



THE ROLE OF TRANSPORTATION NETWORK IN THE INTEGRATION OF HAUSA AND YORUBA ETHNIC NATIONALITIES IN FUNTUA TOWN OF KATSINA STATE, NIGERIA

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ABSTRACT

The paper examined the role of transportation network in the integration of Yoruba-Hausa ethnic nationalities in Funtua Town of Katsina State. The study was inspired by agitations being made by some notable Nigerians about the possibilities of disintegration of Nigeria as corporate national entity along the lines of ethnic nationalities. This notion is often propelled by sporadic ethnic and tribal disturbances that occur in the country. However, the cordial relationship that exists in Funtua town between the Yorubas from southwestern axis of Nigeria and the indigenous Hausas cast doubt to such divisive agitations. The data obtained for this study was principally from primary source, which included discussions, in-depth face-to-face interviews, key informant and physical observational techniques. Reasons for the mixing of the two distinct ethnic groups have been investigated and discussed. The study found out that Yorubas migrated during the pre-colonial, from majorly Ogbomoso, Saki and Lagos areas, and founded Funtua at *Ile Amodu* and *Ile Akile* clans. The process continued, where *Ile Ogbomoso*, *Ile Amodu* and *Ile Akile* clan were established during the pre-colonial period, when the creation of rail and road networks facilitated the migration and acculturation processes, as Funtua town was linked with the Yorubaland. While, other factors related to costume and beliefs play vital role in strengthening the mutual bond between the two distinct ethnic groups into indivisible one.

Keywords: integration, Hausa, rail, Yoruba, Funtua town, *Ile Ogbomoso*

INTRODUCTION

Migration process is about people relocating from their origin to where they could earn their livelihood depending on the operation of push and pull mechanisms that determine their pattern of movement (Qiang, 2003). This process is enhanced when there is favourable infrastructure such as transportation network which aids in linking and opening up places for various spatial socio-economic interactions (Chinitz, 1961). Both migration and interaction processes allow for socio-economic integration of people from dissimilar background and social status, integration Mitrany (1966) and Hudu (2008) "is the incorporation of disparate ethnic or religious elements of the population into a unified society, providing equal opportunities for all members of that society".

This is obvious in respect of Yoruba community in Funtua town of Katsina state, in view of the conclusion made by writers of history of Funtua like Adamu (1987) and later Tukur (2009) that the people of the southern Nigeria origin and some West African countries started settling in the town by the late 1920s and their coming was mostly facilitated by the coming of the railway. This study was inspired not only to examine the wide-ranging findings and conclusion that the previous researchers have made about the coming of people from the southwest of Nigeria to Funtua by means of railway; it is as well aimed at investigating the dynamics and reasons behind the integration of Hausa and Yoruba ethnic nationalities in the town.

The reviewed literature (Adamu, 1987; Mahuta, 1997; Bashir, 2006 and Tukur, 2009) revealed that railway reached Funtua from Zaria in the year 1928; this was to serve as a means for the transportation of cash crops from the northwest of Nigeria to Apapa port in Lagos for shipment to Europe. During the same year, indigenous and European companies such as Nigerian Railway Corporation (NRC); John Holt; Patterson Zachonis (PZ); United African Company (UAC); Company de Francaise Africane Occidentale (CFAO); etc were established in Funtua and people from especially

Yorubaland were attracted and got employed as clerks and agents (Mahuta, 1997). Later in 1929, three major roads passed through Funtua region, including the road that was fully utilized connecting the railway station as well as the Funtua-Birnin Gwari Road connecting Funtua with the southwest axis started and completed in 1928 (Adamu, 1987). In view of this, the situation in Funtua might be seen as a beacon for Nigerian citizens who yearn for the existence of Nigeria as a corporate entity. But, to the pessimists, it would be a perplexing happening, especially when looking at the recorded Nigeria's history, which portrays absolute misery, as resulted from its regional issues starting from the 1914. During this year, Nigeria was artificially created from the amalgamation of three 'fragmented' regions that happened to be of predominant Hausas, Yorubas and Igbos: north, southwest and southeast, respectively. For example, the first (bloody) coup d' état of 1966 generated lots of disharmony amongst Nigerians (Muhammad, 2007; Igbafe & Offiong, 2007), which aroused mood of skepticism about the possible corporate existence of the Federal Republic of Nigeria. Shortly afterwards, Nigeria was torn by civil war between 1967 and 1970 as it was plotted by the defunct Republic of Biafra (Ikejiofor, 2009); Gideon Okar abortive coup that declared the excision of Hausa states from the Federal Republic of Nigeria (Muhammad, 2007); June 12 election annulment and its aftermath, such as the emergence of ethno-regional based societies like Afenifere; Oodua People Congress (OPC); Arewa Consultative Forum (ACF); Movement for the Actualisation of Sovereign State of Biafra (MOSSOB) (Igbafe & Offiong, 2007). These were some of the indicators that reveal lots of concern regarding the condition in which the Nigeria's integrative developmental processes are.

Those were perhaps the unfolded unwelcoming events that depict current miserable situation in Nigeria that generate and facilitate agitations amongst notable figures in the country, that convocation of a Sovereign National Conference must be

held, so that fundamental issues of national togetherness will be addressed (Adebanwi, 2005). Thereat, Nigerians will decide whether Federal Republic of Nigeria should continue to corporately exist as one and indivisible country or it should break along the line of its fragmented ethnic nationalities. This received lots of reactions by other nationalists. For example, Usman and Abba (2000) observed that:

“Do those who are so vehemently asking for the restructuring of Nigeria into a federation, or, confederation of ethnic regional units know the ethno-geographical realities on the grounds, in the farmsteads, the hamlets, the villages, the hunting grounds, the fishing grounds, the creeks, the pastures, the marshlands, the markets, the towns and cities of this country? Where do you mark as the territorial boundary between the Igbo regional unit and that of the Igala, or, that of the Idoma? Where do you mark on the ground the territorial boundary between the Nupe and the Yoruba?” Usman and Abba (2000).

In view of this observation, the relation of Hausa and Yoruba ethnic nationalities in Funtua town is quite encouraging, and makes this study to develop some doubt about the idea of the pessimists: should Nigeria decides to break up along the lines of its confederation of ethnic regional units, then what would be the fate and position of the Yoruba Diaspora in Funtua of Katsina state within the national boundary of the anticipated “New Nigeria”? Considering how the Yorubas and the Hausas in Funtua town have fused into inseparable ethnic entity, so much that many of the Yorubas may find it difficult or even impossible to trace their ancestral origin in the Yorubaland (Moughtin, 1964 and Home, 1983). The reality of the matter is that the Yoruba Diaspora in Funtua town presents lots of facts regarding the impossibility of the pessimists’ proposal. This is because acceptance of Yoruba tribe into the Hausa community in Funtua is so glaring that there exists no sharp demarcation between the two ethnic nationalities. Furthermore, it might be irrational for one to see Yoruba Diaspora as expatriates in Funtua town. They are no longer regarded as “settlers”, as in the case of other places like Jos town in Plateau state and recently in Abia state, where indigene-settler issue creates disharmony and crises (Mulders, 2010).

In Jos town, for instance the Hausas (even though they and their ancestors lived there for decades) are not wholeheartedly accepted by the Beroms’ “indigenous” community, regardless of their socio-economic impact in the town (Kraxberger, 2005). For example, the Hausas even though were amongst the components of growth and development of Jos town during the Tin and Columbite Boom in the 1970s and beyond Onokerhoraye (1978), yet due to their ethnic and religious affiliations, they are still regarded as “settlers” (Ambe-Uva, 2011).

The study however attempted to answer many questions including what are the core dynamics behind the harmony and acculturation of Yoruba Diaspora by the social system of the Hausas in Funtua of Katsina state? Why the civil situation of Yoruba “settlers” in Funtua town is absolutely dissimilar in respect of Hausas in Jos town? If rail line that linked up Funtua town and the Yorubaland had not been laid by the Colonial Administrators in the 1920s, what then could have been the extent of the migration process that led to the existing harmony between the two ethnic groups in the town? Hence, the study on the role of transportation network in the integration of Hausa and Yoruba ethnic nationalities in Funtua town.

MATERIALS AND METHODS

Study Area

There are good reasons for choosing Funtua as the site for a major transportation - industrial development study. Funtua is a town in Katsina state of Nigeria. It is located at approximately at 11°32’N and 07°19’E coordinates. It covers an area of approximately 448km² and it is one of the farthest Local government area from Katsina state capital city about 215km south of Katsina town.

Due to favourable physical factors of vegetal, hydro-geologic, edaphic and climatic conditions that favour agricultural productivity and industrial activities, Funtua is worthy of studying in Katsina state. It is located within Sudan savanna vegetation belt. The soil is rich black loam giving high yield in agriculture. The mean annual rainfall received in Funtua is far greater than most other places in Katsina state, about 900mm annual rainfall is received in Funtua (Candotti, 2009).

Data Collection and Evaluation

The data used in this work was mainly from primary source, where a non-probability purposive sampling was used as a tool for informant selection. This is because the study is qualitative in nature, and the study is dealing with small population of interest Osuala (2005), which enables interviewer to grasp a lot of information out of the data being collected (Chou & Lu, 2022). Focused group discussions, semi-structured interview techniques and physical observation were employed in the process of collecting some vital information from both Hausa and Yoruba communities. In the Yoruba community particularly, focus was on three Yoruba clans: *Ile Ogbomoso*, *Ile Amodu* and *Ile Akile*, where three (3) informants were chosen from each clan based on their knowledge, residency and age. Hence, elderly and middle aged individuals were principally the key informants in the study.

In a situation where there is some doubt about a fact obtained from one due to perhaps old age and/or language barrier informed grandsons and daughters were consulted for clarification. A voice recorder and writing materials were used to record and take down information from the informants. The recorded voices of the informants were subsequently listened to and transcribed. While taking notes, shorthand method was employed most often during interviews using symbols to represent words, phrases and illustrations were used to represent an idea, such as the various types of Yoruba clan marks: *Abaja*, *Pele*, *Kęke*, *Bahmu* and *Ondo* and then the symbols and illustrations were decoded into a comprehensible text. Expert persons of varied social class among the Hausas and Yoruba people with knowledge of the past were first considered. Even though, advantages of data from secondary source over that of primary origin have been recognized, which include low cost and for comparative purposes (Eboh, 2009). However, information from the secondary source for some vital issues was found to be less available, therefore, fresh data was collected for most part of this study.

The obtained information has been categorized in two parts: first, emphasis was made on the mode of transport that the migrated people employed in the movement process to Funtua town, from the pre-colonial to post-colonial periods. In the second part, dynamics or reasons that contribute to the fusion of Yoruba Diaspora into the Hausa culture in Funtua town have been examined and discussed.

RESULTS AND DISCUSSION

Pre-colonial Phase

During pre-colonial time, a group of Islamic scholars and traders from Saki, Ilesha, Ilorin and Offa of the southwestern Nigeria and arrived the then ancient Funtua. This group of people led by Alfa Amodu and Akile left their origin for two reasons: quest for Islamic knowledge and securing a place in the savanna, where orthodox Islam (free from cultural adulteration and superstitious beliefs) is practiced. Secondly, to trade their petty materials they carried along, such as the beads, spices and fabrics (Late M. Sule, Head, Yoruba Community, personal communication, June 8, 2011).

It was discovered that when the migrating Yorubas reached their destination (the ancient Funtua), the individuals there were remnant African traditionalists (the Maguzawas) clique, who inhabited the hills of Funtua, engaged in ritual practices and hunting of wild life were met. The Hausa Muslim communities were at the surroundings of the then Funtua like Dandume, engaged in crop cultivation. This provided room for interaction via exchange of commodities among the three sets of communities, at a designated place where periodic market began (now called *Tsohuwar Kasuwa*), which later turned out to be the Central Business District of the present day Funtua (I. Kabiru, personal communication, June 20, 2021). Moreover, in support of migration of Yorubas into Funtua, Tukur (2009) reported that the first people that moved into Funtua during about 1895 were the people from mostly all parts of Sudan savanna and Yorubaland.

This process of movement by foot for trading had been the order of the day in every parts of the then Nigeria and beyond. According to Hodder (1961), traders travelled long distances, frequently on foot, carrying up to 80 pounds/day and covering as much as 50 miles/week. Hodder regarded these moving individuals as *mobile nodes*, which have greatly contrasted the usual nodes that are fixed in space (Lowe & Moryadas, 1975).

The study found out that it was during this process of movement that brought the establishment of Yoruba clans of *Ile Ogbomoso*, *Ile Amodu* and *Ile Akile* in Funtua. The likes of Hajiya Bela'u Ashiru, whose parent and grandparent came from Saki to the ancient Funtua, and founded *Ile Amodu* (after Alfa Amodu Dan Dutse) was born. The study discovered that Hajiya Bela'u was the first child to be born in Funtua from amongst the migrated *Ile Akile* clan in the early 1900s and still surviving. Moreover, for the accomplishment of her naming festivity as dictated by the Yoruba tradition, the newly born baby was taken to and fro Saki on foot in order to get incised for the Yoruba facial clan mark called *Abaja* (H. Bela'u, personal communication, June 21, 2021).

Colonial and Post-colonial Phases

The process was instigated by the establishment of the first cotton market in the Maska district in 1909, the amount of cotton was traded at the market continued to increase every year amongst the indigenous traders, until 1918 when the market attracted 10 African cotton buying agents of different origins, who purchased cotton and other commodities at the market. It was found that three of these agents were of Yoruba ethnic background: Sule (Lagos), Rufa'i (Lagos) and Alagidi (Ogbomoso) (Bashir, 2006).

Furthermore, owing to the establishment of cotton ginnery in Funtua in 1925 and production started in 1929, which coincided with the period when railway operation started in Funtua promoted interaction between Abeokuta ginnery that was also established in 1902. This was possible through the rail track that connected the two regions (Tukur, 2009).

The study found out that majority of the Yoruba clan, who migrated to Funtua during the colonial administration, was majorly from Lagos and Abeokuta (Ogun state), who worked for multi-national companies located on the northeastern side of Funtua, close to the railway line that served as the most prevalent means of transportation at that time. Example of these companies included John Holt (established in 1921); SCOA (1925); Red Fearn (1925); NRC, BCGA, PZ, UAC, CFAO, John Walkden, Miller Brothers (1928); Mandrides & Logois (1930). Amongst the notable personalities that worked with the NRC was Malam Sani Adeleke who arrived from Iragbiji (Osun state) and later became the first formalized head of Yoruba community in Funtua; Malam Sani Laboye who arrived from Offa and worked with BCGA in Funtua.

The establishment of those multinationals in Funtua and the respective transfer of some of their personnel to Funtua from the Yorubaland, corresponds to two other vital factors that contributed to the process of urbanization of Funtua during the colonial phase. First, Maska District Headquarter (about 20 kilometers south of Funtua) was transferred to Funtua in 1927. Prior to that moment, Funtua was a village (comprising of only few homestead) under Maska District, while Maska was a District under the Katsina Emirate, which was also under the Sokoto Caliphate. Secondly, in 1927 Funtua-Birnin Gwari Road that extended to the southwest axis was surveyed and by 1929 three major roads that passed through Funtua were completed.

Dynamics for Hausa and Yoruba Ethnic Integration

Language

Funtua social environmental conditions necessitated that the people Yoruba community in Funtua had to learn how to speak the Hausa language effectively. This helps greatly in their dealings with the Hausas in socio-economic interactions. It has been observed from the opinions of the informants that for a typical member of Hausa community to satisfactorily accommodate one, one has to be able to speak Hausa language. Language in this case, may be regarded as a facilitating medium that induces the acculturation process of Yoruba ethnic community in Funtua town.

Nevertheless, the proficiency of the Yorubas in speaking the Hausa language does not prevent them to skillfully get exposed to their mother-tongue and speaking it fluently if so wish; the language is freely communicated amongst the Hausas without having any fear of being ridiculed. This attitudinal trend led to assimilation and borrowing of linguistic forms of Yoruba origin that have been borrowed and used by the Hausas: *Agbada* – Agwada; *Anko* – Anko; *Pele* – Kwale; *Saki* – Saki (J. Garba and K. Joshua, personal communication, July 23, 2021).

Costume

Most of the informants expressed that they are more contented with Hausa traditional outfit, such as *Babbar riga* (sort of *Agbada*), *Doguwari riga* and *Hula*; they do not feel comfortable with Yoruba traditional attire like the *Agbada*, *Filaofi*, *Alagba*, *Saki* and *Asoke*, except during ceremonial occasions. For this reason, the ethnic identity of the Yorubas in the town has thoroughly been merged with the culture of their hosts - the Hausas. In support of this observed fact, Frantz Fanon as cited by Aris (2007) argues that the tradition of dress and finery is a costume that implies, constitutes the most distinctive form of a society's uniqueness and people can be grouped together on the basis of original and specific techniques of their dress.

Clan mark and name

Facial clan marks such as the *Abaja*, *Pele*, *Kẹkẹ*, *Bahmu* and *Ondo* were traditional marks that are known to Yorubas, as in the case of many tribes in Nigeria and elsewhere in Africa, usually for medicinal and identification reasons (I. Muhinat, personal communication, May 10, 2021). Unlike in previous years, traditional marks are infrequently undertaken by the Yorubas in Funtua. It was found that the practice of clan mark cannot be used as a yardstick to identify and distinguish members of the two ethnic groups, because the practice of clan mark has been abandoned by the generality of both Hausas and Yorubas due to social modernism and religious reason (S. Abubakar, personal communication, May, 8, 2021).

Furthermore, members of the Yoruba migrant community in Funtua share common sort of names with the members of Hausas in Funtua. The names that Hausa people bear are not usually of Hausa background, rather they are of Islamic background. Considering the Islamic affiliation of the original Yoruba migrant community, Yoruba household in Funtua no longer bear names of Yoruba traditional origin, rather they answer names that related to Islamic identity (S. Abubakar, personal communication, May, 8, 2021). This is clear evidence that indicate how the scenario of the acculturation process taking place amongst the Yoruba community in Funtua.

Ethnic Inter-marriages

The culture of intermarriage has been prevalent between members of the two ethnic groups and it significantly encourages the process of integration in Funtua town. Religious commonality was what has been identified as the driving factor that encourages the culture of such marriages. The rule of Islam facilitates ethnic intermarriage, dictates that the power of faith amongst any kinship group must transcend all sorts of other racial, tribal and regional affiliations (Bruner, 1961). It was found that the culture of ethnic intermarriage amongst the Hausas and Yorubas in Funtua town reduces the social friction and distance between them, as dictated by the assimilation theories (Alba, 1990 cited by Okun & Orna, 2007).

Community Development Services

Trade and scholarship were the principal practices that spurred the presence and occupation of early Yorubas in Funtua town. Other the notable socio-economic contributions that the members of Yoruba community offer to the growth and development of Funtua include what Tukur (2009) reported that the establishment of motor park in 1928 was what followed the construction of roads and railway line in Funtua town and Mr. O.F. Alale was the first Transport Clerk of the established Motor park; Late Tajuddeen AbdulRaheem (Ph.D), a reknowned writer and Pan-African Activist, was the proprietor of *Hauwa* Community College and coordinator of Pan-African Development and Education Awareness Programme (PADEAP) in Funtua. Dr. Abideen (the Medical Director of New Funtua Clinic) and his wife Mrs. Zainab Abideen (the proprietress of *Alpha* College. Mallam Muhammad Suleiman is presently the celebrated Islamic scholar amongst the Muslim youths of Funtua, who imparts knowledge on the Science of the Qur'an (Qur'anic Exegesis). Malam Muhammad Suleiman is a descendent of *Ile Oghomoso* clan, and an eldest son of the recent past Head of the Yoruba community in Funtua, late M. Sule.

Religious Beliefs

Christianity

From the book entitled: "*why are we here?*" compiled in commemoration of 70 years of Yoruba Baptist Missionary establishment in Funtua, it was found that the arrival of Yoruba Baptist Missionary by railway in 1920s led by Rev. J.F. Kennedy was attracted by Hausa Aborigines known as 'Maguzawas'. They are the original Hausa ethnic group that rejected and resisted Islam, even during the conquest of Hausaland by the Jihadist of Fulani between 1804 and 1810; they were therefore found potential prospects for Christianity through the Yoruba Christian evangelists.

The mutual interactions between the evangelists, (who came from Abeokuta and Ogbomoso) and the *Maguzawas*, led to the evangelization of the Hausa natives. For instance, Funtua indigenous pastors and evangelists were trained such as Mallam Rana, a Christian Health Officer. Churches were founded between 1950 and 1960 in places like Tsaunin-Mayu and Gangara between Zaria and Funtua town, Bele-Kanawa, Unguwar Kanawa, Dandume and Kadisau (in Funtua west). Others are in Bakori, Kabomo, Jargaba and Gidan Kaza (First Baptist Church, [FBC], 2010).

Islam

In respect of Islam however, religious uniformity was one of the reasons that attracted the Yorubas from Saki, Ilesha, Ilorin and Offa during the pre-colonial period to the ancient Funtua. A group of Yoruba Muslim scholars was "pulled" towards the Hausaland where the religion seemed free from innovations and traditional African religion, due to the Fulani Jihadists reform in Hausaland between 1804 and 1810 (Takaya, 1987). This was for the reason that the state of Islam in Yorubaland at that time was adulterated with lots of deities, such as the *Eshu*, *Shango*, *Oro* and *Ogun* that the Yoruba tradition formally endorsed (Kamau, 1976), similar to those of the Ancient Greeks (before Christianity) and Hausaland (before Fulani Conquest).

The study found out that the composition of Yoruba Muslims who were involved in such expedition to Funtua town was principally of Tijjaniyya sect, who engaged in religious teaching-learning process in the town. This process helped greatly in augmenting the integration and brotherhood between the indigenous Hausas and the Yorubas. The scenario is comparable to the relationship and integration process that existed between Hausas and the Yorubas in Kano town as reported by Paden (1973) in his book entitled: *Religion and political culture in Kano*.

Alfa Amodu and Alfa Abubakar were amongst the notable personalities during the pre-colonial and colonial years who engaged in the religious teaching-learning practice in Funtua. In respect of the latter, he arrived Funtua in the late 1920s with the intention of proceeding to Yola in quest of advanced Islamic knowledge. Nevertheless, considering the academic impact he has made on the people in Funtua, his request was turned down by the then District head.

CONCLUSION

It can be concluded from the findings that the creation of railway in the late 1920s facilitated the coming of the Yoruba community to Funtua town to serve as clerks and workers for the railway company as well as the foreign firms that were established in the town. Moreover, the arrival of the Yoruba Baptist Missionary was as well by railway in 1920s. Nevertheless, physical factors such as the favourable climate and clay-loam soil for agricultural production as well as the Social factors like religious beliefs, tolerance and hospitality that the Funtua people and particularly the liberal leadership

that the District Heads have been offering have contribute to the integration of Yorubas in Funtua.

It can be deduced from the findings that even before the establishment of railway and roads in 1920s, Yorubas had known about social and economic opportunities in the ancient Funtua. In addition, reasons responsible for such integration that followed the “attraction” include religious uniformity - in this case Islam, which allows for sharing common belief and culture. Therefore, even if rail line and road were not constructed the Yorubas from the southwest would still have been part and parcel of growth and development of the town. However, their arrival as well as the integration process without the transportation network could have been sluggishly accomplished.

These two important attributes are found to be absolutely absent in respect of the “aliens” Hausas and the “indigenous” Beroms in Jos town. For example, there exist religious heterogeneity between the Hausas and Beroms of Jos-Plateau. This is because study by Ostien (2009) established that the Beroms are predominantly Christians; the Hausas are largely Muslims. Secondly, the disharmony in Jos town is due to majorly a confluence of geo-historical forces such as cultural pluralism, colonialism, the political economy of oil and military rule.

Furthermore, there are some similarities that this study observed about Funtua town and Jos town in terms of physical and economic factors that are capable of attracting people to reside in both towns: both towns are located on considerably higher elevation that influences their climatic conditions; soil characteristic; hydrological orientation and human activities. Moreover, rail lines were created in both towns by the colonial administrators for smooth transportation of agricultural produce (in the case of Funtua) and mineral resources (in the case of Jos) to Port for shipment to Europe. Owing to the findings recorded in this study, the study recommends that there should be good political governance at all levels of government. Nigeria has not been enjoying satisfactory leadership, especially during politics by politicians who are mostly corrupt and insensitive to the socio-economic affairs of the populace. For these reasons, there will not be favourable infrastructure in place such as the transportation network, which aids in linking and opening up places for various spatial socio-economic interactions. Politicians most often stimulate the regional and ethnic-religious rivalry, suspicion and hostility among the common people by amplifying the perception of north-south socio-cultural dichotomy for the worse. Besides, political appointments are made not by meritorious credentials but by the pretext of regional and ethno-religious affiliation. The study therefore suggests that there should be justice and good governance for the leaders, and for the subjects, there should be ethno-religious tolerance and hospitality, without which conflict management, prevention and national integration will always be difficult or impossible to be a reality.

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