

## Residential Segregation and Existing Neighbourhood Pattern in Jos Metropolis, Nigeria

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### Abstract

Residential segregation could be regarded as a process whereby two or more distinct communities who formerly lived together separate from one another due to many factors. Residential segregation is not only applicable to small communities but rather to a larger region. As a result of the ongoing civil unrest that engulfed the city of Jos, there has been a process of residential mobility and relocation among people of different faith. The paper is aimed at examining the implication of intangible location attributes on residential mobility, segregation and relocation in Jos town. Stratified random sampling technique was employed in order to come up with the sample needed to conduct the research. The data needed for the research were retrieved through structured, semi-structured and unstructured interview method of data collection. A qualitative method and approach of data analysis through the use of a thematic network analysis was incorporated in order to analyse the data gotten from the interview survey. The results uncovered that residential segregation in the study area leads to change in the residential pattern of Jos town. The variations and trends in the sales and rental value of residential properties were greatly affected as a result of the persisting residential segregation. The research concludes that residential segregation has a great implication on land and landed property value as variations in the values of residential properties is noticeable. There is a need for those in authority to take a decisive action in order to overcome and halt the persisting mobility and relocation in the study area.

**Keywords:** existing neighbourhood pattern, residential mobility, residential pattern, residential relocation and residential segregation.

### 1. INTRODUCTION

Jos was established in 1915, as a tin transportation camp and its early history were closely linked to the prosperity of the mining industry. In 1967, it became the capital of the defunct Benue-Plateau State and was transformed into the capital city of Plateau State in 1975. It, thus, become an important administrative and commercial center. Urban violence in the form of ethnic and religious conflicts or crises and even open warfare has been on the increase in many African cities in the recent years. From a small town of less than 10,000 in 1930, 20,000 in 1950, the population grew to over 155,000 in 1973 and to over 600,000 in 1991. With a population of about 1,000,000, Jos remains one of the most cosmopolitan cities in Nigeria. It was adjudged the "home of peace" or as the safest city to live in Nigeria (Dung-Gwom, 2008).

It has been an established fact that intangible location attributes affect housing and land in very direct and subtle manner. Directly when, there is a surge in housing values and rents in some parts of the city and fall in housing and land values in others. Subtlety, as violence impacts on the long term attractiveness of a particular city (Dung-Gwom and Rikko, 2009). Magaji (2008) had showed that due to the number of crises in Kaduna which is also applicable in Jos metropolis over the last two decades, there has been a process of residential segregation along religious, native, ethnic, cultural and indigene lines, dividing the city into predominantly Christian and Muslim areas. According to Dung-Gwom and Rikko (2009), ethnic differentiation has been a factor of most Nigerian cities, but the spade of ethno- religious violence is entrenching the divide in the city of Jos along ethnic, cultural and religious lines.

In Jos today, people do not just take accommodation in any part of the town of their fancy. They have to do extensive research to find out whether the area is safe. Residential properties in the predominantly Christian area, that is, Jos south are considered as having no any value to a Muslim no matter how magnificent and splendid the accommodations are. This is also applicable to areas that are occupied by Muslims. For a Christian, only an area that is inhabited by Christians is considered safe. No Muslim in his right senses will take up an apartment in such an area. It is even more dangerous for a Muslim to take up an apartment among Christians. No Christian in his right senses would consider such an idea a safe zone. In Jos, the capital of Plateau state, caution is the name of the game that adherents of both religions play with one another. Up till now, people in Jos are careful about places they visit. It is unwise for a Christian to visit a predominantly Muslim enclave late in the night. People consider it as high risk. The Muslims are far more accommodating and their places are safer for Christians. It has been discovered that the situation in Jos is still so bad that people are careful in choosing what taxis or okada they take. Christians do not feel safe riding on motorcycles driven by Hausa Muslims and vice

versa.

## 2. STATEMENT OF THE RESEARCH PROBLEM

The existing wealth of knowledge reveals that tangible location factors are the prime mover in determining the worth of land and landed property (Garrod, and Willis, 1994 and Anas, 2002). This is of course true if someone looks at it critically and analyse things in an advance manner. However the value of landed property could also be determined by other intangible means. Sales and rental values of landed property could be arrived at by looking at many indicators like accessibility, transportation, nearness to school, place of work, place of worship, market, hospital, etc (Yinger, 1979, Wilhelmsson, 2000 and Bowes, 2001). To others, toxic or hazardous waste site is a function of worth of a real estate value (Kohlhase, 1991). It could also be determined by the components and elements that form part of the building like, ceiling, roof, door, decorations, finishes, window, external and partition walls and so on (Isaksson, 1997 and Fong, 2004). Race also plays a major role in determining the value of land and landed property (Van Ham, and Clark, 2009). It is imperative to stress the fact that residential property value is a function of many indicators (McMillen and McDonald, 2002).

Furthermore, the value or worth of a real estate could be arrived at by looking at the public utilities, facilities and services that go a long way in providing a conducive atmosphere and convenient environment for healthy and comfort living (Clark, and Herrin, 2000 and Espey and Kwame, 2001). Other factors that are normally being considered when determining the worth of land and landed property include whether the area is designated as low, medium or high density areas. Poor people are mostly found in the high density areas like the suburbs, squalid areas and town centers (Colwell and Munneke, 1999). While middle class individuals are often found in the medium density areas like the government workers. The rich men and bourgeoisies could be sighted in the low density areas like government reserve areas (GRA), (David, and Peter, 1974). These categories of people buy or rent residential accommodation according to their earnings in their respective places of abode (Haurin and David, 1996).

Looking at what is being witnessing in Jos presently, the scenario is entirely different because the sales and rental values of landed properties is increasing and is maintaining a steady upward movements as at 2001 when the crisis in Jos takes a different dimension up till now. As a matter of fact, sales and rental value of land and landed property is fluctuating over time (Peter and Carolyn, 2002). The sales value of some selected residential properties like face me face you, tenements, detached house, semi detached house and bungalows are on the increase in the study area. The inner city of Jos is mostly occupied by Muslims while the suburbs and squatter settlements are mostly inhabited by Christians. Housing and land price in an area shapes the residential pattern and value trends of the area (Tse, 1998).

The central business district of the town is quite overcrowded because all the Muslims who stay in the outskirts of the city migrated to the inner city. This is what is being witnessing in any areas that crime or violence is on the increase (Steven, 2004). On the other hand the predominantly Christian areas are mostly experiencing new development because of ample acre of land for development. As such the metropolis is having different trends in both sales and rental values of landed properties. It is therefore against this background that this research seeks to examine the effect of intangible location attributes on the value of residential properties in Jos, Nigeria.

## 3. RESEARCH METHODOLOGY

This section presents the procedure that was used in conducting the research. Selection of a case study area and methods for gathering evidence were discussed.

### 3.1 Interview Survey

Structured interview was employed because it gives a sequence of predetermined responses by means of closed ended questions. This is imperative as it is only used throughout the maturity evaluation interviews. This type of interview is also incorporated in this write up. Semi-structured interview was also incorporated because it offers complimentary feedbacks from participants to particular questions. The respondents in this study were also interviewed using this approach. Semi-structured interview is selected as it permits respondents much more suppleness of answer. The respondent is at ease to say anything he wants on the wide topic of the interview with negligible guiding from the investigator.

This study also adopts and employs open-ended or un-structured interview because it allows respondents or participants to liberally express and articulate themselves without any restriction or limit. It also allows them to talk about whatever they like on the wide topic of the interview undertaken. This kind of interview was incorporated when interviewing estate surveyors and valuers in their field of professional activities in matters that have to do with residential property

value indicators and influence of intangible location attributes on residential segregation in Jos metropolis.

Interviews were conducted with both the occupiers of residential properties and professional estate

surveyors and valuers in order to come up with the required data needed to conduct the research. Eight hundred and seventy six respondents were selected among the dwellers of residential accommodations in the study area while ten professional consultants among the estate surveyors and valuers' firms in the study area were as well chosen through stratified random sampling in which each respondent is given equal and independent chance of being selected. Structured, semi-structured and unstructured interview questions were posed to the respondents so as to generate the data required.

### **3.2 Questionnaire Survey**

Consequently, the study was carried out based on the 1000 respondents. However, only 876 valid responses were retrieved from the respondents. Out of 30 firms, 10 were selected and 120 questionnaires were administered to them, that is, 12 for each firm. However, only 110 were retrieved back. This is essential to attain a realistic stretch in the location of interviews and questionnaires to be able to obtain a side view of data regarding the implication of intangible location attributes on residential segregation in the study area.

### **3.3 Sampling Technique**

In selecting the sample dimension and obtain representative's answers for this study, the size of the sample was based on numerical assessment presumption bearing in mind degree of confidence that is predictable on the research of this kind. The entire statistics of residential properties that pass through the Jos metropolis were estimated from the total residential properties through stratified random sampling. Out of 5000 residential properties from each stratum, 500 representing 10% were selected to form the sample size of the population. Stratified random sampling was also adopted in order to produce data from the trained estate surveyors and valuers.

### **3.4 Method of Data Analysis**

Tables were used to analyse the data obtained in the research. Discussion and explanations were also employed in order to analyse data that are not quantifiable using mathematical approach. Eventually, all qualitative data were analysed using narrations and discussions. It is a well known fact that not all data can be analysed using statistical tools of analysis. There is a need, therefore, to resort to other means of analysis. In this research, the adoption of thematic analysis minimally organises and describes the data set in (rich) detail. However, frequently it goes further than this, and interprets various aspects of the research topic.

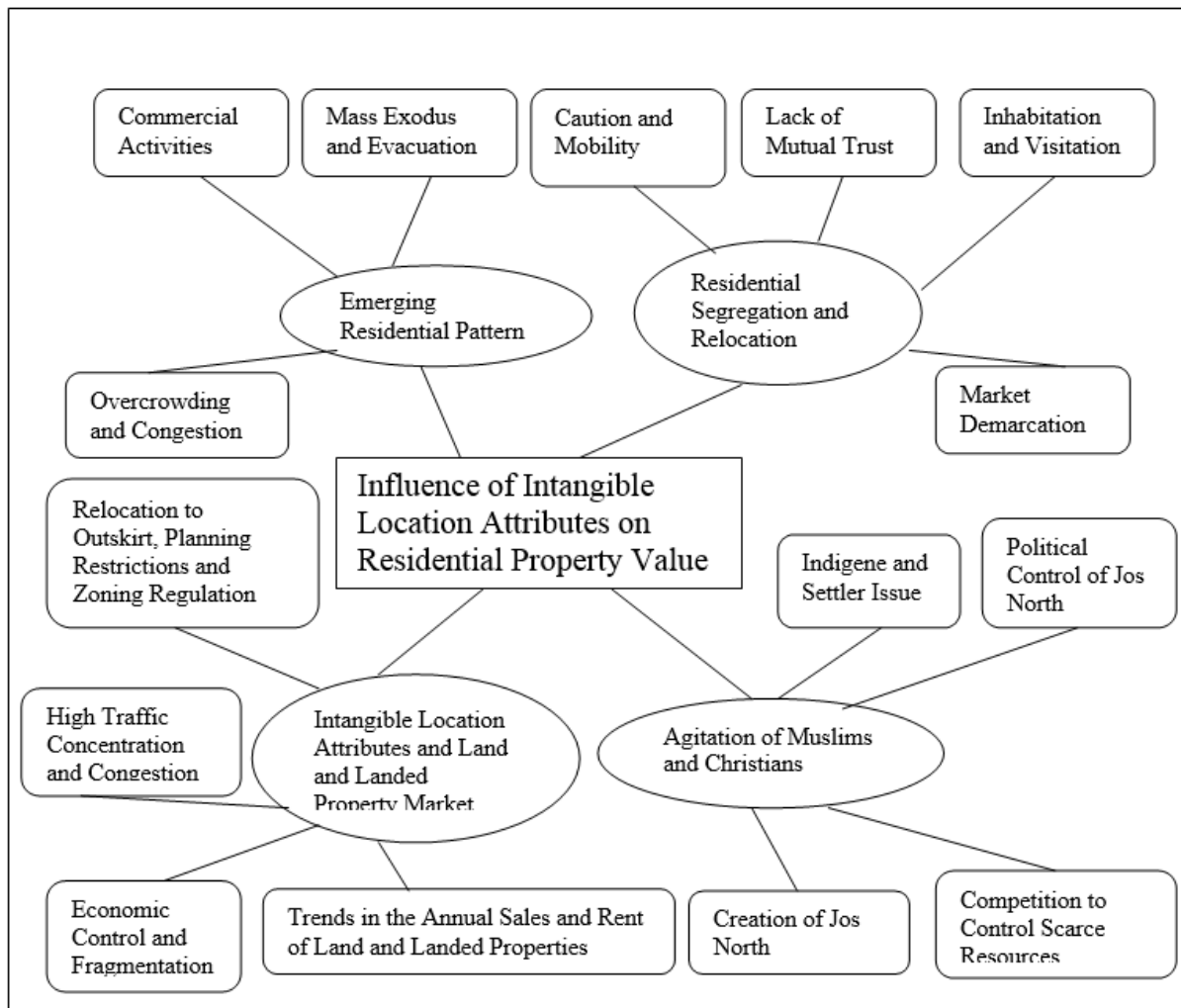
The full process of analysis can be divided into three broad stages: (a) the reduction or breakdown of the text; (b) the exploration of the text; and (c) the integration of the exploration. While they all involve interpretation, at each stage a more abstract level of analysis is accomplished as it could be seen in the findings of the research

## **4. RESEARCH FINDINGS**

The major findings of the research are hereby presented in the following section.

### **4.1 Influence of Intangible Location Attributes on Residential Property Value in Jos**

In this section effort was made to explore on whether intangible or invisible attributes of location greatly influence the values of residential properties in the study area. Figure 1 presents the thematic network analysis of the influence of this phenomenon on the values of residential properties.



**Figure 4.1: Structure of Thematic Network Analysis Depicting the Influence of Intangible Location Attributes on Residential Property Value in the Study Area**

Source: Field Survey (2014)

From the figure above, it could be seen that the themes were coded and each one was analysed based on the interview survey conducted with the respondents which include the occupiers of residential properties and professional estate surveyors and valuers. The main theme that were explored include: residential segregation and relocation, market demarcation, emerging residential pattern, intangible location attribute and land and landed property market and agitation, concern, yearning and needs of both Muslims and Christians in Jos.

#### 4.2 Residential Segregation in Jos Metropolis

The table below summarised the key and important findings in this section of the research. It highlights the responses got from the interviewee on how residential segregation emanate in the city of Jos..

**Table 4.1: Residential Segregation in Jos Metropolis,**

Consequences of the Crisis	Findings and Discussions
Inhabitation	For a Christian as revealed by many Christian respondents, only an area that is inhabited by Christians is considered safe. No Muslim in his right senses will take up an apartment in such an area.
Caution	It is even more dangerous for a Muslim to take up an apartment among Christians. No Christian in his right senses would consider such an idea. In Plateau, caution is the name of the game that adherents of both religions play with one another.
Buying Food Items and Meat	Christians are careful not to buy food items prepared and sold by Muslims. For several months after the crises in Jos, Christians in the town hardly patronised Hausa Suya (beef kebab) sellers. Even Christians avoided fresh meat sold mainly by Muslims for fear of poison. Some churches in the town even made emergency arrangements for cows to be slaughtered in church premises and the meat sold to their members. That was to discourage them from patronising Hausa/Muslim meat vendors.
Visitation	Up till now, people in Jos are careful about places they visit. It is unwise for a Muslim to visit a predominantly Christian enclave late in the night. People consider it as high risk. The Muslims are far more accommodating and their places are safer for Christians.
Taking Taxi and Commercial Motor Cycle	It has been discovered that the situation in Jos is still so bad that people are careful in choosing what taxis or okada they take. Muslims do not feel safe riding on motorcycles driven by a Christian and vice versa. There had been incidents in the past when some Christian okada riders attempted to kidnap their Muslims passengers and vice versa.

**Source: Interview Survey (2014)**

The respondents among the occupiers of residential properties were asked to explain on residential segregation as caused by intangible location attributes in the metropolis. They disclosed that as a matter of fact, a town that has felt and still feels the impact of religious crises is Jos, the Plateau State capital. Before 2001, Jos was the destination for other Nigerians fleeing from volatile states like Kano, Kaduna, Bauchi and Gombe. Such migrants often rented houses in which they settled their families while they returned to work in the crisis prone states as revealed by two professionals interviewed. Others bought land and built houses for themselves. Some moved completely out of those troubled spots and settled permanently in Jos. Most of the estate surveyors and valuers interviewed disclosed that these movements affected commercial life in the Tin City, as Jos is often referred to as it could be seen in the table above.

Rents appreciated dramatically and landlords gained tremendously from this development. Prices of plots of land appreciated also. Many businesses moved base to the city on the Plateau as claimed by the one interviewee among the professional consultants. All these changed the status of Jos from the home of civil servants to a commercial city as stated by many consultants interviewed. That was the situation until 2001 when the city lost its status as home of peace and became home of religious hostility. Since then, mutual suspicion has characterised social and political life in the town. Based on the above finding, it can be deduced that residential segregation in the metropolis started since when violence engulfed the city and is being persisting up till now.

### 4.3 Neighbourhoods Affected by the Jos Crises

There had not been any religious crisis of the magnitude that was witnessed in 2001, 2008 and 2010. The Rikkos area was then a huge construction site. Muslims and Christians all owned properties and plots there. But the 2001, 2008 and 2010 religious mayhems left a horrible picture as revealed by two respondents interviewed. It proved to the dismay of many Muslims who owned houses or plots there that the place could never be a safe home for them as disclosed by many Muslim respondents. Houses and buildings, even those still under construction, were attacked by rampaging youths and destroyed as revealed by many respondents. Many of the victims were Muslims, most of whom had completed their houses and settled down there.

Even the home of a man who had died a year earlier in a motor accident on his way to Kano, was not spared. It was razed. It was found that many Muslims who owned houses and plots of land in Rikkos have had to abandon them. Those whose houses were not destroyed have sold them, usually at rock-bottom prices to Christians. Many are still unable to find buyers for their houses and other properties. Also those who fled from Rikkos have sought accommodation in the predominantly Muslims areas of the town. In Jos today, people do not just take accommodation in any part of the town of their fancy. They have to do extensive research to find out whether the area is safe as revealed by one respondent interviewed.

For a Christian as revealed by many Christian respondents, only an area that is inhabited by Christians is considered safe. No Muslim in his right senses will take up an apartment in such an area. It is even more dangerous for a Muslim to take up an apartment among Christians. No Christian in his right senses would consider such an idea. In Plateau, caution is the name of the game that adherents of both religions play with one



another. Christians are careful not to buy food items prepared and sold by Muslims. For several months after the 2001, 2008 and 2010 and the subsequent crises in Jos, Christians in the town hardly patronised Hausa Suya (beef kebab) sellers as disclosed by one interviewee. Even Christians avoided fresh meat sold mainly by Muslims for fear of poison. Some churches in the town even made emergency arrangements for cows to be slaughtered in church premises and the meat sold to their members. That was to discourage them from patronising Hausa/Muslim meat vendors.

Up till now, people in Jos are careful about places they visit. It is unwise for a Muslim to visit a predominantly Christian enclave late in the night. People consider it as high risk. The Muslims are far more accommodating and their places are safer for Christians. It has been discovered that the situation in Jos is still so bad that people are careful in choosing what taxis or okada they take. Muslims do not feel safe riding on motorcycles driven by a Christian and vice versa. There had been incidents in the past when some Christian okada riders attempted to kidnap their Muslims passengers and vice versa. Dung-Gwom and Rikko (2009) observed that incessant religious crises have caused incalculable damage to the state and the Middle Belt region of the country, especially in the trends in residential property value and rent in the metropolis.

Jos which used to be home to all Nigerians and foreigners alike due to the city's clement weather condition no longer enjoys that status. People are no longer interested in coming to Jos again for fear of their lives. This has affected the tourism industry in the state and the general development of the area. According to many respondents, most of the Igbo and Yoruba traders who operated in Jos have relocated to other states. This, according to many professional estate surveyor and valuers, is not healthy for the state. No place develops without visitors. Plateau State is not an exception. It is sad that visitors are going away from Jos. Given the division along religious lines, Jos could no longer be considered monolithic.

#### 4.4. Residential Relocation in Jos Metropolis

The table below gives a general overview on issues related to residential relocation in the study area. It highlighted the main issues observed in the city of Jos since the outbreak of the ethno-religious crisis. Detailed explanation could be found in the paragraphs that are beneath the table.

**Table 4.2: Residential Relocation in Jos Metropolis**

Issues Observed	Conclusions Drawn
Residential Pattern	The residential pattern was drastically altered. Adherents of the two religions began to live in separate areas out of fear of outbreak of another crisis.
Border Demarcation	The Jos main road which demarcates Jos North from Jos South, provides a natural border for this division. After the crisis, most 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 as confessed by many respondents.
Commercial Activities	But with the Jos north harbouring most of the most modern businesses as well as infrastructural facilities, thousands of Christians daily troop across the main road to the north to conduct their businesses.
Mass Exodus	This mass exodus reverses itself towards the close of business every day, as Christians hasten to return to the south, because they are ill at ease as long as they are across the main road in Jos North.
Traffic Congestion	The traffic congestion daily witnessed during these two movements is so dense that the journey, which ordinarily should not take more than 15 minutes, lasts for as much as one and a half hours.

**Source: Interview Survey (2014)**

The respondents were sought to shade more light on how the residential pattern was drastically altered as a result of the ongoing violence in the study area. They disclosed that adherents of the two religions began to live in separate areas out of fear of outbreak of another crisis. According to one respondent interviewed, the Jos main road which demarcates Jos North from Jos South provides a natural border for this division. After the crisis, most Christians living in Jos North relocated to the south of the state capital across the main road, while many Muslims who were resident in the south relocated to the north as confessed by many respondents. But with the Jos north harbouring most of the most modern businesses as well as infrastructural facilities, thousands of Christians troop daily across the main road to the north to conduct their businesses. As revealed by one respondent, this mass exodus reverses itself towards the close of business every day, as Christians hasten to return to the south, because they are ill at ease as long as they are across the main road in Jos North. At has been established that the traffic congestion daily witnessed during these two movements is so dense that the journey, which ordinarily should not take more than fifteen minutes, lasts for as much as one and a half hours. The residential pattern has been greatly changed unlike what is being witnessed in the past

The horrible damage religious riots have done to Jos is unquantifiable. As revealed by one respondent, who has lived in Jos for the past 40 years. This is one person who will never forget what religious crisis could cost an individual. The interviewee disclosed that he had owned five houses in predominantly Christian part of Jos metropolis as well as three personal cars. Today, the former successful businessman is an itinerant telephone handsets repairer. He said it is the only business he can afford to raise capital for. Another interviewee who was a father of five children was a victim of the 2010 crisis. Rioters burnt his houses and cars. According to another respondent, who is a journalist, also asserted that the 2010 crisis almost ruined his life. His two houses in Jos south, a sprawling settlement on the outskirts of Jos along the Jos-Abuja road, were razed in the crisis. He, however, said that his biggest loss was his library.. If the 2001, 2008, 2010 and 2011 riots caused loss of lives and property in Plateau State, then the 2012 version could only be described as sheer mayhem.

#### **4.5 Residential Movement and its Resultant Consequences in Jos**

In Jos, according to two respondents interviewed the United Nigeria Textiles Limited (U.N.T.L) packed up and relocated to Lagos where it now operates. Several others similarly relocated to areas that are safe and violent free. Also, the movement of Muslims adversely affected the educational and health sectors as thousands of qualified professionals in these fields fled the affected areas as disclosed by many respondents. Today, most of the areas in Jos lack qualified personnel. These movements have had adverse effects on the socio-economic development of the region. This finding validates the work of Eghosa (2005) where he pointed out that the cost in terms of potential investors can only be imagined in Jos metropolis. The respondents further lamented that no sane businessman and real estate investor will establish a company in such a volatile environment; Even the Christian investors in Jos are investing in far off and more stable areas like Lagos and Abuja. So someone can imagine which expatriate will bring any serious business to the crisis- prone part of Jos metropolis. Danfulani (2006) asserted that Jos, the Plateau state capital in northern part of the country would continue to wallow in economic and educational backwardness unless government join hands to put a stop to the incessant crises in the area.

According to the respondents interviewed, hardly had the cloud of smoke and grieving families who lost their homes, properties, means of livelihood and loved ones come to terms with the trail of woes and pains left behind at the aftermath of 1994, 1999, 2001, 2004, and 28th November 2008 as well as 2010 and 2011 mindless sectarian mayhem in Jos town, the Plateau State capital, north- central Nigeria, the town erupted again on Sunday, 17th of January and March 2010 with yet another wave of bloodletting, purportedly occasioned by what one respondent claimed to be a simple civil altercations, which later turned to a war theatre.

As revealed by one respondent interviewed, the Jos North politics that has always been a source of violent crisis is a product of this suspicion. The situation is not helped by rumours spreading in the town of people on both sides stockpiling arms for use in future crisis. The damage to peaceful cohabitation has been enormous. Christians can no longer build houses where Muslims are predominant and vice versa. Interviews held with the respondents showed that a man who nursed the hope of building his house in Rikkos area of Jos has remained frustrated to date. He had invested all he had in a plot of land in the area and built his six-bedroom dream house on the land. When he bought the land and began the project, Jos was still relatively a peaceful city. This has become a history as the house has completely been ruined and demolished by perpetrators of the mayhem.

#### **4.6 Agitation, Yearning, Concern and Needs of the Christian Natives and Hausa Fulani Muslims in Jos Metropolis**

The people that comprise the natives of Jos, the study area, are: Beroms, Afizere, Anaguta, and other minority tribes. The natives felt that, Jos metropolis is belonging to them and they cannot allow any settler, alien, intruder, or foreigner to have any share regarding political power, indigene ship and so on in the metropolis. Table 3 below presents the agitation, yearning concern and needs of the Christian natives of Jos Metropolis.

Table 4.3: Agitation, Yearning, Concern and Needs of the Christian Natives of Jos Metropolis,

S/No	Agitation, Concern and Needs
1	The Christian residents possess the land and landed property. They perceive themselves as the bonafide owners of Jos and its environs.
2	They fright, panic and fear political, economic, and cultural domination by the Hausa Fulani Muslims.
3	They consider the Hausa Fulani Muslims as being distant and detached and having a supremacy, power, authority, control and dominance over them.
4	They look at the formation and making of Jos North LGC as a help and support to the Hausa Fulani Muslims.
5	They want the federal government to re-examine the formation and making of Jos North local government in its current shape appearance and structure.
6	To the Christian native, the Hausa Fulani Muslims are strangers, aliens and settlers, and can only benefit from citizens rights like other ethnic groups in the city, the Igbo, Yorubas, Orhobo and so on.
7	Many tribal, racial, ethnic and cultural groups outside their areas of origin in the country are treated likewise, and the principles of federal character and quota system have been introduced to address this.

**Source: Interview Survey (2014) and Dung-Gwom and Rikko, (2009) with Some Modification**

As it can be seen from the table above, the natives of Jos as revealed by the respondents that were interviewed are claiming that they are the bonafide indigene of Jos. They are therefore, entitled to all political powers, issue certificate of indigene; control all the economic resources of the state to the exclusion of the other tribes. They are supposed to hold all political positions in the state (Dung-Gwom and Rikko, 2009).

According to two interviewees among the respondents, the native look at the other tribes including the Hausa Fulani Muslims who came to Jos more than one hundred and fifty years ago as alien, strangers, settlers, intruders, parasites, and not part of the soil. They are also afraid of political, cultural, religious and socio-economic domination by the Hausa Fulani Muslims. The claims and demands postulated by the natives could not be addressed by the government and they eventually think that violence becomes the last resorts in order to achieve their needs. As it could be seen in table 4 below, the agitation and yearning of the Hausa Fulani Muslims could be summarized as follows.

Table 4.4: Agitation, Yearning, Concern and Needs of the Hausa Fulani Muslims

S/No	Agitation, Yearning Concern and Needs
1	They consider the city of Jos as belonging to all, irrespective of religious or native background because the city originally came into being after their arrival.
2	They were the first settlers before any ethnic group, and therefore deserve recognition as son of the soil.
3	They have stayed in Jos for more than a century and they do not know any where apart from Jos. They, therefore, need citizenship right.
4	The traditional rulers of Jos emanated from them right from day one until 1946 when the chieftaincy title was shifted to the Christian natives. They want to have their own chieftaincy by reinstating it again.
5	They want free and fair election during Jos north local government election and the winner should be allowed to emerge victorious irrespective of his religious or native background. They want freedom and right to vote and be voted for.
6	They want the Jos north local government council to issue them indigene certificate due to their habitation in the area for more than hundred years
7	They need peace and indiscriminate government.
8	They want to be recognised and be given equal right, privileges and opportunity with the so-called Christian indigene.
9	They need right to live and work in Jos, right to practice their religion and also to be treated as part of the natives of Plateau state as Nigeria is for all.
10	They also want political participation, security, compensation and freedom of religion and expression in the state.

**Source: Interview Survey (2014) and Dung-Gwom and Rikko, (2009) with some Modification**

According to the respondents interviewed, the Hausa Fulani constitute more than sixty percent of the inhabitants of Jos metropolis. However, they are being marginalised. It has been established through the findings of this study that the government of Plateau state is excluding the Hausa Fulani Muslims from having any political position. As it can be seen from the above table, the claims and demands of the Hausa/Fulani Muslims are simple and straight forward. Lack of fulfilling such demands on the part of the government increases the level of violence.

This eventually changes the nature of land use pattern in Jos. It also brought about residential



segregation between the various religious and ethnic groups. Unless this demands and claims are met, peace and stability would hardly reign in the study area. According to many respondents interviewed, the government is not making any positive move to address this issue. These conflicting views between the so-called natives and Hausa/Fulani Muslims are the genesis of the crises in Jos metropolis as revealed by one respondent.

#### 4.7 Impact of Intangible Location Attributes on Landed Property Market in Jos Metropolis

As disclosed by many respondents, due to the number of crises in Jos metropolis over the last decade, there has been a practice of residential separation alongside religious inclination and eventually isolating the metropolis into mainly Christian and Muslim neighbourhoods as also established by Dung-Gwom and Rikko (2009).

According to one estate surveyor and valuer interviewed, the speed of development has pick up the pace more in the outskirts, suburbs, squalid and squatter settlements in the preceding ten years and hence can be credited to the influence of the intangible location attributes as populace attempt to flee from interior municipality areas that are susceptible and vulnerable to hostility and mainly damaged in the course of the upheavals. This finding, therefore, validates and confirms the work of Dung-Gwom (2008) and Dung-Gwom and Rikko (2009) in which they discovered that peri-urban areas have witnessed a surge in the growth of urban land uses and activities

According to a respondent interviewed, the central business district of Jos metropolis which is predominantly inhabited by Hausa Fulani Muslims is at the present totally overcrowded and packed-full because of lack of adequate land to erect and construct residential structures for expansion. This was the reason that prompted Dung-Gwom and Rikko (2009) to conclude that vertical expansion is commonly witnessed in such areas. The household size in the heart of the municipality has greater than before augment to a frightening and shocking pace as fifteen to twenty people are dwelling in a single residence as disclosed by two respondents among the occupiers of residential properties in the study area.

According to the respondents that were interviewed, the Hausa Fulani Muslims are not at ease and feeling protected in the outskirt areas and consequently converged and clustered in the central areas where they are majority. The above finding uphold the research undertaken by Dung-Gwom and Rikko (2009) where they discovered that incessant traffic proliferation, jamming, congestion and overcrowding is what has been experiencing in the core city of Jos where the Muslims are in the majority. According to the interview survey which also validates the work of Dung-Gwom and Rikko (2009), the new activities and features experienced and witnessed in the core city of Jos where Muslims are predominant could be summarized in the table below.

Table 4.5: New Activities and Features Experienced and Observed in the Inner City of Jos

Activities or Features Observed	Remark
Fragmentation of plots	Standard plots of 30m x 15m (450m <sup>2</sup> ) are being fragmented into smaller plots of 15m x 10m (150m <sup>2</sup> ) by land owners or speculators to be sold to prospective home owners to develop residential houses.
Congested Development	Residential buildings are constructed without observing development and planning regulations such as plot size and coverage, setbacks, front edge of plot to edge of road, landscaping, accessibility etcetera as set out by the State Development Board
Conversion of Buildings	There is high rate of conversion of residential dwelling to commercial (shops), especially properties situated along main streets. This trend accelerated shortly after the Jos Ultra Modern market was burned down by unknown persons in February 2002. Thousands of traders were displaced from the market into the streets of Jos, creating new demand for shops.
Vertical Extension of Residential Buildings	As a result of increase in demand for residential dwellings, house owners within the inner city started converting their obsolete houses into storey buildings of between 2 to 4 stories in order to meet demand.

Source: Dung-Gwom and Rikko, (2009)

## 5. CONCLUSION AND RECOMMENDATIONS

It can be established through the findings of this research that intangible location attributes impacted negatively on the residential pattern of Jos metropolis. The phenomena lead to massive residential segregation, displacement, isolation and mobility among the residents of the city who were formerly living together in a harmonious manner. The nature of land and landed property investment was severely affected as a result of the intangible location attributes. Unless these problems are taking as challenges, there would be no lasting solution regarding the ongoing residential mobility, segregation, movement, change of ownership and new trends and variations in the sales and rental values of land and landed properties in the study area.

There is a strong need on the part of individuals, nongovernmental organisations, syndicates as well as local, state and federal government to put their head together in order to have a long lasting solution to this boiling and contending issue. If this could be done, then there would be peace in the study area and people would continue to live in harmonious manner with one another irrespective of their cultural background, religious inclination, ethnic background, native inclination or indigene ship. Residential investment would eventually be enhanced in the study area.

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