

Segregation and Violent Conflicts in Plateau State: Can there be a Peaceful Co-Existence between Migrants and their Host Communities without Adaptation?

Margaret Apine

Federal University Lokoja

Abstract

A burgeoning literature has appeared, taking stock of the violent conflicts in Plateau State. Often we are told that such conflicts are the manifestations of religious intolerance among the Berom, the Jarawa, and the Anaguta, who are predominantly Christians, and the Hausa-Fulani who are Muslims. Other explanations suggest that they are ethnic conflicts between the Hausa and the other ethnic groups, who are resisting Hausa domination. The purpose of this paper is not to contest established facts, but to show how segregation between Hausa-Fulani migrants and their host creates avenues for conflict. Results from a cross-sectional survey in some crisis-prone cities like Jos North, Jos South and Barkin Ladi local government areas, as well as evidence from relevant literature suggest that Hausa-Fulani migrants within Plateau state do segregate themselves from their host communities. While the indigenes are those who perceive themselves to have common ethnic origins with traditional ties to the land they occupy, the migrant communities insist on maintaining their cultural and religious identities, with the aspiration not only to disregard the historical and cultural sensitivities of the host communities, but to eventually dominate them in a display of superiority. It argues that migration itself may not be the immediate cause of the conflicts; rather the fear of domination by the indigenes and the effort by the migrants to maintain their identity is at the root of the conflict.

Keywords: Segregation, Violent-Conflict, Migrants, Peaceful Co-existence and Adaptation

Introduction

Migration is the movement of people, especially whole groups, from one place, state, region or country to another. Such a movement of people in most cases is with the intention of settling permanently in the new location. The duration of this new settlement varies, but the focus of this paper, is on individuals who relocate permanently from one region to the other within the same country. Migration can be either push or pull. A push migration is a situation where a large number of people are forced out

of their place of origin to a safer place. An example of this could be a war situation, natural disaster or epidemics. Pull Migration on the other hand is a situation where people move to industrial areas in search of jobs and a better living.

Migration is not just an African phenomenon. It is global. Traditionally, it was largely associated with the search for new and better farms or grazing lands. More recently, increasing numbers of people have been migrating to Nigerian cities particularly in search for greener pasture. Migrating people come from diverse cultural backgrounds, with already formed cultural identities. Usually, migrants come to host communities with the mind-set of either integrating with them, maintaining their own identity or even with the intention of dominating members of such societies.

In Africa, sometimes, migrants and refugees bring positive changes to host communities such as economic growth or the funding of various development projects by international aid organizations in response to the emergence of migrants. However, the influx and presence of migrants do at times impact negatively on individuals within a host community or even on the community as a whole. In the light of this, it is important not only to investigate the impacts of the presence of migrants on the host communities, but also to consider how these influence the overall relationship between the two groups. In particular, it is important to determine what might contribute to a contentious or even conflictual relationship.

Research shows that there are several causes of the conflict on the Plateau, but very few have investigated the links between segregation and the recurrent conflicts in the state. The issue of segregation becomes very glaring to people visiting Jos North or South as they are most likely to notice residential segregation. The Hausa-Fulani continue to maintain their cultural identity, ignoring that of their host communities particularly that of the Berom and the Jarawa people, thereby creating avenues for prejudices and conflict. This is done in spite of the fact that members of their host communities have adopted the Hausa language and also interact freely with the Hausa community. Research has further shown that the Hausa-Fulani are not the only migrants in the Jos Plateau. There are a huge

pg. 112

number of Yoruba communities in Jos North and South Local Government Areas, as well as some Igbo, Tiv, and many southerners living in peace with members of their host communities.

From available literature, the violent conflicts between the Hausa-Fulani and their host communities are caused by issues, ranging from religious intolerance, and politics to other issues. This article however focuses exclusively on the lack of adaptation of the culture of the host community, including the absence of intermarriages and the notion of superiority complex as key challenges to the peaceful co-existence between the two groups.

Research Problem

Conflicts between Migrants and indigenes in Plateau State of North Central Nigeria have come a long way, escalating every year into higher dimensions, acquiring a distinctive character, and requiring new methods of investigation into such crises. The conflict was primarily political when President Ibrahim Babangida created Jos North Local Government Area in 1991. The Hausa-Fulani wanted to produce the traditional ruler of Jos North as well as the Chairman of the Local Government Area; an issue that is highly contested by the indigenes. However, it has been widely attested to that the three ethnic groups, the Berom, Anaguta and Afezere, who are predominantly Christians, are the original inhabitants of Jos. Other ethnic groups, especially the Hausa-Fulani were brought to supplement the much needed labour for the tin mining industry by the colonialists. (Best, 2007; Bingel, 2007; Bagudu, 2004)

Thus, the appointment of Alhaji Sanusi Matu, a Hausa man as chairman of the Jos North Local Government Area, sparked off violent protests by the indigenes. Another violent conflict was triggered by the withdrawal of the appointment of the same person as the Hausa then felt cheated. Of recent, the conflict has assumed a dangerous dimension with the infusion of religious factors into it, thereby spreading the issue beyond the state. Recent studies have documented the new dimension to the conflict in the Plateau north and the central senatorial districts, with possible solutions. However, none of them has systematically and empirically approached the conflict situation from a point that exposes the

Margaret APINE

relationship between voluntary segregation by migrants and the persistent conflicts between them and members of their host community. This paper seeks to investigate and bring this perspective into focus in such a manner that conveys a newer understanding of the subject matter as it attempts these questions below.

Research Questions

1. Is the segregation between the Hausa-Fulani and the indigenes in Jos North, Jos South and Barkin Ladi a conflict trigger?
2. Can there be a peaceful co-existence between the indigenes in the above conflict-prone areas without migrants adapting to the culture of their host communities?

Objectives

The aim of this paper is to contribute to the understanding of the importance of adaptation to the peaceful co-existence between migrants and their hosts in three conflict prone areas in Plateau state in the following manner:

1. To investigate the relationship between Hausa-Fulani segregation and the conflict in Jos North, Jos South and Barkin Ladi
2. To investigate the possibility of having a peaceful co-existence between the indigenes in the above conflict-prone areas without migrants adapting the culture of members their host communities

Significance of the study

Hopefully, this study will advance our understanding of the relationship between segregation and the recurrent conflicts in Plateau state. The study will further open up a new vista of analysis towards a pragmatic appreciation of the subject matter. It is expected that this modest contribution would go a long way in complementing the endeavors of scholars towards gaining a contemporary knowledge capable of explicating the phenomenon of migrants and cultural adaptation in their host communities or countries, especially on the Jos Plateau or anywhere else in Africa.

Conceptual Frame Work and Literature Review

In reviewing arguments that both promote and critique segregation as the root cause of conflicts in multi- ethnic societies or the argument that segregation fosters peace, a critical look needs to be taken about at some key points. For instance, there are those who believe that there are profound differences in values and discourses among ethnic majority/minority groups which make migrants minority, and incompatible with host cultures. The segregation of American Indians was justified on cultural and legal grounds by the founding fathers of America like Thomas Jefferson and Andrew Jackson, who believed that American Indians were children and savages who could not survive in the larger society. This was further demonstrated in the US after the Reconstruction, when whites sought to reinforce patterns of racial hierarchy. Many southern states adopted laws expressly requiring racial segregation in transportation, schools, and elsewhere. Their Supreme Court upheld such laws in *Plessy v. Ferguson* (1896), arguing that the Fourteenth Amendment prohibited discrimination only in connection with civil and political rights but not in connection with social rights such as were involved in education and transportation. (<http://www.encyclopedia.com/social-sciences-and-law/law/court-cases/Plessy-v-Ferguson> #IG23401803290, Retrieved 9th November 12, 2017).

Other forms of ideology even suggest the inevitability of conflict in the contact between peoples of different culture or race and hence, the necessity for avoiding contact, (Thomson, 2008). Central to this perspective is the idea that racially mixed areas are inherently unstable and tend to revert to the segregated state. In this conception, when members of a subordinate race relocate to the residential area of the dominant race, the residential cycle ends in a racially segregated area for the invading group, since the original residents evacuate their homes; thus invasion becomes succession

Others reiterate this and argue further that, although segregation imposes separation of persons and groups, it is by no means the antithesis of societal integration. To them, the segregation of units may be a basis for integration, as in the traditional Indian caste society, where a consensual basis for segregation was derived partly from shared religious values. It can

Margaret APINE

also be found in the Middle East and in the Muslim cities of North Africa and West Africa where ethnic and religious particularism may be manifest in separate quarters of a city as well as in occupational specialization (Thomason, 2008).

Those from the other side of the debate view it as a reflection of social distance between these groups and therefore, a manifestation of poor social cohesion. Geographical isolation is often associated with social exclusion and economic marginalization (Bunley, 1999; Platt 2003; Craig, 2007; Roney, 2008). For the sake of clarity, the conceptualization of three key concepts in this debate have become necessary. They include among others, segregation and related terms like adaptation and integration, while anchoring the whole analysis on the general systems theory.

Segregation

The concept of segregation is usually based on race, gender, class, religion, or ethnicity, depending on the circumstances under which it is practiced. Segregation is the separation of people based on race, religion, ethnic group, sex, or social class. It is the practice of keeping one or several individuals, racial and ethnic groups, separate from one another, or from a larger population. This includes, but is not limited to, the separation of racial groups in schools, housing, public facilities, and public transportation. This separation usually involves a dominant ethnic group like the Hausa-Fulani, discriminating against their so called subordinates like the other three ethnic groups in and around Jos.

West's Encyclopaedia of American Law (2005) views "segregation as the act or process of separating a race, class, or ethnic group from a society's general population". The practice of segregating people by race or ethnic groups has taken two major forms in history. *De jure* segregation is separation enforced by law, while *de facto* segregation occurs when widespread individual preferences, sometimes backed up with private pressure, lead to separation or what is sometimes referred to as voluntary segregation. *De jure* racial segregation was a practice designed to perpetuate racial subordination; *de facto* segregation of African Americans had similar effects, but sometimes could be defended as a result simply of private choice. The same could be said of the Hausa-Fulani, who

voluntarily segregate themselves from their host communities for religious or ethnic superiority reasons.

Integration

Integration on the other hand can be said to be the opposite side of segregation. The term entails the process of settlement, interaction with the host communities, and social change that follows immigration. From the moment immigrants arrive in a host society, they must “secure a place” for themselves where they can fit in. Migrants must find a home, a job and income, schools for their children, and access to health facilities, means of transportation. They must find a place in a social and cultural sense and also establish cooperation and interaction with other individuals and groups get to know and use institutions of the host communities, and become recognized and accepted in their cultural specificity. For Penninx and Garcés-Mascreñas (2016), “this is a two-way process”. The host community does not remain unaffected by the influx of migrants. The size and composition of the change in population, requires new arrangements to accommodate immigrants’ socio-political, and cultural needs.

Usually it is expected that immigrants must conform to the norms and values of the dominant majority group for them to be properly integrated, but for the purpose of this paper, we expect both of them to work towards such a situation. Penninx and Garcés-Mascreñas (2016) define integration as “the process of becoming an accepted part of society.” In this paper, it goes beyond this definition to emphasise the willingness of the migrant to be integrated into the host society.

Adaptation

Adaptation refers to both a process and its outcome, leading to many interpretations and debate among scholars and analysts alike. The term has become a central concept in several major social science disciplines, such as psychology, sociology, political science, anthropology and geography, as well as in many fields of biology. In these disciplines, the environment is strongly linked to the concept of adaptation. But most social sciences focus on the issue of social adaptation, which is found in the changes in an individual in his developmental stage of aptitudes to integrate and acquire

the feeling of belonging to a group (Boudon, 2002). This entails the act of adjusting one's attitudes to fit in his or her new social environment.

Both social and cultural adaptations have several aspects in common and conform to the concepts of social integration. It becomes essential for there to be any cordial relationship between immigrants and dominant members of the host communities. In every day usage, people talk about social and cultural adaptations as if the two terms can be used interchangeably, but they really are two different terms. While socialization requires an individual to have interiorized and integrated values and symbols of the milieu to the structure of his personality in order to communicate and evolve with ease, social adaptation does not signify change as the adaptation outcome (Rocher, 1992). Adaptation is, therefore, conceived as the process central to change by which a complex system can raise its complexity by lowering its constraints. In this is paper it is conceived as the process central to change in attitude whereby immigrants can lower their constraints to integrate fully into their new environment; the absence of which will lead to segregation and the resultant conflict that the situation might trigger.

The function of adaptation is a principal issue that enables us to understand the relationship between parts of a system, as well as the system as a whole. It deals with all the means that the system and its members must use in the pursuit of goals. If a part of the society fails to adjust to maintain the equilibrium in the society, conflict of interest between the host community which is a part of the city and the migrant community which is another part of the system is most likely to take place. In this way, adaptation becomes an endogen process that enables the system to either assimilate the innovation, or to modify its internal structure in order to assimilate this innovation.

System theory and conflict analysis

In conflict analysis, scholars are interested in those conditions that make a system break down, losing its stability or homeostasis or as Gallo (2012) puts it; we are interested in threshold phenomena. According to him, 'Threshold phenomena such as violence are difficult to study because they represent "breaks" in system rather than uniformities'. Ideally a

Margaret APINE

system or social systems are made up of various parts, all functioning to maintain an equilibrium or homeostasis for the survival of the system. Once a particular part is not performing its duties correctly, it creates strain in their interaction. Violence, whether between persons or organizations, occurs when the “strain” of a system is too great for its “strength to hold”. In the case of migrants and members of their host communities, strain occurs when the migrants voluntarily segregate themselves from their host or when the dominant group discriminates against immigrants or the other way round.

Historically, racial or ethnic superiority may be supportive of segregation. In this case, ideologies or norms of segregation form around major social values which were expressed in religious terms by the Hausa-Fulani (Thomason, 2008). Thus, the concept of pollution with members of another sect or religion or even race, regulates contact and avoidance in a most extensive way as it can. Examples abound of how a Hausa man can marry a Berom woman, but he cannot reciprocate to give his daughter to a Berom man for religious reasons. This lack of reciprocity does not foster integration but creates an atmosphere of prejudice and strain in the relationship. This situation has been going on for decades, making the ethnic segregation an enduring one that is likely to be highly persistent. As this becomes established, it creates structures for domination. This domination further creates strains in the relationship.

Methodology

Data were gathered from both primary and secondary sources. The primary data were sourced principally through the administration of well-structured questionnaires. One hundred and thirty (130) questionnaires were administered to eight (8) electoral wards that were randomly selected in the study area including strategic locations in Jos town respectively. Fifteen (15) respondents were randomly selected from each of the 8 locations to get the study population. Stratified random sampling method was used to administer questionnaires to the respondents. Secondary data were got from the review of relevant documents, textbooks, journals, periodicals, while some unpublished thesis and dissertations were also

consulted. Descriptive analysis was used, while results were presented in simple percentages.

The Study Area

Plateau State is located in Nigeria's middle belt, with an area of 26,899 square kilometres. The State has an estimated population of about three million people. It is located between latitude 08⁰24N and longitude 008⁰32 and 010⁰38 east. The state is named after the picturesque Jos Plateau, a mountainous area in the north of the state with captivating rock formations. Bare rocks are scattered across the lands, which cover the plateau. The altitude ranges from around 1,200 meters (about 4000 feet) to a peak of 1,829 meters above sea level in the Shere Hills range near Jos. Years of tin mining have also left the area strewn with deep gorges and lakes. Tin mining affected local government areas on the Jos Plateau, especially Jos north, Jos south and Barkin Ladi which is the study area. Plateau state is bounded to the North East by Bauchi State, to the North West by Kaduna State, to the South West by Nasarawa State and to the South East by Taraba State.

Climate of the study area

Though situated in the tropical zone, a higher altitude means that Plateau State has a near temperate climate with an average temperature of between 13 and 22 °C. A harmattan wind causes colder weather between December and February. The warmest temperatures usually occur in the dry season months of March and April. The mean annual rainfall varies from 131.75 cm (52 in) in the southern part to 146 cm (57 in) on the Plateau. The highest rainfall is recorded during the wet season months of July and August. The Jos Plateau is the source of many rivers in northern Nigeria including the Kaduna, Gongola, Hadejia and Yobe rivers. This unique weather that is found in Jos attracts many tourists, and in turn creates avenues for commerce and other activities. In addition, the town was founded as a tin mining city before the discovery of petroleum in Nigeria, thereby attracting migrants to the Jos Plateau. (Best, 2007; Bingel, 2007; Bagudu, 2004) Indeed Jos can be said to be a miniature of Nigeria due to the way it has attracted people from different parts of the country.

Margaret APINE

Samuel and Buba (2015). The map below shows the geographical location of the study area.

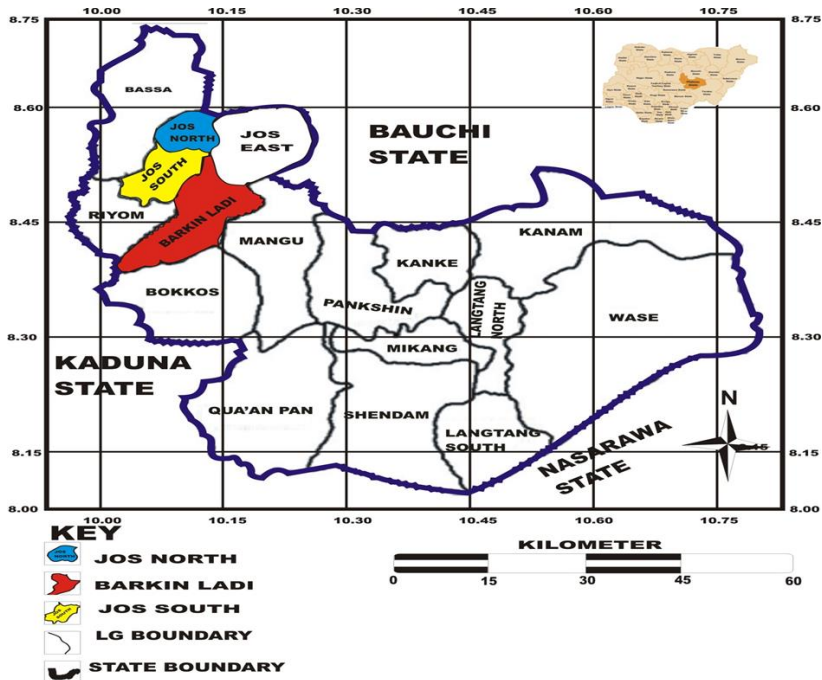


Figure1.0. Map of Plateau State showing Jos north, Jos south Jos east and Barkin Ladi.

Geology of the study area

The Jos Plateau is thought to be an area of new granites which intruded into an area of older granite rocks, making up the surrounding states. These new granites are thought to be about 160 million years old. This creates the unusual scenery of the Jos Plateau. There are numerous hillocks with gentle slopes emerging from the ground like mushrooms scattered with huge boulders. Also volcanic activity, about 50 million years ago, created numerous volcanoes and vast basaltic plateaus formed from lava flows. This further, produces regions of mainly narrow and deep valleys and pediments (surfaces made smooth by erosion) from the middle of rounded hills with sheer rock faces. The phases of volcanic activities

Margaret APINE

involved in the formation of Plateau State have made it one of the mineral-rich states in the country. Tin and tantalite are still mined and processed on the plateau. All these features signify the strategic nature of the state both to those from the northern part of the country who are predominantly Muslims, and the southern Christians; an area that both Muslims and Christians want for themselves.

Results and Discussion

As earlier stated, one hundred and thirty (130) questionnaires were distributed but only one hundred and twenty (120) were returned. A simple percentage ratio is used to show the degree of responses made by the selected respondents. The table is followed by the relevant interpretations.

Data Presentation and Analysis

Socio-economic Characteristics of Respondents

Table 4. 1: Gender Distribution of Respondents

Sex	Frequency	Percentage
Male	67	55.83
Female	53	44.17
Total	120	100

Source: Field survey, 12th-17th September 2017.

The study shows that more men were captured in the survey. Men were 55.83 percent while women were only 44.17 percent. This shows that more men participate in social activities than women who face one form of social constraint or the other. This is more pronounced in Jos north where we have a large Muslim settlement.

Table 4.2 Age Distribution of Respondents

Age	Frequency	Percentage
25-30	71	58.93
40-49	14	11.62
50-59	23	19.09
60 and above	12	9.96
Total	120	100

Source: Field survey, 12th September 2017 to 17th of the same month.

This table shows that the population on Jos plateau is more of a younger population; the largest age group is 25-30 years with 58.93 percent. This also shows a high level of human development in the region.

Table 4.3 Marital Status of Respondents

Marital status	Frequency	Percentage
Married	71	58.93
Single	29	24.07
Under-age	20	16.06
Total	120	100

Source: Field survey-12th September 2017 to 17th

Table 4.3 shows a clear distribution of the marital status of respondents. 58.93 of the respondents are married men and women, 24.07 respondents are singles while 16.6 respondents are under-aged young boys and girls mostly students in the study area.

Table 4.4 Educational Level of Respondents

Qualification	Frequency	Percentage
No education	9	7.5
Primary education	10	8.3
Secondary education	20	16.6
HNH/NCE	38	31.7
Graduate	43	36.69
Total	120	100

Source: Field survey 12th September 2017 To 17th

Table 4.4 shows the educational qualification of the respondents. This shows that the highest number of respondents in the study area are degree holders with a percentage of 35.69%. The other age bracket next to these, are those with NCE AND HND, suggesting that the study population are quite knowledgeable about the issues in the study area.

Table 4.5: Are the Hausa-Fulani ready to adapt to the culture of members of their host community?

Responses	Frequency	Percentage
Agree	-	-
Strongly agree	6	4.99
Disagree	29	24.16
Strongly disagree	85	70.83
Total	120	100

Source: Field survey- 12th September 2017 to 17th

Table 4.5 shows that the migrants are not in any way willing to adapt to the culture of their host communities. It is very clear from the above as respondents who strongly disagreed constitute 70.83 percentages out of the entire study population.

Table 4.6: Are the migrants ready to inter-marry and embrace the languages of members of the host community like the case of Fulani in Ilorin Kwara State?

Responses	Frequency	Percentage
Agree	-	-
Strongly agree	4	3.33
Disagree	36	29.99
Strongly disagree	80	66.66
Total	120	100

Source: Field survey 12th September 2017 to 17th

Table 4.6 shows that the migrants are not ready to inter- marry with members their host communities. They want to maintain their language, religion and cultural identity. In fact, the Hausa -Fulani who are supposed to cooperate with the Berom and other indigenous people, in order to promote peace are rather maintaining a superior stand. A large number of the respondents strongly disagree to the question of whether the migrants are ready for inter-marriages and the use of host languages. Instead what obtains is the use of the migrants' language (Hausa) instead of that of the indigenes, showing some level of domination by the Hausa-Fulani.

Table 4.7: Is there ethnic and religious discrimination between migrants and members of the host community?

Responses	Frequency	Percentage
Agree	51	42.49
Strongly agree	60	49.99
Disagree	9	8.
Strongly disagree	-	-
Total	120	100

Source: Field survey 12th September 2017 to 17th

Table 4.7 shows the level of discrimination between migrants and the members of the host community and the extent to which the city center has been religiously divided because of the differences.

Table 4.8: Do the migrants participate in active politics and have both state and federal legislators representing them?

Responses	Frequency	Percentage
Agree	88	73.33
Strongly agree	19	15.83
Disagree	13	10.83
Strongly disagree	-	-
Total	120	100

Source: Field survey- 12th September 2017 To 17th

The responses on the table show that the Hausa-Fulani on the Jos Plateau are well represented both at the state and federal seats.

Conclusion

From a careful analysis of the responses to the questionnaires, it can be observed that there are clear conditions for strife in the relationship between the Hausa-Fulani and the indigenes. Cultural issues such as inter-marriages and others that help to integrate migrants and members of host communities worldwide and in towns like Ilorin in Nigeria are absent. Research has shown that the ability to speak the languages of the host by migrants is strongly related to the willingness to integrate. The absence of this, coupled with the fact that indigenes are the once speaking the language of the migrants portrays a social system where all parts are not functioning the way they should, thereby creating avenues for conflict. The issue of voluntary segregation by the migrants is also there. The repercussions of this residential segregation are detrimental to the prospects of integration, particularly as they create prejudices between the hosts and the migrants. Therefore, segregation between the Hausa-Fulani and the Berom, Anguta and the Afezere, couple with the fact that the Hausa are not willing to adopt the culture of these ethnic groups suggest a

Margaret APINE

display of superiority and domination which these other groups are resisting, and the resultant conflicts.

Recommendations

Based on the above analysis, it is evident that segregation does not promote peace. This raises the question as to whether there is a role for public policy in relation to the experiences of migrants after arrival. Should the goal be 'integration' and if so, should the primary focus be civic participation, or should it be addressing cultural practices that are deemed to be unacceptable? Basically policy makers should focus on addressing cultural practices that are deemed to be unacceptable and can trigger conflict. Specifically, the following areas should be addressed:

- i. Migrants should be encouraged to embrace and adapt to the culture of indigenes and see themselves as one for proper integration to take place.
- ii. They must start interacting and creating avenues for inter-marriages, and the teaching of both languages in schools should be encouraged.
- iii. Discrimination and other forms of prejudices should be avoided by both sides in the spirit of a united Nigeria.

From the analysis, it can be deduced that adaptation is the only way a peaceful co-existence can be restored in the relationship between migrants and the host communities.

References

- Bagudu, N. (2004). Recrudescence civil disturbances and human rights: The Jos and state-wide crises. Jos: League of Human Rights.
- Barry, A. K. (2015). Conflict, culture and modernity: Hybridizing traditional and western models of peace building in Africa: Jos Journal of Conflict Management & Peace Studies.
- Best, S.G. (2007). Conflict and peace building in Plateau State, Nigeria. Ibadan: Spectrum Books Ltd.
- Bhugra D. & Jones P. (2001). Migration and mental illness. *Advances in Psychiatric Treatment*, 216-223.
- Bhugra, D. & Bhui, K. (2001). *Cross-cultural psychiatry: A practical guide*. London: Annold.

Margaret APINE

- Bingel, B.T. (2007). "A City in Ruins \: Dynamics of Urban Politics and Violence in Jos 1900-2004 in Akinwumi. O et al. (Eds). Historical Perspectives on Nigeria's post-colonial conflict. Lagos: Unimark Ltd.
- Boudon, R. (2002). L'adaptation sociale dans Encyclopedia Universalis. (pp. 250-251).
- Gallo, G. (2012). Conflict theory, complex and system approach, systems research and behavioral science, Published online in Wiley Online Library.
- Lindo, F. (2005). The concept of integration: Theoretical concerns and practical meaning. In O. Asselin & M. L. Fonseca (Eds.), Social integration and mobility (pp. 7-20). Lisbon: Centro de Estudos Geográficos.
- Morin, E. (1985). La méthode : la vie de la vie, t2. Paris, ed Seuil, Coll Points Essais, p. 50.
- Obadiah, et al. (2015). Internally displaced persons and the post-conflict partitioning of Jos City. Jos Journal of Conflict Management & Peace Studies.
- Penninx, R. & Garcés-Mascreñas, B. (2016) The concept of integration as an analytical tool and as a policy concept. In: Garcés-Mascreñas B. & Penninx R. (Eds.), Integration Processes and Policies in Europe. IMISCOE Research Series. Springer, Cham.
- Rocher, G. (1992). Introduction à la sociologie générale : action sociale, organisation sociale, changement social, 3e Édition, Éditions Hurtubise, Montréal. 686 p.
- "Segregation", [#IG23401803290](http://www.encyclopedia.com/social-sciences-and-law/law/court-cases/Plessy-v-Ferguson), Retrieved 9th November 12, 2017.
- Thomason, (2008). Segregation. International Encyclopedia of the Social Sciences. . Encyclopedia.com. Retrieved from <<http://www.encyclopedia.com>>.
- UK Office of National statistics. (2001). London: UK office of National Statistics 2001.