unity among them.*

Another staff of IMC, a 36 year old male participant added that:

> *Both the Imam and Pastor have succeeded in bringing relative peace to Kaduna metropolis. One of the avenues used was the signing of the*

> *Kaduna Peace Agreement that was initiated by the two leaders. The Kaduna Peace Agreement demanded the coming together of key religious leaders at the Leventis Roundabout in the year 2005 to sign the agreement to live in peace. One of the significance of the Kaduna Peace Agreement is that the key religious leaders are held responsible for the peaceful co-residing of the people within Kaduna metropolis.*

A 57 year old male informant (staff) at the IMC stated that:

> *In an attempt to correct the distorted cosmopolitan structure by promoting peaceful co-existence in the metropolis, the organisation also trains personnel especially youths on how to encourage people to seek peace before conflict erupts. It is assumed that these youths will pass on the knowledge and message on peaceful communal interactions to their fellow young people and adults alike. This initiative is expected to go a long way in promoting de-segregated residences in Kaduna metropolis particularly as young people are involved in advocating harmonious co-habiting among the people within the metropolis. The involvement of the youths in the crusade is crucial in that apart from being the leaders of the next generation, they are more likely to influence and sustain the desired cosmopolitan nature of the metropolis in future.*

The Interfaith Mediation Centre (IMC) was set up in 1995 with the aim of finding lasting solutions to the incessant ethno-religious conflicts that were experienced within and outside the Kaduna metropolis.The IMC mediates peace through outlets such as the Community Peace Observers (CPOs), Conflict Mitigation, Management, and Regional Council (CMMRC), and Community Peace Action Network (CPAN). These outlets for peace mediation encompass all ages, gender, and religious groups in the crusade of encouraging peaceful co-residing of residents in the metropolis.

The Women Interfaith Centre (WIC), is an amalgam of Christian and Muslim women who came together to channel ways of mediating peace in Kaduna metropolis. The organisation is run by leaders from the two religious groups. Hence, a 58 year old female participant who is a staff of the organisation stated that:

> *The organisation was established in the year 2010 to strengthen the issue of peace in Kaduna State in general and the metropolis in*

> *particular. This was necessary because women and children are always at the receiving end during ethno-religious disturbances within the Kaduna metropolis. As a result, some women from both religious divide saw the need for women to come together from both religious divide to form the organisation with the goal of reaching out to the segmented groups within Kaduna metropolis with the message of love and forgiveness.The move to set up the organisation was necessitated by the fact that people who perpetrate and carry out the evil act of killing fellow human beings were born of women and so, should/can be brought to order by women. Notably, members of the organisation among other things offer counselling to mothers on proper upbringing of children, in addition to training youths in ways of tolerance of, respect and value for people from different cultural and religious groups. This effort is geared towards promoting mixed residences and the avoidance of the unpleasant consequences that often accompany segregated living within Kaduna metropolis.*

A 37 year old female informant (staff) at the WIC explained thus:

> *In the course of mediating peaceful co-existence among the people of Kaduna State in general and the metropolis in particular, residents are urged to be tolerant of one another. This is expedient because irrespective of religious adherence, everyone attends the same hospital, school, and buys from the same market among other things. The fact that residents from both religious divide are able to congregate and benefit from public amenities, it means that they can also co-reside harmoniously if they so desire. As such, this organisation is fully involved in enlightening and educating residents generally and in particular women and young people, on the need to put up with, and have respect for one another's beliefs and differences.*

A 50 year old female participant who is a staff at the WIC added that:

> *The organisation has succeeded in making people to live peacefully together with one another, and there has been confidence building on each side of the divide. This initiative of repairing relationships among the adherents of the Islamic and Christian faiths has resulted in peace building in the state generally and within the Kaduna metropolis in particular.*

The responses from the qualitative data concerning the officials of the Women Interfaith Centre (WIC) reveal that they play significant roles in mediating peace within and outside Kaduna metropolis. The organisation mainly reaches out to women and young people. Both the Interfaith Mediation Centre and the Women Interfaith Centre have

acknowledged the importance of peace in every society, emphasisng that without peace there will be no meaningful human development.

4.2.8.2 Respondents' perception of Police attitudes

This subsection contains responses of some respondents who reported observed anomalies in the performance of duty by some government officials and representatives which include the police and other security agencies. The respondents gave suggestions by noting that if the anomalies are addressed, it will go a long way in strengthening the trust and confidence in governments' commitments/moves to restoring peace, harmonious co-existence, and the required attention to issues that propel residents to resort to segregated living by nipping the issues in the bud.Certain measures were also suggested by some respondents who claimed that if the government adopts them, it would help in nurturing peaceful co-habitation within the study area.

The quanitative data on responses on activities of some government representatives as unfavourable described in table 4.32.

Table 4.32 Police Attitudes Encourage Citizens to Report Security Threats Early

Neighbourhood	Strongly agree		Agree		Disagree		Strongly disagree		Total	
	N	%	N	%	N	%	N	%	N	%
Ung/Television	7	33.3	3	14.3	10	47.6	1	4.8	21	100.0
Narayi H. Cost	7	38.9	6	33.3	5	27.8	0	0.0	18	100.0
Nasarawa	20	44.4	19	42.2	5	11.1	1	2.2	45	100.0
Danbushiya	2	100.0	0	0.0	0	0.0	0	0.0	2	100.0
T/Wada	0	0.0	0	0.0	16	34.0	31	66.0	47	100.0
Badikko	1	9.1	1	9.1	3	27.3	6	54.5	11	100.0
Hayin Banki	0	0.0	0	0.0	4	36.4	7	63.6	11	100.0
Ung/Kanawa	1	12.5	0	0.0	2	25.0	5	62.5	8	100.0
Rigasa	1	1.8	9	15.9	15	26.3	32	56.1	57	100.0
Afaka	0	0.0	0	0.0	0	0.0	1	100.0	1	100.0
Nariya	0	0.0	0	0.0	1	50.0	1	50.0	2	100.0
Abakpa	0	0.0	0	0.0	4	36.4	7	63.6	11	100.0
Total	39	16.7	38	16.2	65	27.8	92	39.3	234	100.0

Source: Fieldwork 2016

Table 4.32 shows responses on respondents' perception of police attitudes and whether the perceived police attitudes tend to discourage citizens from reporting security

threats early to the relevant authorities or not. On the whole, the respondents who disapprove of the idea of reporting security threats to relevant authorities is indicated by 67.1% comprising 39.3% for strongly disagree and 27.8% for disagree. This implies that the police attitudes often discourage residents from reporting security threats early. Conversly, 32.9% of the respondents comprised of 16.7% for strongly agree and 16.2% for agree with the view. However, respondents in most of the sampled neighbourhoods did not give their approval, only few upheld the idea. The mean percentage for the respondents who strongly agree is 240/12 = 20%, agree is 114.8/12 = 9.6%, disagree is 321.9/12 = 26.8%, strongly disagree is 523.3/12 = 43.6%.

Subsequently, as demonstrated in the qualitative data, some respondents stated that the activities of government representatives sometimes tend to be unfavourable to the people with the tendency to threatening the sustenance of peace.This is what a 47 year old male participant in Nariya (Kaduna North) who was once resident in Sabon Tasha (Kaduna South) said regarding his perception of the police attitude:

> *It appears that the Nigeria Police Force can no longer be totally depended on to offer protection by keeping information secret, if one reports a person to them, instead of them receiving the report and carrying out investigations, they will call the person being reported and ask him 'what happened between you and so* and so person that *he has come to report you to us'? This act of theirs is likely to become a breeding ground for enmity between the complainant and the "accused"; it can also endanger the complaint's life. If in any case the "accused" is arrested for investigation, the "accused" most often arrives home before the complainant. What this implies is that, the police have already set him free. This is one of the reasons people are reluctant to report cases or give vital information to the police, except in very rare situations when one or one's relations are directly involved.*

To futher buttress the foregoing discussion, a respondent whose confidence in the police capability to offer protection seem to be waning as exemplified by a 50 year old

male participant who moved from Unguwan Yelwa (Kaduna South) and now resides at Rigasa (Kaduna North) argued that:

> *The police often find it difficult to arrive at the scene of the crisis at the time they are most needed. When their attention is needed somewhere they seem to give different complaints such as "the patrol vehicle does not contain petrol, there is no officer to stay in the station", among other complaints. In the event that they are chanced to go, they go at a later time when the havoc had been done, which may include destruction of lives and properties. The ethno-religious crisis that affected the residents of Unguwan Yelwa while I was still resident there would have been contained if the police were empowered to arrive there in good time. Rather, due to the time lag between the time the police was alerted and the time they arrived the crisis scene, the havoc had been done. Thus the police could not render the needed help to the residents in that situation. This report is upheld in most of the other neighbourhoods.*

The responses from the qualitative data suggest that reporting a case to the police can have a negative impact on the person who made the report. This kind of attitude as noted by some respondents does not portray the good intention of government's duty of protection of the rights of the citizens, thereby resulting in lack of confidence in government's responsibilities. This behaviour of the police according to respondents has the tendency to threaten peaceful co-existence in the metropolis. The responses relating to the observed anomalies were consented to across the various sampled neighbourhoods.The qualitative data showed the respondents' perception of police attitudes that often discourage residents from reporting security threats and other matters except where citizens are directly involved.

4.2.8.3 Respondents' perceived anomalies in the performance of duty by some government representatives

This subsection discusses some of the observations of the respondents concerning some government representatives as they further explained on the ineffectiveness of the

government representatives in the performance of their duty. A 43 year old male participant who changed residence from Rigachikun (Kaduna North) and now resides in Danbushiya (Kaduna South) explained this with reference to the unfair treatment that residents suffer in the hands of some elites and politicians:

> *Many people generally believe that some of the elites and politicians are often responsible for the various unpleasant events that do not augur well for the well-being of the various groups that comprise the metropolis. I tend to believe so too because many of the elites and politicians are guilty of interfering in the outcomes of Commissions of Inquiry by ensuring that some people who are indicted for either taking part in or inciting activities that fail to encourage the peaceful co-existence of residence are either not given the punishment that befit the offence or are not punished at all. To my mind, the elites and politicians behave in this manner in an attempt to prevent their ulterior motives and interests from being exposed. By so doing, the said government representatives are representing their own interests and not those of the citizenry and this will ultimately make the citizenry to loose focus of the good intensions of government.*

This is what a 58 year old female informant who moved out from Narayi High Cost (Kaduna South) and now lives in Afaka (Kaduna North) said about some ulterior motives of some elites and politicians:

> *It seems that some of the elites and politicians are always out to advance their hidden intentions in their relationship with the populace. For instance, the elites and politicians seem to often mastermind confusion among some religious groups in order to further their political interests. On that account, when such confusion degenerates into misunderstandings among residents, the remote causes are not always clear thereby the citizens are usually the ones at the receiving end while no harm comes to the elites and politicians. When the government sets up a Commission of Inquiry to ascertain the causes of the cofusion and events that border on peaceful co-existence of residents in the targeted region or offer relief materials to the victims of such events and happenings, some of the elites and politicians are the ones who often take charge. As a result, those who are expected to benefit from the gesture of goodwill hardly get anything, while the bulk of it is diverted. Thus, if the elites and the politicians were to discharge their responsibilities judiciously, there will be lasting solution to some of the activities that do not promote the well-being of the society at large and by extension segregated living will be greatly discouraged among the different groups of people within the metropolis.*

As follows, some respondents highlighted a number of examples of injustice meted on some residents by some elites and politicians among other things. This instance refers to respondents' observation that states that some elites and politicians so often interfere in government policies that are unfavourable to them and also in the administration of justice by influencing the outcomes of Commissions of Inquiry in relation to issues that border on peaceful co-residing of residents in the targeted region. This interference in government policies and the administration of justice on the part of the elites and politicians, aid in serving some undisclosed motives and interests as noted by the respondents. One of such examples as observed by the respondents is that when people are found guilty of either inciting or taking part in activities that do not promote peace in the society at large, some of them usually go unpunished. These responses are upheld in all the sampled neighbourhoods within the metropolis.

4.2.8.4 Development of new residential areas by the government

The development of new residential areas by the government within Kaduna metropolis is considered by respondents as a measure to promote mixed living among the residents. Table 4.33 presents quantitative data on the issue of development of new residential areas by the government as a method of advancing mixed living within the study area.

Table 4.33 Development of New Residential Areas will Prompt Mixed Residences

Place of residence	Strongly agree		Agree		Disagree		Strongly disagree		No response		Total	
	F	%	F	%	F	%	F	%	F	%	F	%
Ung/Television	9	42.9	10	47.6	2	9.5	0	0.0	0	0.0	21	100.0
Narayi H. Cost	9	50.0	8	44.4	0	0.0	1	5.6	0	0.0	18	100.0
Nasarawa	20	44.4	21	46.7	4	8.9	0	0.0	0	0.0	45	100.0
Danbushiya	1	50.0	0	0.0	0	0.0	0	0.0	1	50.0	2	100.0
T/Wada	20	42.6	9	19.1	12	25.5	6	12.8	0	0.0	47	100.0
Badikko	4	36.4	4	36.4	1	9.1	2	18.2	0	0.0	11	100.0
Hayin Banki	4	36.4	3	27.3	3	27.3	1	9.1	0	0.0	11	100.0
Ung/Kanawa	2	25.0	4	50.0	1	12.5	1	12.5	0	0.0	8	100.0
Rigasa	35	61.4	12	21.1	9	15.8	1	1.8	0	0.0	57	100.0
Afaka	0	0.0	0	0.0	1	100.0	0	0.0	0	0.0	1	100.0
Nariya	1	50.0	0	0.0	1	50.0	0	0.0	0	0.0	2	100.0
Abakpa	4	36.4	4	36.4	2	18.2	1	9.1	0	0.0	11	100.0
Total	109	46.6	75	32.1	36	15.4	13	5.6	1	0.4	234	100.0

Source: Fieldwork 2016

As displayed by the table, the development of new residential areas as government's strategy in restoring harmony among the segregated residential groups in Kaduna metropolis, a large number of the respondents in the sampled neighbourhoods are in support of the idea. This is shown by 78.7% of the respondents who indicated approval of the statement, while only 21% are opposed to the view. The mean percentage for strongly agree is 475.5/12 = 39.6%, for agree is 329/12 = 37.4%, for disagree is 276.8/12 = 23.1%, for strongly disagree is 69.1/12 =5.8%, and for no response is 50/12 = 4.2%. The development of new residential areas as a strategy by the government for restoring harmony through co-residing among residents in Kaduna metropolis has the approval of the respondents throughout the different sampled neighbourhoods and so, it is not restricted to a particular section of the metropolis. The idea of developing new residential areas as a strategy to promote de-segregated residences as suggested by some respondents is worth noting, this is because implicitly, the development of new residential areas under a cosmopolitan urban structure for Kaduna is complimentary to the re-emergence of Kaduna as a cosmopolitan urban centre hub for the northern region.

Accordingly, a 48 year old male informant in Afaka (Kaduna North) who moved residence from Kujama (Kaduna South) expressed his concerns about the idea:

> *If new residential areas are developed and people are asked to go and settle there; people are likely to go on account that the government will provide the necessary infrastructure that will ensure decent living in the sense that people will not be prompted to consider the option of changing locations.The government should also avail the residents in such places protection from all forms of attacks. The attacks are likely to come from people who may want to avenge the deaths of their loved ones, or the loss of their properties and other valuables. Judging from my experience and what I have heard friends and neighbours discuss, this form of segregated living in Kaduna is not beneficial and I am fed up with it already. If only one can be sure that a new residential area will be safe enough to reside in, then I will be in support of the idea. Based on the number of years I have spent in this place, I now appreciate the need to dwell in the midst of people from different religious and ethnic backgrounds, as I have realised that segregated living is not beneficial.*

A 49 year old male informant in Nasarawa (Kaduna South) who moved from Hayin Banki (Kaduna North) added that:

> *I was previously resident at Hayin Banki, and I had to leave that place for Nasarawa in search of safety. As far as I am concerned, if the government can open up new places of residence for mixed living within Kaduna metropolis, it will encourage economic and social development. Some people may have selfish reasons for taking up residences in such places, for example to avenge the deaths of their loved ones and so on. Notwithstanding, the idea of opening up new residential locations is very important in the sense that if the residents within Kaduna metropolis co-reside peacefully as the case was before now, this will serve as an impetus to attract investors into the metropolis. It will also encourage peaceful co-habitation between the people of both religious groups. However, the need to re-emphasise freedom of religion and worship as stated in the Nigerian Constitution is very essential. This will help the residents to know that no citizen has the right to force his or her religious beliefs on others.*

This is what a 48 year old male participant who changed residence from Bayan Dutse (Kaduna South) to Nariya (Kaduna North) aired his worries and concerns about the issue of developing new residential areas:

> *It is good to have mixed residences especially in a new area that can be regarded as "no man's land", but this may be difficult to achieve now. This is because right now, it would be difficult to erase feelings of hatred and bitterness from peoples' minds, in particular those who lost their loved ones, properties, means of livelihood, and life investments. So reconciliation on these grounds will take time. On the other hand, some residents are overwhelmed with fear and suspicion. Personally, I doubt if I would ever consider living in de-segregated locations again because of the experiences I had the time I had to flee to Nariya from Bayan Dutse during the time I left the place. As at the time I was to leave, I immediately rushed home to check on my family only to discover that my wife had been killed, a neighbour helped to hide my children in her house. I also took refuge in the neighbour's house and left the location the next day. I could not take with me most of my belongings, only to be told later that my properties were looted.*

The idea of development of new residential areas entails a situation where people from the various ethnic and religious backgrounds within and outside the metropolis can feel free and safe to buy plots of land, build or rent houses as an avenue to bring to terms the segregated residential groups in Kaduna metropolis. If the government adopts the strategy of developing new residential areas as noted by the respondents, it will act as a way of handling the issue of the ongoing change in neighbourhoods on religious grounds by residents in the study area and help to restore the distorted cosmopolitan outlook of the area. Even though the responses regarding the development of new residential areas are generally consented to throughout the various sampled neighbourhoods, notwithstanding, some respondents are skeptical about the feasibility of such an idea. However, a good number of the respondents gave their views on the grounds that if the government will ensure the safety of lives and properties among other issues of decent living, it is very likely that people will be encouraged to seek residence in such areas.

4.2.8.5 Identifying the individuals/groups responsible for destruction of worship places in the previous neighbourhoods by the government

Included in this subsection are responses with respect to identifying the individuals/groups responsible for the destruction of worship places in the previous neighbourhoods by the government as a strategy fot adoption by the government. The quatitative data with respect to identifying the individuals/groups responsible for the destruction of worship places in the previous neighbourhoods by the government is presented in table 4.34. Most respondents are of the view that government should compel the persons responsible to pay for what they have destroyed.

Table 4.34 Repair and Reconstruction of Worship Places should be borne by identified Individuals/Groups Responsible for their Destruction.

Place of residence	Strongly agree		Agree		Disagree		Strongly disagree		No response		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Ung/Television	7	33.3	6	28.6	5	23.8	2	9.5	1	4.8	21	100.0
Narayi H. Cost	4	22.2	10	55.6	1	5.6	1	5.6	2	11.1	18	100.0
Nasarawa	3	6.7	25	55.6	7	15.6	5	11.1	5	11.1	45	100.0
Danbushiya	1	50.0	0	0.0	0	0.0	0	00.0	1	50.0	2	100.0
T/Wada	12	25.5	16	34.0	11	23.4	8	17.0	0	0.0	47	100.0
Badikko	2	18.2	3	27.3	4	36.4	2	18.2	0	0.0	11	100.0
Hayin Banki	2	18.2	5	45.5	3	27.3	1	9.1	0	0.0	11	100.0
Ung/Kanawa	3	37.5	4	50.0	0	0.0	1	12.5	0	0.0	8	100.0
Rigasa	24	42.1	16	28.1	13	22.8	4	7.0	0	0.0	57	100.0
Afaka	0	0.0	0	0.0	1	100.0	0	0.0	0	0.0	1	100.0
Nariya	0	0.0	1	50.0	0	0.0	1	50.0	0	0.0	2	100.0
Abakpa	2	18.2	6	54.5	2	18.2	1	9.1	0	0.0	11	100.0
Total	60	25.6	92	39.3	47	20.1	26	11.1	9	3.8	234	100.0

Source: Fieldwork 2016

Table 4.34 reveals the responses on the subject of repair and reconstruction of worship places by the identified individuals/groups that destroyed them as government effort in encouraging mixed living among the segregated residential groups. This is illustrated by 64.9% of the respondents has 39.3% for agree and 25.6% for strongly agree with the statement, while 31.2% composed of 20.1% for"disagree" and 11.1% for "strongly disagree' have indicated their disapproval to rebuilding of worship places as

government's strategy towards de-segregating residences in Kaduna metropolis.Only 3.8% did not respond to the statement. The mean percentage for strongly agree is 271.9/12=22.7%, agree is 429.2/12=35.8%, disagree, 273.1/12=22.8%, strongly disagree is 149.1/12=12.4%, and no response stands at 77/12=6.4%. Generally, a good number of the respondents across the sampled neighbourhoods expressed their approval that the individuals/groups responsible for the destruction of worship places should be compelled by the government to pay for what they destroyed as a way of reassuring residents of government's ability to enforce law and order in the provision of sufficient security to ensure mixed residences.

With reference to identifying those who destroyed worship places; this is what a 45 year old informant who moved from Unguwan Dosa (Kaduna North) to Narayi High Cost (Kaduna South) explained regarding the idea of making the identified individuals/groups pay to repair the worship places they have destroyed in the previous neighbourhood:

> *It is a good idea for the government to intensify efforts on ensuring that the identified individuals/groups that destroyed worship places are made to pay for what they have destroyed. It would help to serve as warning to residents who are in the habit of destroying places of worship at every instance of blowing of embers of cultural and other differences among residents. This move will probably give the people a sense of belonging and an assurance of safety to reside in a neighbourhood of their choice. At the moment, some residents take pleasure in the willful destruction of worship places at the slightest opportunity thereby crippling the purpose for which those worship places were meant to serve. When that happens the pratronisers of the places of worship are often made to bear the extra cost of repairing the places. But if the government ensures that the culprits pay for what they have destroyed, the move would help to secure such places at all times.*

The respondents' suggestion infers that the government should intensify efforts on identifying the individuals/groups responsible for the destruction of worship places and enforce applicable laws to compel them to pay for what they destroyed. This initiative according to respondents would serve to deter future engagement in wanton destruction of

worship places by making the identified offenders to pay for what they have destroyed. Hence, most respondents in the different sampled neighbourhoods consented to this matter.

4.2.8.6 Re-settlement of internally displaced persons (IDPs) by the government

Internally Displaced Persons (IDPs) in this study refer to the individuals or households who were compelled to flee their homes unprepared in the wake of crisis.This crop of people are described as those who have not crossed an international territory (OCHA, 1999). The quantitative data as regards the IDPs is presented in table 4.35.

Table 4.35 Re-Settlement of Internally Displaced Persons will Prepare Residents for Mixed Residences

Neighbourhood	Strongly agree		Agree		Disagree		Strongly disagree		Total	
	N	%	N	%	N	%	N	%	N	%
Ung/Television	6	28.6	12	57.1	3	14.3	0	0.0	21	100.0
Narayi H. Cost	4	22.2	7	38.9	6	33.3	1	5.6	18	100.0
Nasarawa	11	24.4	20	44.4	12	26.7	2	4.4	45	100.0
Danbushiya	1	50.0	0	0.0	1	50.0	0	0.0	2	100.0
T/Wada	17	36.2	21	44.7	9	19.1	0	0.0	47	100.0
Badikko	7	63.6	4	36.4	0	0.0	0	0.0	11	100.0
Hayin Banki	6	54.5	3	27.3	2	18.2	0	0.0	11	100.0
Ung/Kanawa	4	50.0	3	37.5	1	12.5	0	0.0	8	100.0
Rigasa	24	42.1	29	50.9	4	7.0	0	0.0	57	100.0
Afaka	1	100.0	0	0.0	0	0.0	0	0.0	1	100.0
Nariya	2	100.0	0	0.0	0	0.0	0	0.0	2	100.0
Abakpa	6	54.5	5	45.5	0	0.0	0	0.0	11	100.0
Total	89	38.0	104	44.4	38	16.2	3	1.3	234	100.0

Source: Fieldwork 2016

The data in table 4.35 reveals that 82.4% of the respondents approved that proper re-settlement of internally displaced persons may serve as a strategy to further encourage mixed living. However, only 17.5% of the respondents disagreed with the statement. The mean percentage for strongly agree is 626.1/12 = 52.2%, agree is 382.7/12 = 31.9%, disagree is 181.1/12 = 15.1%, and strongly disagree is 10/12 0.8%. In essence, to further pave way for the restoration of the cosmopolitan structure of Kaduna metroplolis, the

respondents suggested that the government should offer IDPs basic education on shared life as a way of preparing them for harmonious de-segregated living with other residents irrespective of ethnic and religious affiliations. Therefore, most of the respondents are of the opinion that if the government employs the measure it may serve as an indication of the government's assurance of enforcement of law and order and provision of sufficient security for residents. In this way, the residents are more likely to champion mixed and harmonious co-habiting in de-segregated residences. Ultimately, the idea of re-settlement of IDPs as a means of preparing them to put up with one another as suggested by the respondents would lead to peaceful co-habiting of residents in a cosmopolitan atmosphere.

Airing her views on the matter, a 35 year old female informant who changed residence from Unguwan Maigyero (Kaduna South) to Hayin Banki (Kaduna North) explained that:

> *One of the ways by which the government can extend goodwill to the citizens is by identifying with those who are experiencing trying moments such as the disruptions and other problems that people encounter in the wake of crisis. As a result, the government should consider the welfare of IDPs as cardinal and so should make every effort to come to their aid at the appropriate time to re-settle them within their own communities or other designated locations within the shortest possible time.While in the camp, the IDPs should be given basic education on communal living that will prepare them for peaceful co-habiting that is characteristic of a cosmopolitan area.This gesture on the part of the government will give the IDPs a sense of belonging and relief, especially, as they will be assured that they are not forgotten in their plight. The extension of government's goodwill to the IDPs and other groups that may be faced with dire circumstances will also act as an indication that the government has the interest of the citizens at heart. Thus, people are more likely to listen to, and adhere to government on the assurance that law and order will prevail even in matters relating to harmonious co-habiting in de-segregated residences.*

Internally Displaced Persons (IDPs) are often left with no alternative accommodation, other than the IDP camps which usually consist of tents in open fields, public buildings, and so on. For the fact that the stay in the IDP camps is not meant to last

all through the peoples' lives, the government and other stakeholders ought to identify with them at that point in time to offer succour that will help cushion the anguish and other disruptions that they may be experiencing during the "short" period. In addition, as suggested by some of the respondents, the period spent in the IDP camps should be used by the government to offer IDPs basic education that will prepare them for life in a cosmopolitan environment by encouraging them to relate appropriately with other people from different ethnic and religious divide. In this way, the IDP camps would not be used as a basis for group action that can further generate relational problems for the society at large. This is likely to help prevent further blowing the embers of cultural and other differences so as to dissuade formenting intolerance to one another. Basically, re-settlement of internally displaced persons (IDPs) has been identified and supported by most respondents throughout the sampled neighbourhoods.

4.2.8.7 Rehabilitation scheme for residents who suffer losses due to change in neighbourhoods

Rehabilitation scheme as a means of compensating residents who suffer losses in the process of changing residences was another measure suggested by some respondents to be made available to residents who incur losses as well as those who are being "forced" to flee their houses unprepared during crises and disaster. In that regard, the quantitative data is displayed by table 4.36.

Table 4.36 Rehabilitation of Victims of Events that Lead to unplanned Change in Neighbourhood

Neighbourhood	Strongly agree		Agree		Disagree		Strongly disagree		No response		Total	
	N	%	N	%	N	%	N	%			N	%
Ung/Television	5	23.8	13	61.9	2	9.5	0	0.0	1	4.8	21	100.0
Narayi H. Cost	2	11.1	6	33.3	10	55.6	0	0.0	0	0.0	18	100.0
Nasarawa	10	22.2	31	68.9	4	8.9	0	0.0	0	0.0	45	100.0
Danbushiya	1	50.0	0	0.0	1	50.0	0	0.0	0	0.0	2	100.0
T/Wada	23	48.9	22	46.8	2	4.3	0	0.0	0	0.0	47	100.0
Badikko	4	36.4	5	45.5	2	18.2	0	0.0	0	0.0	11	100.0
Hayin Banki	3	27.3	4	36.4	4	36.4	0	0.0	0	0.0	11	100.0
Ung/Kanawa	2	25.0	5	62.5	0	0.0	1	12.5	0	0.0	8	100.0
Rigasa	31	54.4	23	40.4	3	5.3	0	0.0	0	0.0	57	100.0
Afaka	0	0.0	1	100.0	0	0.0	0	0.0	0	0.0	1	100.0
Nariya	1	50.0	0	0.0	1	50.0	0	0.0	0	0.0	2	100.0
Abakpa	2	18.2	5	45.5	4	36.4	0	0.0	0	0.0	11	100.0
Total	84	35.9	115	49.1	33	14.1	1	0.4	1	0.4	234	100.0

Source: Fieldwork 2016

On the issue of rehabilitation of victims of events that lead to unplanned change in neighbourhood by respondents, the table indicates that 85% of the respondents, approved the statement, 14.5% disagreed, while 0.4% did not make any response. Among the respondents who disapproved of the strategy are those who opine that the government can implement these measures in good faith but the perpetrators of the mayhem can still sabotage the efforts of the government. The mean percentage for strongly agree is 367.3/12 = 30.6%, for agree is 541.2/12 = 45.1%, for disagree is 274.6/12 = 22.9%, for strongly disagree is 12.5/12= 1.0%, and for no response is 4.8/12 = 0.4%. The stance demonstrated that the strategy will serve as a means of encouraging residents to put up with one another and ultimately result in peaceful co-habiting with different individuals and groups, as they are assured of the govement's timely intervention when needed. A large number of the respondents throughout the sampled neighbourhoods approved of the measure. According to them, the strategy will aid in re-establishing lasting friendship and mixed residences among the segmented groups in the metropolis.

Rehabilitation scheme should not necessarily be tied to monetary reward; rather it should be more in kind so as to prevent the abuse of it by recipients. In that regard, the government should give out small scale loans that will attract minimal interest rate over a specified period of time. The government can also provide replacement scheme for lost properties such as reconstruction of destroyed buildings and so on. Also, the beneficiaries should be taught entrepreneurial skills to give them business ideas on one hand, and to help them manage the business on the other hand. Furthermore, the government should make jobs available and give special considerations to the qualified among the affected residents, because the unplanned movement has already made them vulnerable.

On that note, a 70 year old male participant who changed residence from Narayi High Cost (Kaduna South) to Afaka (Kaduna North) expressed that:

> *It does not speak well on the part of the government if she pretends not to be aware of the deplorable, difficult and embrarrassing situations people who are displaced from their homes find themselves. In addition to that, such displaced persons are often not properly compensated and therefore subjected to untold hardship. My experience in the open field at the Barracks the time I moved from Narayi High Cost while I did not have a place to go, gave me a picture of how degrading it can be if one's life is disorganised due to emergency or when a person is confined to an IDP camp for a long period. Accordingly, the government's timely intervention in the provision of proper re-settlement of these groups of people by giving them the basic assistance that help to make life meaningful and fulfilling again will help to cushion the effects of their plight and by extension stem segregated residences on the grounds of religious affiliation in the Kaduna metropolis. This will help them to be more broad-minded in relating and interacting with people from different cultural and religious backgrounds within the targeted region.*

The respondents added by stressing the need for the government and other stakeholders to promptly rehabilitate the victims of crisis or disaster to give them a sense of belonging and relief especially as this will help to assure them that they are not forgotten in their suffering. The National Emergency Management Agency (NEMA) and

other stakeholders are involved in offering relief and rehabilitation to people that are affected by natural, human induced, and other forms of disaster in the targeted region. This intervention helps to reduce stress and trauma that the people undergo as a result of disasters (NEMA, 2010 Annual Report).

Nevertheless, the government needs to do more in the area of rehabilitating residents who suffer losses in times of crises and other forms of disaster. This has been indentified by the respondents as a measure that the government can use to ameliorate the situation.This measure is upheld by all the respondents across the sampled neighbourhoods as it will further assure residents of government's people oriented policies and actions. It will also act as a remedy that will likely persuade residents to continue to support cosmopolitan surroundings by opting for mixed neighbourhoods in the study area at the promptings of the government. As follows, rehabilitation scheme should not necessarily be tied to monetary compensation; rather it should be more in kind so as to avert the abuse of it by the beneficiaries and officials of government agencies. The rehabilitation of recipients who suffer losses in times of crisis and other forms of disasters can also be in the form of bank loans with low interest, teaching the beneficiaries entrepreneurial skills, making jobs available to them, among others.

4.2.8.8 Encouraging religious tolerance by the government

Some respondents are of the view that if the government tackles the issue of religious intolerance it would help to stem the distortion of the cosmopolitan structure of the metropolis.

Table 4.37 Encouraging Religious Tolerance will promote De-Segregated Residences

Neighbourhood	Strongly agree		Agree		Disagree		Strongly disagree		Total	
	N	%	N	%	N	%	N	%	N	%
Ung/Television	11	52.4	10	47.6	0	0.0	0	0.0	21	100.0
Narayi H. Cost	10	55.6	8	44.4	0	0.0	0	0.0	18	100.0
Nasarawa	36	80.0	9	20.0	0	0.0	0	0.0	45	100.0
Danbushiya	1	50.0	0	0.0	1	50.0	0	0.0	2	100.0
T/Wada	38	80.9	8	17.0	1	2.1	0	0.0	47	100.0
Badikko	6	55.5	5	45.5	0	0.0	0	0.0	11	100.0
Hayin Banki	4	36.4	7	63.6	0	0.0	0	0.0	11	100.0
Ung/Kanawa	3	37.5	5	62.5	0	0.0	0	0.0	8	100.0
Rigasa	41	71.9	16	28.1	0	0.0	0	0.0	57	100.0
Afaka	0	0.0	1	100.0	0	0.0	0	0.0	1	100.0
Nariya	1	50.0	0	0.0	1	50.0	0	0.0	2	100.0
Abakpa	2	18.2	8	72.7	0	0.0	1	9.1	11	100.0
Total	153	65.4	77	32.9	3	1.3	1	0.4	234	100.0

Source: Fieldwork 2016

Table 4.37 shows that 98.4% of the respondents indicated the need to uphold religious tolerance. This according to them will reduce reoccurrence of sectarian misunderstandings that will eventually degenerate into conflicts and consequentltly lead to segregation and its effects. Only 1.7% of the respondents disagreed with the view. The mean percentage for strongly agree is 588.4/12 = 49.0%, for agree is 501.4/12 = 41.8%, for disagree is 102.1/12 = 8.5%, and for strongly disagree is 9.1/12 = 0.8%. The survey shows that the respondents acknowledge that tackling religious intolerance displayed by religious leaders and other religious faithfuls among residents will help to resolve some of the issues that often fuel the distortion of cosmopolitan characteristics of the metropolis. Thus, religious intolerance does not encourage the sustenance of the cherished cosmopolitan atmosphere that once prevailed in the metropolis that accommodated human differences on the grounds of various ethnic and religious backgrounds who co-resided harmoniously. In conclusion, it is evident that the whole issue of co-habiting and ethno-

religious tolerance is an essential prerequisite for the emergence of an urban cosmopolitan area.

A 65 year old male participant in Narayi High-Cost (Kaduna South) who moved from Unguwan Dosa (Kaduna North) stated that:

> *I lived in Unguwan Dosa for many years prior to the time I changed residence to Narayi High Cost. During that time, the main difference between Muslims and Christians at Unguwan Dosa was that they attended Mosque on Friday and Church on Sunday respectively. Aside that, there was peaceful and harmonious co-habiting among us such that we celebrated the religious festivities together by exchanging gifts, visits and so on. Infact, I used to buy new clothes for my children for Sallah celebration. Children from Muslim families often played/ate with and sometimes spent their weekends and holidays with their Christian friends and vice versa. This level of intimate relationship made everyone happy and contented in most of the other residential areas in the metropolis. The aforementioned has become history partly because right from late 1980s, residents began to experience religious intolerance to date. This attitude has brought about unfriendly relationships between adherents of both faiths. I have heard preachers and their followers calling people of other religious group members names such as "unbelievers", "arna" (meaning people who do not have a religion) and other derogatory terms. At the moment, I doubt if any right thinking person would encourage an indepth relationship with people of other religious groups.*

Religious intolerance according to some respondents, most often culminate in events that work against peaceful co-existence of residents, thereby resulting in segregated residences and its numerous consequences among the people in the metropolis. Thus, some respondents mentioned religious tolerance as a strategy for peaceful co-habiting. Hence, the need to encourage religious tolerance as attitudes/behaviours to be displayed by religious adherents is generally consented to throughout the sampled neighbourhoods in the metropolis. Religious tolerance is seen as a means of restoring the distorted cosmopolitan structure of the study area. This is because an environment devoid of religious tolerance is not likely to prompt mixed residences that are an essential ingredient

necessary for the inter-change of innovative ideas among residents which eventually lead to human development. Concerning government efforts at fostering de-segregated residences by tackling religious intolerance among the residents of Kaduna metropolis, the quantitative data corroborate the qualitative data as shown in table 4.37.

4.2.8.9 Provocative propagation of religious beliefs by religious leaders and adherents

Some respondents declared that provocative propagation of religious beliefs by some religious leaders and adherents is one of the causes of some of the rancor on religious-related matters. The quantitative data on the matter of provocative propagation of religious beliefs by some preachers and other religious followers as a strategy that the government can use to encourage de-segregated living in the targeted region are shown in table 4.38.

Table 4.38: Provocative Propagation of Religious Beliefs by Religious Leaders and others should be discouraged

Neighbourhood	Strongly agree		Agree		Disagree		Strongly disagree		No response		Total	
	N	%	N	%	N	%	N	%			N	%
Ung/Television	8	38.1	11	52.4	1	4.8	0	0.0	1	4.8	21	100.0
Narayi H. Cost	10	55.6	6	33.3	0	0.0	1	5.6	1	5.6	18	100.0
Nasarawa	32	71.1	10	22.2	2	4.4	1	2.2	00	0.0	45	100.0
Danbushiya	1	50.0	0	0.0	0	0.0	0	0.0	1	50.0	2	100.0
T/Wada	23	48.9	23	48.9	1	2.1	0	0.0	0	0.0	47	100.0
Badikko	4	36.4	7	63.6	0	0.0	0	0.0	0	0.0	11	100.0
Hayin Banki	3	27.3	7	63.6	1	9.1	0	0.0	0	0.0	11	100.0
Ung/Kanawa	2	25.0	5	62.5	0	0.0	1	12.5	0	0.0	8	100.0
Rigasa	32	56.1	22	38.6	2	3.5	1	1.8	0	0.0	57	100.0
Afaka	0	0.0	1	100.0	0	0.0	0	0.0	0	0.0	1	100.0
Nariya	0	0.0	0	0.0	2	100.0	0	0.0	0	0.0	2	100.0
Abakpa	2	18.2	5	45.5	3	27.3	1	9.1	0	0.0	11	100.0
Total	117	50.0	97	41.5	12	5.1	5	2.1	3	1.3	234	100.0

Source: Fieldwork 2016

Table 4.38 contains the data on how addressing provocative propagation of religious beliefs by religious leaders and adherents can help in curbing some of the misunderstandings that often culminate to lack of harmonious co-residing and other problems in the study area. This is pointed out by 91.5% of the respondents of whom 50% strongly agree and 41.5% agree respectively. The mean percentage for strongly agree is 426.7/12 = 35.6%, for agree is 500.6/12 = 41.7%, for disagree is 151.2/12 = 12.6%, for strongly disagree is 31.3/12 = 2.6%, and for no response is 60.4/12 = 5.0%.

The data reveals the adverse effect of the use of provocative words by preachers, religious faithfuls, and others in propagating their beliefs. Thus as identified by the respondents, prompting religious tolerance among religious leaders and other religious adherents and residents will help to resolve some of the issues that often encourage the tendency towards an agglomeration of ethno-religious enclaves in the metropolis. As such

religious leaders are expected to stop such acts because they are detrimental to the sustenance of peace in the society. Responses relating to the disuse of provocative words in preaching formed a general consensus among the respondents in all the sampled neighbourhoods, with the exception of Nariya where the respondents demonstrated disapproval.

On the subject of provocative propagation of religious beliefs by preachers and religious faithfuls, a 35 year old female participant who moved from Tudun Wada (Kaduna North) and now resides at Unguwan Television (Kaduna South) explained that:

> *After I got married, my family and I lived in Tudun Wada for some years before we moved out of that neighbourhood. Before the change in residence, I related relatively well with some members of the host community in Tudun Wada. As the election date drew nearer, my family became uncomfortable in the area especially as some preachers and others kept emphasising that there will be problems if the election results do not favour them. This group of people mentioned above often referred to other people outside their religious groups as "unbelievers", they also adviced the members of their religious groups to be careful the way they relate with the supposed "unbelievers". As a result, our leader at Tudun Wada also cautioned us to be careful in associating with people of other religious groups as well.*

The lack of understanding among residents on the need for religious leaders to preach messages of tolerance and unity according to some respondents ultimately results in making people feel unsafe in some neighbourhoods. When people feel unsafe in an area, they tend to change residences to places of perceived safety, thereby resulting in segregation on religious basis and its consequences. Respondents from both religious divide across the sampled neighbourhoods acknowledged the need to nip the problem of religious intolerance in the bud, as an effort by the government in promoting peaceful co-existence among residents in order to restore the cosmopolitan atmosphere in the study area.

In effect, it is important to note that one of the qualities of a cosmopolitan area is it being a centre of innovation and invention as it encourages a "mixed bag" of residences where people from varied backgrounds come up with different innovative ideas and knowledge for the good of all. Implicitly, an atmosphere charged with provocative religious utterances will not be conducive for growing of beneficial innovation and intervention in the metropolis. Rather, it would scare residents into enclaves on the basis of religion and ethnicity.

4.2.8.10 Creating forum for dialogue by community and religious leaders

The subject of creating forum for dialogue at intervals as observed by some respondents is another strategy that may encourage mixed residences if adopted by the government. The quantitative data are on the matter of encouraging community fora for dialogue at regular intervals as a strategy by government to promote understanding among residents to further encourage de-segregated living in the targeted region.

Table 4.39 Encourage Community Forum for Dialogue at regular Intervals

Neighbourhood	Strongly agree		Agree		Disagree		Strongly disagree		Total	
	N	%	N	%	N	%	N	%	N	%
Ung/Television	5	23.8	13	61.9	3	14.3	0	0.0	21	100.0
Narayi H. Cost	4	22.2	13	72.2	1	5.6	0	0.0	18	100.0
Nasarawa	12	26.7	24	53.3	7	15.6	2	4.4	45	100.0
Danbushiya	1	50.0	0	0.0	1	50.0	0	0.0	2	100.0
T/Wada	28	59.6	14	29.8	4	8.5	1	2.1	47	100.0
Badikko	4	36.4	5	45.5	2	18.2	0	0.0	11	100.0
Hayin Banki	3	27.3	2	18.2	6	54.5	0	0.0	11	100.0
Ung/Kanawa	3	37.5	5	62.5	0	0.0	0	0.0	8	100.0
Rigasa	37	64.9	14	24.6	3	5.3	3	5.3	57	100.0
Afaka	1	100.0	0	0.0	0	0.0	0	0.0	1	100.0
Nariya	1	50.0	0	0.0	1	50.0	0	0.0	2	100.0
Abakpa	7	63.6	2	18.2	1	9.1	1	9.1	11	100.0
Total	106	45.3	92	39.3	29	12.4	7	3.0	234	100.0

Source: Fieldwork 2016

The quantitative data supporting the stance of some respondents in suggesting that dialogue at the community level will serve as a means of understanding and reasoning

with one another and will therefore help in advancing tolerance for members of the community. Summarising the responses, the data shows that a considerable number of respondents who opined that if communities are prompted to create fora for dialogue at regular intervals, it will serve as an avenue for better understanding among the residents. This is pointed out by 84.6% of the respondents of with 45.3% and 39.3% for "strongly agree" and"agree" respectively. Nevertheless, the table further reveals that 15.4% which entails of 12.4% who disagree and 3% who strongly disagree with the statement. The mean percentage for strongly agree is 562/12 = 46.8%, for agree is 386.2/12 = 32.2%, for disagree is 231.1/12 = 19.3%, and strongly disagree is 20.5/12 = 1.7%.

The respondents' approval of the measure tends to suggest the significant role that a good understanding of the essentials of group life for the good of all entails particularly in a heterogeneous society like Kaduna metropolis. As follows, it is expected that when residents meet at the community forum, areas of differencs and disagreements can be discussed and sorted out before it escalates to conflict. It will also create harmonious co-existence as it instills confidence in each member of the neighbourhood that he or she will have the opportunity to voice out his or her resentment on any issue that could discourage the residing together of people of different religious affiliation and cultural orientation. Thus, the community discussions can create "es-prit de corps" i.e the sharing of love and care among members of a group. This will in turn encourage residents of neighbourhoods to be more accommodating to people of other segregated groups.

Referring to the subject mentioned above, a 50 year old male informant in Nariya (Kaduna North) who once lived at Sabon Tasha (Kaduna South) explained that:

> *I am a civil servant and the interesting part of my day is when I stop at the newspaper stand every morning before I head to my office. As I read the news with fellow Nigerians, we deliberate on key issues found in the paper, we criticise and argue, but most importantly, we*

> *all voice out our opinions and everyone leaves more enlightened than he came. I have gained a lot of insight just from talking with people from different works of life. I sincerely hope that the government can create a sort of public forum through which dialogue can be held at intervals. Of particular importance is the need for community and religious leaders to initiate avenues for consultations on religious and other sensitive matters that affect the well-being of the communities.Such meetings would pave way for deliberations among people of the different ethnic and religious groups to discuss problems facing their communities at regular intervals.This would mean that people of all works of life, within the various communities can come together, discuss various issues, brainstorm, and enlighten one another. In so doing, individuals and groups within the various communities would learn to aquire appropriate norms and values such as tolerance, integrity and respect for human life which are some of the vital ingredients for healthy communal living.*

As stated by some respondents, it is expedient that the various communities in the metropolis be urged by the government through the community and religious leaders to create fora for dialogue at regular intervals. The dialogue will serve as a means of understanding and reasoning with one another and will consequently aid in advancing tolerance for one another, to inspire and strengthen the cosmopolitan nature of the study area. As a result, the responses in the qualitative data posit the need for government to initiate fora for dialogue at intervals as a measure to promote mixed living among members of the various communities within Kaduna metropolis. The response on this matter is common to respondents in most of the sampled neighbourhoods. Accordingly, the dialogue will serve as a means of understanding and reasoning with one another and will therefore help the residents to put up with one another in a cosmopolitan atmosphere.

4.2.8.11 Inclusion of Citizenship and Peace Studies in the Syllabus/Curriculum in educational system by the government

Another important strategy that needs to be considered according to some respondents is the inclusion of citizenship and peace studies in the syllabi/curricula in the

educational system as a measure to stem events that often inhibit mixed residences as was earlier prevalent in the metropolis. Hence, the quantitative data support the qualitative data on the matter of inclusion of citizenship and peace studies in the syllabuses/curriculum in the educational system as demonstrated in table 4.40.

Table 4.40 Including Citizenship and Peace Studies in the Syllabuses/Curriculum in the Educational System

Neighbourhood	**Strongly agree**		**Agree**		**Disagree**		**Strongly disagree**		**Total**	
	N	**%**	**N**	**%**	**N**	**%**	**N**	**%**	**N**	**%**
Ung/Television	12	57.1	8	38.1	0	0.0	1	4.8	**21**	**100.0**
Narayi H. Cost	9	50.0	8	44.4	0	0.0	1	5.6	**18**	**100.0**
Nasarawa	31	68.9	13	28.9	1	2.2	0	0.0	**45**	**100.0**
Danbushiya	1	50.0	0	0.0	1	50.0	0	0.0	**2**	**100.0**
T/Wada	25	53.2	21	44.7	1	2.1	0	0.0	**47**	**100.0**
Badikko	5	45.5	6	54.5	0	0.0	0	0.0	**11**	**100.0**
Hayin Banki	4	36.4	7	63.6	0	0.0	0	0.0	**11**	**100.0**
Ung/Kanawa	2	25.0	5	62.5	0	0.0	1	12.5	**8**	**100.0**
Rigasa	34	59.6	23	40.4	0	0.0	0	0.0	**57**	**100.0**
Afaka	0	0.0	1	100.0	0	0.0	0	0.0	**1**	**100.0**
Nariya	0	0.0	2	100.0	0	0.0	0	0.0	**2**	**100.0**
Abakpa	5	45.5	5	45.5	1	9.1	0	0.0	**11**	**100.0**
Total	**128**	**54.7**	**99**	**42.3**	**4**	**1.7**	**3**	**1.3**	**234**	**100.0**

Source: Fieldwork 2016

Table 4.40 reveals the responses on the need to include citizenship and peace studies in the syllabuses/curriculums in the educational system as a measure to prepare children and young adults to acquire the proper behaviours that will help them fit into the larger society in adult age. This is demonstrated by 97% of the respondents composed of 54.7% for strongly agree and 42.3% for agree. Only 3% of the respondents, comprising 1.7% for disagree and 1.3% for strongly disagree did not approve of the statement. The mean percentage for strongly agree is 491.2/12 = 40.9%, for agree is 622.6/12 = 51.9%, for disagree is 63.4/12 = 5.3%, strongly disagree is 22.9/12 = 1.9%. In relation to this, the data reveals the responses that suggest the respondents' approval for the need to include citizenship and peace studies in the syllabuses/curriculums in the educational system as a

measure to ensure effective and healthy communal living in the effort to promote de-segagated residences in the metropolis.

On the inclusion of citizenship education and peace studies in the educational curriculum, a 48 year old male informant in Nasarawa (Kaduna South) who previously lived in Unguwan Kanawa (Kaduna North) added that:

> *As a secondary school teacher I interact with children everyday and it saddens my heart to know that from a tender age, some of them already have seeds of misconception planted in them and as such they see their peers who belong to other religious groups or cultural backgrounds different from theirs as "outsiders", competitors, or the cause of social and religious misunderstandings in the community. I try to educate as many of them with the little free time we have but I know that a lot more needs to be done to improve the situation. In my opinion, the government, through the education board, should include citizenship education and peace studies to the curriculum of schools at all levels nationwide. If this is done, we teachers can have the time and the mandate to put the children in the right mindset and to teach them the need to live together peacefully irrespective of tribe or religion. Moreso, citizenship education enables the learners to become aware of their rights and responsibilities to other members of the community and so, it paves way for effective interaction among members of a community.*

If citizenship and peace studies are included in the educational system, it will likely help to inculcate tolerance in pupils and students at a very young age; they will grow with the knowledge of tolerance and imbibe it. By implication, it means it is a process of peace building for posterity. In addition, it is pertinent to mention that for the emergence as a cosmopolitan centre, the atmosphere in Kaduna should be attractive to prospective migrants from all parts of the country, rather than what obtained during the ethno-religious crisis, that a good number of residents relocated out of Kaduna metropolis.

The importance of the inclusion of citizenship and peace studies in the educational system was upheld by most respondents in all the sampled neighbourhoods. Furthermore, the inclusion of citizenship and peace studies in the syllabuses/curriculum in the

educational system as a measure suggested by some respondents, will help students and pupils inculcate norms and values that are required for effective and healthy communal living in a bid to promote de-segagated residences that are characteristic of cosmopolitan centres.

In essence, the respondents' approval of the strategy implies an opportunity to avail children and young adults to learn to appreciate shared life within the confines of a community. It is assumed that this strategy will help residents to tolerate views, opinions, and beliefs that may be contrary to theirs and it is expected that they will interact with other people who have equally imbibed the desired societal values and are aware of their communal obligations in upholding communal unity. Furthermore, it is asummed that as the strategy exposes youths to good understanding of the need for tolerance and peaceful co-existence; they can serve as effective change agents at the family level in the efforts to inculcate the culture of peaceful and tolerant co-existence in the society. Apart from serving as change agents, these youths can serve as the necessary manpower for mass mobilisation and enlightenment on the need to foster the cosmopolitan environment that once existed in the metropolis.

4.3 Discussion of the Findings

This section examines the relationship between the findings of this study and the findings of similar studies in an attempt to determine the originality of this work. The Discrete Choice Model by McFadden (1978) was adopted to address the first study objective, while the Theory of Absorption of Immigrants by Eisenstadt (1954) was used to explain the study objectives two, three, four, and five. On the driving forces that explain movement from one neighbourhood to another, the study reveals that most of the movement within Kaduna metropolis was significantly determined by considerations for safety of life and property. As such, the findings show that the inter-neighbourhood

movement has partitioned Kaduna metropolis into the southern part which is predominantly Christian, and the northern part mainly Muslim. This finding agrees with McGrellis (2004) who states that the "Troubles" in Northern Ireland has aided in accentuating differences between the Catholic and Protestant communities having 50% of the population living in areas that are more than 90% Catholics or Protestants. Also, Doherty and Poole (2005) note that Belfast in Northern Ireland experiences residential segregation of residents along religious lines among their kith and kin. The finding also agrees with Charlesworth (2006) who opines that the civil war in Lebanon seemed to have partitioned the city of Beirut into East Beirut being predominantly Christians and West Beirut Muslims.

The discovery is also in line with Earle (2011), who posits that residential segregation in India portrays a separation on the basis of religious affiliation, which has resulted in the current situation where the Muslim population is confined to a series of impoverished ghettos. Also, Dung-Gwom (2008) expresses that in Jos, safety is accorded uppermost importance to households when considering a change of residence. Furthermore, according to Muhanna (2008), the Lebanese war introduced a new form of seregagated living that led to the increase of neighbourhoods and towns having the same religious sect. The implication of the findings of objective one is that the change in residences on the grounds of ethno-religious divide has distorted the cosmopolitan structure of Kaduna metropolis.

The Discrete Choice Model is applicable to the driving forces of inter-neighbourhood movements within Kaduna metropolis. The model emphasises the prompting of residential segregation by people's consideration of economic benefits of the available alternatives in order to make a choice that will minimise utility cost. In the study area however, households engaged in a spontenous movement from one neighbourhood to

another as they had to take immediate decision and action to move so as to preserve life and property above every other consideration.

Relating to how the movement affected housing tenancy status, the study shows that some houses were sold below the market value. This finding is in line with that of Aliyu *et al* (2015) who state that in Jos, some houses were sold without getting prices commensurate with their value. Significantly, this finding implies that there is a considerable dispossession and disruption of earnings from properties. This obviously has financial implications on the respondents, as some of them who sold their property did not get full payment, while others who sold theirs did not get good price for the property sold. To buttress the findings on the change in house occupancy status, loss of housig and properties, Coulton, Theodos, and Turner (2012) say that movement can alter the socio-economic traits of the people.

The study unveils that rents paid by respondents on property are relatively higher in the southern part of Kaduna metropolis than in the northern part. This finding is also in agreement with Gandi *et al*'s (2014) stance that in India, the southern part appears to have higher rental housing than the northern part. The finding implies that the rise in property rent for respondents in the southern part of Kaduna metropolis places them at a financial disadvantage: as property values have gone higher, occasioned by the soaring demands for housing in the neighbourhoods that constitute the southern part. On the other hand, the price of property values is lower in the northern part due to the less demand for housing in the neighbourhoods within that part of the targeted region. The situation also agrees with Skogan (1986) who observes that when there is less demand for housing, the land becomes cheaper and rent is also cheaper. The author further states that the areas with less congestion often experience a plight especially as it is difficult for people to afford rent for the kind of houses that are available for renting.

Pertaining to children's school, the study reveals that in terms of academic performance of children, those households who moved from the southern to the northern part of Kaduna metropolis experienced relative decline in children's performance in the new schools. Those who changed residences from the northern part to the southern part of Kaduna metropolis expressed relative appreciation of improvement in academic performance of children in the new schools.

To strengthen the findings on the lowering of academic performance of children, Mohammed *et al* (2015) posit that most of the segregated black neighbourhoods in the United States of America are identified by substandard public schools with poor test scores. The view is in consonance with McGrellis (2004) who opines that schools in Northern Ireland are highly segregated, and that the Catholic communities are identified with substandard schools. In conclusion, Elliot, Menard, Rankin, Elliot, Wilson, and Huzinga (2006) are of the opinion that the degree of inequality between neighbourhoods with bad schools and good schools is not a property of the neighbourhood, but a property of the school system.

With reference to places of work, the research shows that some respondents engaged in salary employments with organised public and private sectors still commute to the same places of work from the new locations with some incurring additional transportation cost and commuting problems. This discovery is in line with Struzer and Bruno's (2014) who state that people who undertake long distance travelling to and fro places of work are likely to do so if their jobs are financially rewarding. On shopping within the previous dwelling places of the respondents, the study illustrates that quite a number of them still shop at their former residences. The reasons for doing so include: items are readily available, cheaper and they can get items on credit. This finding is in agreement with that of Hamilton *et al* (2008) who emphasise that for many people the

choice of where to shop is based on value for money, convenience and quality, rather than on allegiance to community. This finding stance, suggests that at the interpersonal trade transaction, the respondents still exhibit some trust. Hence, they still enjoy some credit facilities from the people they buy from regardless of the additional transportation cost and commuting time.

The findings portray a connection with the theory of Absorption of Immigrants. The theory stated that at the stage of personal adjustment and integration, people are usually exposed to all forms of disorganisation in form of uncertainty, frustration and insecurity in the course of getting accustomed to the new environment. It is apparent from the findings that some respondents encountered disorganisation in their attempts to sell or put their houses on rent. This led to considerable dispossession and disruption of earnings from properties and so resulted in financial disadvantage for the affected respondents. Furthermore, some respondents faced disorganisation in their attempt to change their children's school in the new neighbourhoods as they had to wait until the end of the school session either due to lack of funds or because most schools were in the middle of the session at the time.

On the issue of effects of the movement on interpersonal relationships at the levels of families, friends, and neighbourliness, the work reveals that some families were either split or living in crowded houses because the houses they occupied at that time were too small to accommodate all the members. This finding corroborates Lowe's (2008) assertion, which indicates that the 1994 genocide in Rwanda fractured and caused a split in the family set-up. The finding indicates a disruption in the corporate aspect of family lifestyle because residing together as a single entity is supposed to be the foundation of a harmonious living in a society. The break-up also disorganised the families' economic activities, which implies that some of the households had to split their meagre upkeep

allowances into the number of areas of residences, which led to poor nutrition and housing. This view is in consonance with Muhanna (2008) who claims that residential segregation in Lebanon caused economic disorganisation in the family set-up, as it led to financial hardship, poor housing, and poor nutrition. The finding further indicates a disruption in the division of labour i.e. family responsibilities especially as there are some aspects of family life that are implicit on each member of the household and this helps to keep each member of the family going. This stance corresponds with Muhanna's (2008) view which posits that the change in residences by Lebanese during and after the civil war brought about disruption of parenting roles in addition to strained family relationships.

The dislocation of children who were sent to the villages also interfered with their educational activities as well as other forms of interpersonal communication. The finding is in harmony with Muhanna (2008) who notes that the change in residences in Lebanon subjected children to lower educational attainment, problems with relationships as well as separation from family members which "plunged" them into the strange world that lacks the elements of a normal life. Furthermore, some children who were sent to live with relatives and family friends got indoctrinated into anti social behaviours, as they could not resist pressure from peers to engage in negative behaviours such as stealing, smoking and other gang-life dispositions. This finding goes along with McGrellis (2004) who explains that in Northern Ireland, some children who were separated from their parents as a result of segregated residences found that pressure from their peers to get involved in negative activities was too overwhelming to resist.

With reference to friends, the study indicates that some respondents lost contact with their childhood friends which brought about obstructions in social networking in the lives of most respondents. This disruption of friendship ties may cause social disorderliness in the social lives of respondents. To support this finding, Lowe (2008)

observes that the genocide in Rwanda resulted in breaking up friendship relationships among the people. It also confirms the argument of Pearson (2013) who holds that like breathing, friendship and other interpersonal communication is at the centre of human existence. Thus, it cannot be avoided in any normal situation.

With regards to neighbourliness, the study portrays that some respondents expressed satisfaction on an account that they have developed good and healthy neighbourly relationships with people in the present neighbourhoods on the basis of religious affiliation and other convictions they share in common. This finding confirms that of Buonfino (2007), who emphasises the need for physical proximity in order to develop good neighbourly attitudes. It is also in agreement with Levinger's (1983) finding, which points out that spatial proximity paves way for chance encounters, which helps to build and sustain relationships. However, religious affiliations and other convictions that the respondents share in common with the host community also constitute the major reason the respondents put forward as responsible for their sense of safety and a sense of belonging in the present neighbourhoods. This position supports Buonfino's (2007) who opines that good neighbourliness is beneficial as it gives a sense of belonging, protection, and a sense of safety to those involved in it. One of the significance of the finding is that most respondents have fully integrated themselves into neighbourhood associations. Nevertheless, respondents' preference for the new abode on the basis of belonging to the same religious group endangers the secular objective of the Nigerian Constitution as a secular society.

There is a link between the findings and the theory's assumption of personal adjustment and integration that stresses that at arrival, people are often initially confronted with disorganisation in the host society. At the receiving neighbourhoods, some families encounterd difficulties in securing accommodation immediately, either as a result of lack

of funds or shortage of house to rent. Therefore, many of the households experienced split in the family set-up as they had to send some of their family members to the villages while some were sent to live with relations and family friends in other parts of the metropolis. This fractured the family social relationships and economic activities. Concerning friendship ties, disorganisation was evidenced in the break-up of friendship relationships that led to obstructions in social networking in the lives of most respondents. With regards to neighbourliness, the initial difficulty in adapting to new ways of life in the new neighbourhoods specifically by some respondents in Rigasa, reflects the acculturation portion of the theoretical assumption.

As regards how the movement has affected respondents' participation in informal sector economic activities, the research discovers that many respondents who are engaged in private businesses and other livelihood activities such as carpentry, tailoring, welding, bakery, and other petty trading still go back to their former residences to transact their daily businesses. This is done despite the transportation cost and commuting problems. The respondents who do businesses claimed that their regular customers are in their previous locations. This finding agrees with Aliyu *et al* (2015) who note that in Jos, thousands of people from the southern part troop daily across the main road to the North, while those from the northern part commute to the South to conduct their businesses and other engagements. The situation suggests that while most respondents have been able to settle the issue of accommodation in their present neighbourhoods, they still have not been integrated in terms of places of business. The position also postulates that at the individual level, there is a convincing display of willingness to interact in peace with people of other ethnic and religious orientations. Regarding the selected informal sector economic activities, the study unveiled that some respondents had to take up the offering of certain services and products which they were not "traditionally patterned" for, in the attempts to

fill up the vacancies left in the informal sector activity areas in the various neighbourhoods. The finding is in line with McLaughin's (2015) study that reveals that the revolutionary period in Ireland led to some economic dislocations. However, the finding is contrary to Meagher (2013) who observes that specific informal sector economic activities tend to be dominated by particular ethnic or religious groups. The views presume that even though these informal sector economic activities were "monopolised" by particular ethnic groups, it was not quite a caste system. When opportunity availed itself, other ethnic groups that were not actively engaged in providing specific informal sector economic activities ventured into it.

On the issue of loss of means of livelihood by respondents, the study shows that some respodents lost their means of livelihood in their previous neighbourhoods, and the loss has impoverished quite a number of such respondents. This is in agreement with Aliyu *et al* (2015) who point out that in Jos, individuals and families are grieving for the loss of their means of livelihood. They further state that an individual lost his five houses and three cars to the crisis in Jos, who as a former successful businessman is now an itinerant telephone handset repairer because it is the only business he can raise capital for. In essence, the loss of the means of livelihood has brought untold hardship on respondents resulting in frustrated efforts at re-establishing their businesses. It hindered some respondents in meeting the means of their daily demands, while it made some of them to take on lower level economic activities than the ones they were involved in the previous residences. An example is a respondent who was formerly a seamstress but now engages in the petty trading of sales of vegetable, while another who initially sold bags and shoes now retails palm oil on a small scale.

The aforementioned findings indicate a relationship with the theoretical assumption, as loss of means of livelihood by some respondents reflect some of the

disorganisation and frustration that ths respondents went through in the new neighbourhoods in line with personal adjustment. The findings also suggest a lack of institutional integration as stated by the theory, as some respondents could not settle down to transact business in the new neighbourhoods. They had to go back to the previous locations for that purpose on daily basis.

With reference to ways of encouraging multi ethno-religious neighbourhoods in a bid to restore the cosmopolitan structure of Kaduna metropolis, the study shows that the Non-Governmental Organisations take part in mediating peace among residents. The reviewed literature also disclose the efforts by the Kaduna State Government through the various Commissions of Inquiry set up with the mandate to advocate de-segregated residences among the segmented groups. This finding buttresses the assertion of Lowe (2008) who observes that the reconciliation being witnessed in Rwanda is under the auspices of the government and the Non-Governmental Organisations.

The activities of the staff of the Interfaith Mediation Centre (IMC) led to the signing of the Kaduna Peace Agreement between key religious leaders at the Leventis roundabout in the year 2005. The finding agrees with Safa's (2012) account that at the end of the Lebanese civil war, official pardon was extended to the former warlords as a step towards "mending the wounds" so as to activate the nation building process. Apart from arbitration, both the IMC and the WIC also work among youths to help inculcate in them the spirit tolerance and other societal values, which they are expected to pass to their peers. It is assumed that the youths will grow up to be adults who are able to tolerate people from different cultural backgrounds. This finding is strengthened by Safa's (2012) remarks that NGOs were set up to train youth leaders and foster the coming together of children from the different regions of religious and ethnic divides in Lebanon. Such

NGOs, according to the author, include the Lebanon Conflict Resolution Network (LCRN) for the purpose of preparing the younger generation for a unified Lebanon.

The study explicates that a significant number of the respondents blamed the government representatives such as the Nigeria Police, elites, and politicians for their roles in causing and aggravating divisions by blowing embers of cultural differences among the residents. They therefore identified the need for effective policing to assure residents of security and protection, as well as to facilitate peaceful co-existence and especially to enable the police to be swift in responding to distress calls from people whose lives may be endangered. This will probably prevent the citizens from taking the law into their own hands as a way of "protecting" themselves. This finding supports Forbes' (1997) who reiterates that people's lack of trust in the police allow them to rationalise and legitimise the practice of responding to violence with violence and take the law into their own hands.

In another case, a 67 year old male participant in Nariya disclosed that the police personnel are in the habit of exposing informants to danger by releasing their identities to the accused. This finding is linked to Olumuyiwa (2008) who posits that factors such as increasing crime rates, police corruption, and police militancy/brutality have raised serious questions about the quality and fairness of police performance in Nigeria. It also refutes the submission of Ehindero (1986), that the police has been the major organisation that is charged with the responsibility of maintaining and preserving public peace.

A 58 year old female informant in Afaka disclosed that there is profiteering by the elites and politicians as they stir up animosities between members of the different groups in the society, as well as influence the non prosecution of some of those indicted for causing cultural disaffection among residents. With respect to the finding, Bazuin (2013) says the need for the promotion of justice and accountability for those found guilty of perpetrating crisis to help the victims and survivors of a violent event shows that they

are being fairly treated by the judicial system. This stance is also in line with Humphrey (2003) who observes that there are economic reasons why some wars will be harder to end than others, especially when those instigating it are benefitting from it.

A good number of the respondents suggested the need to include citizenship and peace studies in the syllabus/curriculum of the educational system. This finding signifies that youths from different religious and ethnic divide will be exposed to good understanding of the need for tolerance and peaceful de-segregating. The finding lends credence to Safa (2012) who holds that in addition to training youth leaders, recreational peace camps were also organised to foster the coming together of children from different regions of religious and ethnic divides. He adds that it was expected that the trained youth leaders would pass down the acquired knowledge to other children to pave way for a healthy communal life regardless of ethnic and religious differences.

The respondents also stress the need to encourage community forum for dialogue at regular intervals so that areas of differences and disagreements can be discussed and sorted out before they escalate into conflict. It will also create and foster confidence in each member of the neighbourhood, that he or she will have opportunity to voice out their disapproval on any issue that could generate misunderstandings. This finding supports Safa's (2012) work that upholds that the Lebanese Conflict Resolution Network (LCRN) of activities was also involved with two confessional groups in Mount Lebanon village to help bring together the people of the two villages with the goal of re-building the damaged relationship between them.

On the subject of religious intolerance and provocative propagation in spreading religious beliefs, the research supports religious tolerance and disuse of instigating words in presenting religious beliefs. This finding is in consonance with the Laws of Kaduna

State of Nigeria (1983) regarding the Regulation of Religious Preaching Edict (1984) of the Kaduna State Government.

With reference to the development of new residential areas that will help to accommodate people irrespective of their religious and ethnic inclinations, the finding projects the need to create new settlements to cater for population increase as well as the provision of corresponding infrastructure. The finding concurs with the report of Shuttleworth and Llyold (2007) who claim that the effort towards reuniting the segmented groups in Northern Ireland includes encouraging shared communities through housing policies. They further reiterate that the initiative involves the championing of mixed housing in areas that are deemed conducive, desirable, safe, and practicable. The finding also lends credence to Mafeza (2013) who is of the view that in Rwanda, former genocide perpetrators and survivors of genocide were brought together in reconciliation villages as a way of restoring their relationships. It further supports Forbes (1997) who opines that the development of new residential areas can be used to ensure friendly contact between members of conflicting parties thereby restoring healthy relationships.

There is an evidence of concordence between all these discussed findings and the theoretical assumption on acculturation that emphasises the need for people to learn new ways of life in the absorption process. Therefore, as suggested by the respondents, residents in Kaduna metropolis ought to learn/imbibe the culture of peaceful co-existence and tolerant co-residing within the metropolis. This will help to spur sustainable peaceful co-habiting to restore the cosmopolitan structure in the study area.

On the whole, the Discrete Choice Model by McFadden (1978) indicates that the considerstion for safety of life and property takes overriding precedence above all other economic considerations. This can serve as an insight to government and other

stakeholders in guaranteeing safety of life and property in an effort made to re-settle post-conflict displaced persons. In addition, Eisenstadt's (1954) Theory of Absorption of Immigrants helps to give insight into the major challenges confronted by the respondents and its application can offer the government and other stakeholders a better understanding of the needs of the affected residents at the various stages of their re-settlement in the receiving neighbourhoods. Besides, the theory helps to highlight the challenges faced by respondents in the blending in process. This understanding can serve as a framework for the government in its efforts and programmes put in place to ameliorate the conditions of post-conflict displaced persons at the various stages of their re-settlement endeavours.

CHAPTER FIVE

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

5.1. Summary of the Findings

The study analysed residential segregation and its effects on the socio-economic activities of residents in Kaduna metropolis. The aim of the study is primarily to get an understanding of the effects of residential segregation on the socio-economic activities of residents in Kaduna metropolitan area. With reference to the driving forces that explain the inter-neighbourhood movements, the study reveals that the reasons for change in residences include security reasons (safety), high rent, job-related reasons and small apartments, among other reasons. Nevertheless, the direction of movement within the metropolis suggests that most of the movements among the neighbourhoods were basically influenced by security (safety) reasons. Thus, residents' decision to change and/or search for an acceptable residential area was significantly determined by the consideration for safety of life and property, such that residents changed neighbourhoods to places where they feel secured as their religious groups are in dominance in those areas. Consequently, Kaduna metropolis has been partitioned into the southern part being predominantly Christian, and the northern part mainly Muslims.

With respect to the effects of the movement on housing tenancy status, the study reveals that the change in neighbourhoods in Kaduna metropolis is responsible for alteration of the respondents' house occupancy status. On that account, some residents who were owner-occupiers in the former locations are now tenants in the present residences, while some tenants have become owner-occupiers as well. The study shows that property rents paid by respondents are relatively higher in the southern part of Kaduna metropolis than in the northern area. Some respondents who were owner-occupiers in the previous locations had their houses or properties either destroyed or spared, as such they

were confronted with the problems of disposing of their houses and properties. Thus, some of the houses that were not destroyed were sold though below the market value, some houses were exchanged for others, while those that are yet to get buyers were rented out. Enrolling children in schools in the new neighbourhoods was another challenge that the respondents grappled with, because most of them were compelled to wait till the end of the session before they could transfer their children to schools in the present neighbourhoods. With respect to change in children's school, it was found that the change in residence culminated either in increase in the cost of transporting the children to and fro the schools or a decline in the children's academic performance in the new school or both. Only few of the respondents asserted that the change in locations bears positive effects on the children's academics in terms of cost and performance.

The study shows that most of the respondents who work with organised public and private sectors still go to places of work in their former locations due to difficulty in securing new jobs in the present neighbourhoods. Another reason adduced for the daily transportation to places of work is that the general pattern of Kaduna metropolis depicts an arrangement whereby industries and companies are located in the southern part of the metropolis, while Government established administrative offices are situated in the North. Invariably, going to and fro places of work is done with the additional cost of transportation and the attendant commuting problems. It was also unveilled that most respondents still do their shopping within the former locations; some of the reasons given include availability of the items. Some of them said they could get the items on credit, while others observed that the items are cheaper. Hence, these shoppers seem not to be bothered about the hike in the transportation fare and the problems associated with commuting.

With reference to the effects of movement on residents' interpersonal relationships, the study discovers that movement caused a lot of uncertainty and frustration to family members in the present locations. It was difficult for most households to immediately secure shelter either due to lack of funds or none availability of houses to rent or both. As a result, many of them were compelled to squat with friends or relations, share their children by either sending them to the village or among their relations within the metropolis to avoid overcrowding. The split-up in the family set-up brought about a reduction in the frequency of interactions among family members amidst other disruptions.

The study points out that movement caused some respondents the loss of their childhood friends and people who influenced their lives positively. As a result, some respondents do not know the whereabouts of their friends since they parted from one another as everyone had to flee to safe "harbours", while others interact only through phone calls, which they claim is expensive to sustain.The parting with friends has led to a reduction in the frequency of interactions.

The study reveals that good neighbourliness is well established in most of the present locations of the respondents. The respondents advanced many reasons for their preference for the new neighbourhoods which include that the residents in the present neighbourhoods are generally more friendly and accommodating than the ones in the previous locations and so, participation in neighbourhood associations is vital in strengthening the bond among them. However, most of the respondents who participate in some of the neighbourhood associations are found in the ones that border on security and religious-related matters, while few others indicated other associations. On the whole, the most significant difference between the present and the former neighbourhoods as perceived by the respondents is on the basis that the neighbours in the present locations

share the same religious inclination; as such, the respondents feel safe and fulfilled to live among them.

On the subject of effects of movement on residents' participation in the informal sector economic activities, the study reveals that some artisans took up the rendering of informal sector economic activities they were not traditionally patterend for to fill the vacancies of the services/products providers who moved out. In spite of the difficulty in accessing some services and products in either part of the metropolis, the respondents do not approve that the original operators who are skillful and experienced should return for the same business. The study shows that loss of the means of livelihood and life investments brought untold hardships on the respondents resulting in frustration at re-establishing their busineses. It incapacitated some respodents in meeting the needs of their daily demands, while it made some of them take on lower level economic activities than the ones they were engaged in previously.

As regards ways of encouraging multi ethno-religious neighbourhoods in a bid to restore the cosmopolitan structure of Kaduna metropolis, the study shows that the Non-Governmental Organisations (NGOs) such as the Interfaith Mediation Centre (IMC) and the Women Interfaith Council (WIC) were involved in the process of restoring peaceful co-existence among residents in the metropolis. Also that in spite of the efforts of the government as mentioned in the reviewed literature and those of the NGOs in encouraging mixed living, the attitudes, motives, and utterances of some security agents and government representatives as observed by the respondents, sometimes tend to negate and threaten the much sought after and cherished peace.

The respondents further mentioned that some elites and politicians profiteer greatly from the crises and so, do not want the issues that militate against de-segregated

residences to end. There is also insufficient policing of the nooks and crannies of the metropolis as noted by respondents, to ensure provision of effective security and early interventions in an event of communal misunderstandings before they escalate into conflicts. Other measures suggested by the respondents that can correct the distorted cosmopolitan structure of Kaduna metropolis include forestalling provocative propagation of religious beliefs by religious leaders and other adherents, punishing perpetrators of unrest/crisis when convicted. Additionally, the respondents stressed the need for the integration of citizenship and peace studies in the syllabi/curricula of the educational system, encouraging development of new residential areas, among other measures, were suggested efforts at encouraging mixed residences in the metropolis.

5.2. Conclusion

The present form of segregation in the study area subjected respondents to several challenges in their efforts to settle down and integrate with the host communities. The challenges covered among other things, the social and economic aspects of the respondents'daily lives. The social aspects include the change of residences to places where the respondents have their religious group members in dominance. Subsequently, the disorganisations and disruptions that the respondents encountered in their efforts to sell or rent out their houses, enrol their children in schools, as well as their daily long commute to and fro places of work. Other aspects of social interruptions comprised of split in the family set-up as family members could not live together as a single unit. Regarding the challenges in the economic lives of the respondents, some of them lost their means of livelihood in the informal sector economic activities area, while some artisans took up economic activities that they were not traditionally patterned for. As such, respondents proffered suggestions on measures to be adopted by the government as strategies aimed at restoring the cosmopolitan structure of Kaduna metropolis. It is expected that these

strategies would prompt de-segregated neighbourhoods thereby stemming the adverse effects of separated residences currently being encountered by residents in the metropolis. In addition, it is hoped that Kaduna will ascend the path of becoming a cosmopolitan regional hub and become a role model to propel urban centres in the northern region into cosmopolitan centres.

There is a proper connection between the reviewed theories and the topic of the study. The Discrete Choice Model states that people often base their preference for the selection of locations of residence on economic considerations. However, the study reveals that residents in the study area considered safety of life and property over economic considerations in their choice of neighbourhoods. The Theory of Absorption of Immigrants advanced three indicators of adjustment within the absorbing society, with the first being personal adjustment. The study shows that the respondents were subjected to frustration, insecurity, and uncertainty in their efforts to secure shelters, enrol children in school, re-establish their previous means of livelihood and other economic activities, and to acquire other basic necessities for good living. The second indicator, acculturation refers to the process of integrating into the new ways of life. The study reveals that some respondents encountered initial difficulties in this area, particularly, as some of the host communities was relatively not very accommodating to the respondents. This is specifically so because integration is an ongoing confidence building process. The third indicator is the institutional integration, which is reflected through channels like political and economic activities such as the re-establishment of the respondents'previous means of livelihood and so on. In respect of the third notion, it can be deduced that the respondents are not fully integrated, especially as some of them are excluded from community leadership roles within one of the sampled neighbourhoods. Furthermore, most of them still go to their previous locations to work, transact their businesses and other livelihood

activities.The study implies that the host communities regard respondents as threats to their subsistence.

5.3. Recommendations

Based on the findings and conclusion of the study, the following recommendations are made on short, middle, and long-term basis. The frequency of the occurrence of ethno-religious crisis led to residents' movement to neighbourhoods where they felt safer. On the short and the middle-term basis, proper investigation into the causes of crisis adopting the "Gacaca Justice" as used in Rwanda should be carried out by the government to identify and prosecute the perpetrators. The goal of the "Gacaca Justice" is to reconcile the victims with the members of the community, while the perpetrators of violence are given a form of punishment in an attempt to uphold community peace. This strategy will act as deterrence to the perpatrators of community violence. For the long-term solution, as a way of checking further re-occurrence of ethno-religious conflicts in the metropolis, it is pertinent for the government to set up an issue specific agency for that purpose. The agency should proactively investigate, prosecute, and convict perpetrators of ethno-religious related conflicts in the metropolis.

To avert residents' ordeal of dispossession of houses and properties and earnings from such, on the short and middle-term solutions, the government should compel house owners to buy insurance cover for their properties that will adequately compensate them in events of any damage or destruction of the property. To reduce commuting distance, time, and cost in accessing places of work, shopping, and others, for residents in the metropolis, the government on the short-term should provide mass transit infrastructure. For instance, the provision of dedicated transport routes for mass transit services as it is in Lagos metropolis. On the middle and long-term basis, the government should institute urban

renewal scheme to provide access routes to places that were hitherto inaccessible to vehicular movements. The government should also consider the provision of rapid rail transit to link the various segments of the metropolis. On the aspect of children's school, the provision of schools by both government and private individuals should be adequately monitored to enforce minimum standard in every aspect of education delivery in the various neighbourhoods.

The findings on interpersonal relationships reveal disruptions in the family set-up. Thus, concerted efforts should be made by the government to help households to recover adequately from the disruptions to family life and togetherness, caused by the movement. Consequently, the government on the short-term basis should provide camps to offer immediate shelter to households until they can secure their own accommodation. This temporary measure will enhance the togetherness of family members, instead of sharing their members among squat sites in the metropolis. With regards to neighbourhoods of mono ethno-religious grouping, for the middle and long-term solutions, the government should appropriate the integration policies as found in Northern Ireland where shared communities are encouraged through public housing. To this end, the government should advocate mixed housing by acquiring land in the various neighbourhoods for formal housing development to accommodate people of various cultural backgrouds. This provision would serve as a seedling for the re-building of confidence and neighbourliness among the various cultural groups.

The findings reveal that residents still transact business and other livelihood activities in their previous neighbourhoods as an indication of their preparedness to interact with people in those locations. As short and middle-term measures, the community and religious leaders should initiate and carry out mobilisation and enlightenment programmes on the need for peaceful co-existence at regular intervals in the

various neighbourhoods. Nevertheless, the National Orientation Agency (NOA) should be involved on the long-term prescription to guide, encourage, and support the community and religious leaders in the activity. This strategy will help to encourage the residents who daily engage in long commute to and fro the previous neighbourhoods to transact business and other livelihood activities.

To address the findings on the loss of means of livelihood, it is recommended that solid rehabilitation programmes should be framed by the government in order to reinstate lost livelihoods as well as introduce new economic opportunities as an interim measure. The government can on the long-term give out small scale loans that will attract minimal interest rate over a specified period of time to the people who had trade prior to the incident. As such, the loans can help them to re-establish their trade. The government can also run replacement schemes to conpensate for lost properties such as reconstruction of destroyed buildings and so on. In addition, the people who did not have trade or skills can be taught entrepreneurial skills to give them business ideas on one hand, and business management on the other hand. Furthermore, jobs and income generation measures should be made available, while special considerations are given to the qualified persons among the affected residents, because the unprecedented movement has already made them vulnerable.

With reference to the findings on the suggested measures put forward by some respondents, as necessary strategies for the government to endorse in order to foster integration, it is necessary that the government institutes a multi-cultural agency. The agency should be mandated to monitor the activities and movements of people to ensure the safety of life and property in the different neighbourhoods. More so, the agency should also serve as the “watchdog” of the society to raise the necessary alarm when the peaceful

co-existence of the community is being threatened by the activities of some members or infiltrators into the community. This will ensure a "round the clock" security.

With regards to religious intolerance/provocative propagation of religious beliefs, the government should ensure the enforcement of the existing law on "Regulation of Religious Preaching Edict 1984" as contained in the Annual Volumes of the Laws of Kaduna State of Nigeria 1983 and 1984. On the subject of creating forum for community dialogue, the government should learn from and endorse de-segregated policies enforced in Lebanon, through which residents of villages that experienced intense violence during the Lebanese war were brought together in an attempt to rebuild the damaged relationships between the residents. Accordingly, the government, through community leaders, should initiate community forum for dialogue at regular invervals through which cultural misunderstandings and differences can be discussed and sorted out to pave way for mixed bag residences. Furthermore, the suggestion to include citizenship and peace studies in the educational system as a means of exposing children and young adults to societal values essential for encouraging pluralism should be upheld and implemented. A similar strategy was adopted by the Institute of Islamic-Christian studies at Saint Joseph University in Beirut which encouraged attitudes of openness among the religious circles to spur people to focus on their similarities and demphasise things that divide them. In the same way, the government can through citizenship and peace studies break down stereotypes and prejudices among adherents of the Christian and Islamic faiths.

5.4. Contribution of the Study to the Body of Existing Knowledge

The study shows that even though people were "compelled" to move from their previous neighbourhoods, they still maintain friendship relationships at the interpersonal

levels across the neighbourhoods. For instance, some residents still go to their previous neighbourhoods to transact businesses, and for shopping.

The findings of the study portray an approximation of the theoretical framework to the research. The Discrete Choice Model by McFadden (1978) focuses on people engaging in movements in an attempt to minimise utility cost. This aspect of the theory is in consonance with this particular research in that inter-neighbourhood movements were triggered by the considerations for safety of lives and properties. Also, the Theory of Absorption of Immigrants by Eisenstadt (1954) emphasises the frustrations, disorganisations, and disorientations that immigrants face in the absorption process in the receiving society. The study has confirmed that the theory is applicable in accouting for some of the challenges that the people experienced in their new neighbourhoods in the metropolis.

The study reveals that ethno-religious agglomeration is not necessarily total assimilation and acceptance in the present neighbourhoods. As such, some people within the same ethno-religious groups still discriminate against one another in areas like Rigasa, where respondents complained of being denied of community leadership positions. In like manner, the respondents who are engaged in the informal sector economic activities in the sampled neighbourhoods reported that they still go to their previous neighbourhoods to transact businesses, so as to avoid hostilities and open confrontations with the people engaged in similar businesses in the present locations. Accordingly, even though religion binds the people together, they still have areas of interest that they guard jealously.

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APPENDICES

APPENDIX I QUESTIONAIRE

HOUSEHOLD SURVEY ON: RESIDENTIAL SEGREGATION AND ITS EFFECTS ON THE SOCIO-ECONOMIC ACTIVITIES OF RESIDENTS IN KADUNA METROPOLIS, NIGERIA

Introduction

Dear Respondent,

I am a postgraduate student of the Department of Sociology, Ahmadu Bello University, Zaria. I am conducting a study on "Residential Segregation and its Effects on the Socio-Economic Activities of Residents in Kaduna Metropolis".

I would appreciate if you would kindly give correct answers to the questions in the questionnaire. Please note that your name will not in any way be connected to the findings of this study. I also promise that all information given will be treated as confidential.

Thank you.

Please, fill in the blank or tick ( ) the answer in the spaces provided as shown.

Section A: Socio-Demographic Characteristics of Respondents.

1. Age (in years) …….
2. Gender: (a) Male ( ) (b) Female ( )
3. Highest Level of Education: (a) No formal education ( ) (b) Quranic education ( ) (c) Primary School ( ) (d) Secondary School ( ) (e) Tertiary education ( ) (f) others (specify) ……..
4. Occupational Status: (a) Unemployed ( ) (b) Self Employed ( ) (c) Informal Sector ( ) (d) Civil/Public Servant ( ) (e) others (specify)
5. If occupation is military related or paramilitary please identify in the space. ……..
6. Income per month (a) N20,000 and below ( ) (b) N20,001-N30,000 ( ) (c) N20,001-N40,000 ( ) (d) N40,001-N50,000 ( ) (e) N50,001 and above ( )

7. Marital status (a) married ( ) (b) single ( ) (c) divorced ( ) (d) widowed ( ) (e) separated ( )
8. Religion (a) Christianity ( ) (b) Islam ( ) (c) Africa Traditional Religion (ATR) ( )
9. Ethnicity (a) Kataf ( ) (b) Gbagyi ( ) (c) Igbo (Yoruba) (d) Hausa ( ) Others (e)
10. Length of stay in the present neighbourhood (a) 0-5 years ( ) (b) 6-10 years ( ) (c) 11-15 years ( )

Section B. The Driving Forces that Explain the Movement from one Neighbourhood to Another in Kaduna Metropolis

11. Local Government Area of former neighbourhood……...……
12. Local Government Area of present neighbourhood……
13. Present neighbourhood…… …….
14. Period the change in neighbourhood took place (a) 2000-2005 ( )(b) 2006-2010 ( ) (c) 2011-2014) ( )
15. What was the reason for the change in neighbourhood? (a) Security reasons (safety) ( ) (b) High rent ( ) (c) Job-related reasons ( ) (d) House too small ( ) (e) Personal or family reasons ( ) (f) House too big ( ) (g) Evicted due to rent arrears ( ) (h) Others (specify)……
16. Would revert to previous neighbourhood if normalcy returns to the metropolis? (a) yes ( ) (b) no ( )
17. If answer to question 16 above is no, why? (a) Have got used to the present neighbourhood ( ) (b) The present place is safer ( ) (c) Neighbours in the present neighbourhood are more friendly ( ) (d) Fear of re-occourrence of crisis ( ) (e) Hunted by memories of the ordeal occasioned by the crisis ( )

Section C: How the Movement Affected Housing Tenancy Status

18. Housing tenancy type in the former residence. (a) House-owner () (b) Tenant ( ) (c) Squatter ( ) (d) Government or Employer-provided ( ) (e) Others (specify) ……...
19. Housing tenancy type in the present residence. (a) House-owner ( ) (b) Tenant ( ) (c) Squatter ( ) (d) Government or Employer-provided ( ) (e) Others (specify) ……...……

20. If house-owner in the former neighbourhood what happened to the house? (a) Sold ( ) (b) Exchanged for another ( ) (c) Destroyed ( ) (d) Others (specify)……..
21. If sold, how was payment recovered? (a) Payment was fully recovered ( ) (b) Payment was partially recovered ( ) (c) Payment was not recovered ( )
22. Accessing housing in the present neighbourhood (a) Accommodated by some acquaintances ( ) (b) Stayed in the IDP camp for a while ( ) (c) Rented a house immediately ( ) (d) Stayed with relations/friends for a while ( ) (e) Others (specify)…….
23. If answer to question 19 is option (b), what was the nature of the rent charges? (a) Higher ( ) (b) Moderate ( ) (c) Lower ( )
24. Whether children's school was changed in the present neighbourhood. (a) Yes ( ) (b) No ( )

For questions 25-28 below and where applicable, tick one of SA for Strongly Agreed, A for Agreed, D for Disagreed, or SD for Strongly Disagreed.

	If answer to question 24 is yes,	**SA**	**A**	**D**	**SD**
25	Children's academic performance has improved in the new school				
26	Children's performance in the new school has reduced				
27	Cost of transporting children to and from school has increased in the present neighbourhood				
28	Cost of transporting children to and from school has reduced in the present neighbourhood				

Questions 29-33 are to be answered by civil servants (Government workers, Company/Industrial workers).

29. Place of work before the change in neighbourhood (a) Within the neighbourhood ( ) (b) Outside the neighbourhood ( )
30. Place of work after the change in neighbourhood (a) Within the neighbourhood ( ) (b) Outside the neighbourhood ( )

	If answer to question 30 is outside the neighbourhood,	SA	A	D	SD
31	Commuting to and from places of work is expensive				
32	Commuting to and from places of work is time consuming				

33. What is the effect of long commute to place of work? (a) Tired at arrival at place of work ( ) (b) Cannot put in the best at work ( ) (c) Want to take out time to rest during working hours ( ) (d) Others (specify) …….……

34. Places of shopping before change in neighbourhood (a) Within the neighbourhood ( ) (b) Outside the neighbourhood ( )

35. Places of shopping after change in neighbourhood (a) Within the neighbourhood ( ) (b) Outside the neighbourhood ( )

	If answer to question 35 is (b)	SA	A	D	SD
36	Going to and from places of shopping is expensive				
37	Going to and from places of shopping is time consuming				
38	Items are easier/cheaper to get in the former neighbourhood				

Section D: Effects of the Movement on Residents' Interpersonal Relationships

39. Way change in neighbourhood affected family life (a) Had to send some family members to the village ( ) (b) Some family members had to squat with some relations in other locations of the metropolis ( ) (c) Some family members had to squat with friends in other parts of the metropolis ( ) (d) Others (specify) ……..

	As a result,	SA	A	D	SD
40	The frequency of interaction with family members has increased				
41	The frequency of interaction with family members has reduced				
42	The frequency of interaction with family members remains the same				

43. Moved to present neighbourhood with friend(s)? (a) Yes ( ) (b) No ( )

	If answer to question 43 is no,	SA	A	D	SD
44	The frequency of interaction with friend(s) has reduced.				

45	The frequency of interaction with friend(s) has increased				
46	The frequency of interaction with friend(s) remains the same				
47	It is an opportunity to make new friends				
48	It is an opportunity to reduce number of friends				

49. Take part in neighbourhood associations? (a) Yes ( ) (b) No ( )
50. If yes, membership of which neighbourhood associations (a) Landlord association ( ) (b) Religious meetings ( ) (c) Common business group meetings ( ) (d) Neighbourhood and security-related matters ( ) (e) Others (specify) …….….
51. If no to question 49, why? (a) No interest ( ) (b) It is time consuming ( ) (c) It is a breeding ground for gossips ( ) (d) Financial constraint ( ) (e) Others (specify)……..……..
52. Could neighbours' attitudes to respondents be trusted in the previous neighbourhood? (a) Yes ( ) (b) No ( )
53. Can neighbours' attitudes to respondents be trusted in the present neighbourhood? (a) Yes ( ) (b) No ( )
54. If yes, on what grounds? (a) Common interest ( ) (b) Live in the same street ( ) (c) Attended the same school ( ) (d) Work in the same place ( ) (e) Worship in the same place ( ) (f) Spouses are friends ( ) (g) Children attend the same school ( ) (h) Others (specify)……..……
55. If yes to question 53 (a) Share common values ( ) (b) Worship in the same place ( ) (c) They are more friendly as those in the former residence ( ) Others (specify)
56. Is the cleanliness of the neighbourhood satisfactory? (a) Yes ( ) (b) No ( )
57. If yes to question 56, how is it being realised? (a) Local Government is responsible for waste collection ( ) (b) Landlord is responsible for waste collection ( ) (c) Waste

collection is a private arrangement by house-owner ( ) (d) Waste collection is a private arrangement by tenant ( ) (e) Others (specify)

58. If no to question 56 what is the reason? (a) Local Government abandoned the area ( ) (b) Most residents do not bother about neighbourhood cleanliness ( ) (c) Landlord does not bother about waste collection ( ) (d) Waste collection fee is expensive ( ) (e) Others (specify) ……

59. Which of these is the most significant difference between present neighbourhood and the former one? (a) It is more peaceful ( ) (b) It is safer ( ) (c) Residents are kith and kin ( ) (d) Residents have same religious inclinations ( ) (e) others (specify) ……..……

Section E: How the Movement Affected Residents' Participation in the various Informal Sector Economic Activities

60. Which of these selected services or products is easy to get in this community? (a) Animal butchering ( ) (b) Suya (kebab) making ( ) (c) Tea and bread vending (mai shayi) ( ) (d) Tyre vulcanising ( ) (e) Roadside automobile mechanic ( ) (f) Patent medicine vending ( ) (g) None of the above

61. What makes this selected service/product easy to get in this community? (a) People who moved out reduced the number of those that use the services ( ) (b) People who moved in render the services ( ) (c) Not many people need the services ( )

62. Which of these selected services/products is difficult to get in this community? (a) Animal butchering ( ) (b) Suya (kebab) making ( ) (c) Bread and tea vending (mai shayi) ( ) (d) Tyre vulcanising ( ) (e) Roadside automobile mechanic ( ) (f) Patent medicine vending ( ) (g) None of the above

63. What makes this selected service/product difficult to get in this community? (a) Some of the people who moved out were the ones who rendered the services ( ) (b) People

who moved in increased the number of those that need the services ( ) (c) People rendering the services now are new in the business ( )

64. Which economic activity was taken up in the neighbourhood? (a) Animal butchering ( ) (b) Suya (kebab) making ( ) (c) Tea and bread vending (mai shayi) ( ) (d) Tyre vulcanising ( ) (e) Roadside automobile mechanic ( ) (f) Patent medicine vending ( ) (g) None of the above
65. If answer to question 63 is option (c), when was the activity taken up? (a) Over 15 years ago ( ) (b) 10-15 years ago ( ) (c) Under 5 years ( )
66. What prompted interest in the economic activity area? (a) To fill in the gap created by the original operators who moved away ( ) (b) Just for interest ( ) (c) To earn income ( ) (d) Doing it for the original operators ( )
67. What was the entry point? (a) Inherited family business ( ) (b) Underwent training ( ) (c) By acquaintance (i.e. watching others do it) ( ) (d) By trial and error method ( )
68. Should original economic activity operators who moved away come back for the same activities? (a) Yes ( ) (b) No ( )
69. If no, give reason(s) (a) It will reduce profit margin ( ) (b) Cannot trust them as good business partners ( ) (c) May not be accepted by the community ( ) (d) others (specify) ……
70. Place of business (occupation) before change in neighbourhood (a) Within the neighbourhood ( ) (b) Outside the neighbourhood ( )
71. Place of business after change in neighbourhood (a) Within the neighbourhood ((b) Outside the neighbourhood

72. Effect of change in neighbourhood on occupation (a) Had to changed occupation ( ) (b) Did not change but increase in transportation fare ( ) (c) Did not change but there is decrease in transportation fare ( )

73. Effect of change in neighbourhood on income (a) income has increased ( ) (b) income has decreased ( ) (c) income remains unchanged ( )

Section F: Ways of Encouraging Multi ethno-religious Neighbourhoods among Residents

The following suggestions by respondents to help promote harmonious co-habiting of residents in Kaduna Metropolis		**SA**	**A**	**D**	**SD**
74	Provision of adequate security				
75	Mass mobilisation and enlightenment on peaceful co-existence				
76	Police attitudes encourage citizen to report security threats early				
77	Development of new residential areas will prompt mixed neighbourhoods				
78	Repair of worship places should be borne by identified individuals/groups responsible for their destruction				
79	Re-settlement of internally displaced persons will prepare residents for mixed neighbourhoods				
80	Rehabilitative scheme for victims of events that lead to unplanned change in neighbourhood				
81	Encouraging religious tolerance will promote de-segregated neighbouhoods				
82	Provocative propagation of religious beliefs by religious leaders and adherents should be discouraged				
83	Encourage community forum for dialogue at intervals				
84	Include Citizenship and Peace Studies in the syllabus/curriculum in the educational system				

APPENDIX III **IN-DEPTH INTERVIEW GUIDE**

1. Awareness of residential segregation in Kaduna metropolis.
2. Length of stay in the present neighbourhood.
3. Reason for this form of residential segregation.
4. Reasons for change in neighbourhood
5. Place of former neighbourhood
6. Place of present neighbourhood
7. Local Government Area of former neighbourhood
8. Local Government Area of present neighbourhood
9. Changed residence in the past 14 years?
10. If yes, when?

How the Movement Affected Housing Tenanacy Status: Probe for

11. a) Housing tenancy type in the former neighbourhood

    b) Housing tenancy type in the present neighbourhood

    c) If owner-occupier, whether house was sold

    d) If house was sold, whether payment was fully recovered

    e) If tenant, whether house rent charges were higher in the former neighbourhood

    f) Whether children's school was changed in the present neighbourhood

    g) If yes, effect on children's academic performance

    h) If children's performance has improved in the new school

    i) Cost of transporting children to and from school

    j) Changed work in the present neighbourhood

    k) If yes, place of work within the present neighbourhood

    l) If no, cost of commuting to place of work

    m) Commuting to work is time consuming

n) Negative effects of commuting to place of work

o) Shopping still done around the former neighbourhood

p) If yes, cost of going to and from shopping

q) Going to and returning from shopping is time consuming

The Effects of Movement on Residents' Interpersonal Relationships: Probe for

a) Have friends in the former neighbourhood

b) If yes, moved to present neighbourhood with friends

c) If no, frequency of interaction with friend has increased

d) Frequency of interaction with friends has reduced

e) It is an opportunity to make new friends

f) It is an opportunity to reduce number of friends

g) Way change in neighbourhood affected family life

h) Some family members are now in the village

i) Some family members stay with relations and friends

j) If yes, the frequency of interaction with family members has increased

k) The frequency of interaction with family members has reduced

l) The frequency of interaction with family members remains the same

m) Participation in neighbourhood associations

n) If yes, which ones

o) Can neighbours' attitude be trusted

p) Give reasons for the response

q) General opinion about the present neighbourhood

r) Ways of maintaining the neighbourhood

How Movement Affected Residents' Participation in the Various Informal Sector Economic Activities: Probe for:

a) Participation in informal sector economy activities (i) Animal butchering (ii) Suya (kebab) making (iii) Tea and bread vending (mai shayi) (iv) Tyre vulcanising (v) Roadside automobile mechanic (vi) Patent medicine vending

b) Have always engaged in the activity from the beginning

c) If no, when the activity was taken up

d) Reason for taking up the activity

e) Profitability of the activity

Ways of Encouraging Multi Ethno-religuius Neighbourhood among Residents: Probe for:

a) Provision of adequate security

b) Mass mobilisation and enlightenment on peaceful co-existence

c) Police attitudes encourage residents to report security threats early

d) Development of new residential area

e) Reconstruction of worship places in previous neighbourhood

f) Re-sttlement of internally displaced persons

g) Encourage citizens to report security threats early

h) Rehabilitative scheme for victims of events that lead to unplanned change in neighbourhood

i) Encouraging religious tolerance

j) Provocative propagation of religious beliefs should be discouraged

k) Encourage community forum for dialogue at intervals

l) Include citizenship and peace studies in the syllabus/curriculum in the educational system

APPENDIX III: FOCUS GROUP: DISCUSSION GUIDE

Welcome address by the facilitator:

I welcome and thank you all for your willingness to participate in this focus group discussion. The invitation to take part is mainly informed by the valuable contributions you will make. It is also based on your familiarity with the discussion topic.

Introduction:

The purpose of this focus group discussion is to elicit your opinions, feelings, and experiences on the topic. The topic is"Residential Segregation and Its Effects on the Socio-Economic Activities of Residents in Kaduna Metropolis". Everyone should feel free to share his/her feelings and points of view. No opinion will be regarded as right or wrong, though it may differ from one person to another.

Anonymity: I will record the session as it is not possible to have everyone's comments written down word for word. At the end of this sitting, the tape will be transcribed and then destroyed. I therefore assure you of the anonymity and confidentiality of the entire exercise.

Rules guiding the discussion:

- Everyone's view is important, so each person should say something
- Differing ideas or points do not necessarily mean they are right or wrong
- It is expected that an individual speaks at a time, so that everybody will be heard and understood
- If you have something to say, you should signify
- There is no specific rule on who should speak first
- Respect other people's point of view even if you do not agree with it

- Does anyone have questions to ask? If not, we'll start now

Opening question: (Warm up)

Now, I'll appreciate to have everyone introduce themselves. Can you please tell us your age?

I want everyone to reflect on some of the influences residential segregation has on our daily activities.

The Driving Forces that Explain the Movement from one Neighbourhood to Another: Probe for

1) Awareness of residential segregation in Kaduna metropolis.
2) Length of stay in the present neighbourhood.
3) Reason for this form of residential segregation.
4) Reasons for change in neighbourhood
5) Place of former neighbourhood
6) Place of present neighbourhood
7) Local Government Area of former neighbourhood
8) Local Government Area of present neighbourhood
9) Changed neighbourhood in the past 14 years?
10) If yes, when?

How the Movement has Affected Housing Tenancy Status: Probe for

11) a) Housing tenancy type in the former neighbourhood

b) Housing tenancy type in the present neighbourhood

c) If owner-occupier, whether house was sold

d) If house was sold, whether payment was fully recovered

e) If tenant, whether house rent charges were higher in the former neighbourhood

12) Whether children's school was changed in the present neighbourhood

13) If yes, effect on children's academic performance

14) If children's performance has improved in the new school

15) Cost of transporting children to and from school

16) Changed work in your present neighbourhood

17) If yes, place of work within the present neighbourhood

18) If no, cost of commuting to place of work

19) Commuting to work is time consuming

20) Negative effects of commuting to place of work

21) Shopping still done around the former neighbourhood

22) If yes, cost of going to and from shopping

23) Going to and returning from shopping is time consuming

The Effect of the Movement Residents' Interpersonal Relationships: Probe for

a) Have friends in the former neighbourhood

b) If yes, moved to present neighbourhood with friends

c) If no, frequency of interaction with friend has increased

d) Frequency of interaction with friends has reduced

e) It is an opportunity to make new friends

f) It is an opportunity to reduce number of friends

g) Way change in neighbourhood affected family life

h) Some family members had to live in the village

i) Some family members stayed with relations and friends

j) If yes, the frequency of interaction with family members has increased

k) frequency of interaction with family members has reduced

l) The frequency of interaction with family members remains the same

m) Participation in neighbourhood associations

n) If yes, which ones

o) Can neighbours' attitude be trusted

p) Give reasons for the response

q) General opinion about the present neighbourhood

r) Ways of maintaining the neighbourhood

How the Movement Affected Residents' Participation in the various Informal Sector Economic Activities: Probe for:

a) Participation in informal sector economy activities (i) Animal butchering (ii) Suya (kebab) making (iii) Tea and bread vending (mai shayi) (iv) Tyre vulcanising (v) Roadside automobile mechanic (vi) Patent medicine vending

b) Have always engaged in the activity from the beginning

c) If no, when the activity was taken up

d) Reason for taking up the activity

e) Profitability of the activity

Ways of Encouraging Multi Ethno-religious Neighbourhood among Residents: Probe for:

a) Provision of adequate security

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d) Development of new residential area

e) Reconstruction of worship places in previous neighbourhood

f) Re-sttlement of internally displaced persons

g) Encourage citizens to report security threats early

h) Rehabilitative scheme for victims of events that lead to unplanned change in neighbourhood

i) Encouraging religious tolerance

j) Provocative propagation of religious beliefs should be discouraged

k) Encourage community forum for dialogue at intervals

l) Include citizenship and peace studies in the syllabus/curriculum in the educational system

APPENDIX IV: IN-DEPTH INTERVIEW/FOCUSED GROUP DISCUSSION GUIDE FOR THE SELECTED NON-GOVERNMENTAL ORGANISATIONS (NGOs)

Instruction:

This instrument was designed to guide the researcher in the course of her interactions with the participants and informants of the two selected NGOs that participated in the study.

1. Introduction:
2. When was the organisation established?
3. What motivated the setting-up of the organisation?
4. What are the roles of the organisation?
5. Who are the beneficiaries of the services the organisation renders?
6. What are the experiences of the service providers in the course of rendering the services?
7. What are the responses of the beneficiaries, for example, whether clients are satisfied with the services or not?
8. What are the successes recorded so far?
9. What are the challenges faced in the course of rendering the services?
10. What are government's efforts in overcoming the challenges?
11. Suggestions on how service delivery can be improved.