

RESEARCH ARTICLE

Non-governmental Organisations and Peace Building in JOS North Local Government Area: A Study of Justice Development and Peace Caritas (JDPC)

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Abstract

Peacebuilding is essential for sustainable societal development, particularly in conflict-prone communities such as Jos North Local Government Area of Plateau State. However, government efforts alone may be insufficient to address complex security and conflict challenges, necessitating the involvement of civil society organisations. This study examined Non-Governmental Organisations and peacebuilding in Jos North, using Justice Development and Peace Caritas (JDPC) as a case study. Specifically, it assessed JDPC's peacebuilding initiatives, their effectiveness, factors hindering their effectiveness, and measures for improvement. The study adopted a social survey design using a mixed-method approach. Data were collected through questionnaires and interviews. From a population of 643,200 residents, a sample size of 400 respondents was selected using Taro Yamane's formula and a multistage sampling technique. Quantitative data were analysed using frequency tables and percentages with SPSS, while qualitative data were analysed thematically. Findings revealed that JDPC implements programmes promoting peace and justice and engages communities through radio outreach. However, its initiatives are constrained by low youth participation, mistrust, ethnic and religious tensions, political marginalisation, inadequate funding, limited political will, unemployment, insufficient youth inclusion in decision-making, and limited educational opportunities. The study concludes that although JDPC plays a significant role in peacebuilding, its initiatives require stronger community participation and sustainability. It recommends regular Christian-Muslim dialogue, youth leadership programmes, vocational training and peace education, alongside stronger collaboration between government and NGOs to enhance peacebuilding in Jos North and Plateau State.

Keywords: Peacebuilding, Non-Governmental Organisations (NGOs), Justice Development and Peace Caritas (JDPC), Conflict Resolution, Jos North.

1. Introduction

Sustainable development cannot be achieved without peace. Peacebuilding in Nigeria is essential for stability, development, and human rights. NGOs play important roles in peacebuilding across different regions. In Asia, the Centre for Humanitarian Dialogue supported conflict resolution in Nepal [1], while the

Berghof Research Center provided peacebuilding training.

European NGOs contribute through conflict transformation, democratic processes, civil society strengthening, and dialogue. Organizations include the Berghof Foundation, European Centre for Electoral Support, and Democratic Progress Institute [2].

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In the Americas, Communications/Decisions/Results Associates supports conflict prevention, resolution, and dialogue, while Tufts University's EPIIC program engages in peacemaking and humanitarian assistance [3].

African NGOs have been active. ACCORD promotes dispute resolution and training in conflict resolution, preventive diplomacy, and peacekeeping. CECORE supports research and negotiation, while WANEP promotes peaceful conflict-resolution approaches [4].

In Nigeria, NGOs are actors in conflict reduction and peacebuilding in conflict regions. They address conflict causes, reconciliation, and sustainable peace [1, 5]. They provide healthcare, education, livelihood support, peace education, dialogue, and social cohesion [6]. ActionAid International Nigeria conducts conflict-resolution seminars and humanitarian activities in Maiduguri and Plateau State. NGOs promote positive peace through dialogue, reconciliation, and conflict-resolution programmes [7]. Grassroots activities complement government initiatives and strengthen peacebuilding [8].

Nigeria's ethnic, religious, and political conflicts have produced recurring violence, displacement, and instability, necessitating NGO involvement [9, 10]. NGOs use conflict resolution workshops, interfaith dialogue, and socio-economic development to address conflict causes and promote reconciliation [11]. Effective peacebuilding is multifaceted and must be adapted to environments, emphasizing results rather than activities [12].

Jos, Plateau State, has experienced communal conflicts in 2001, 2004, 2008, 2010, 2011, 2018, and 2019, causing deaths, destruction, displacement, and segregation [13]. Justice, Development and Peace Caritas (JDPC), a Catholic Church-affiliated NGO, focuses on peacebuilding, conflict resolution, human rights, dialogue, and reconciliation [14].

Despite interventions, their effectiveness in Jos North has not been adequately assessed. Government cannot address security challenges. However, they face restricted access, personnel safety, political pressure, and threats to neutrality. JDPC has participated in peacebuilding since 1976 [15]. Despite interventions, conflict, displacement, insecurity, polarization, and reprisal attacks persist. This study therefore examines the role of NGOs in peacebuilding in Jos North Local Government Area, using JDPC as a case study.

2. Materials and Methods

2.1 Research Design

The study adopted a descriptive survey research design, which is commonly used in social research due to its ability to provide detailed characteristics of a population or phenomenon. This design is aimed at answering questions such as who, what, when, where, and how, and typically involves data collection through questionnaires, interviews, or observations, which are then analyzed to provide a clear understanding of the topic being studied [16]. To enhance the robustness and credibility of the findings, the study utilized a mixed-method approach, also known as triangulation. Triangulation allows for the combination of both quantitative and qualitative data, providing a more comprehensive view of the research problem, [17]. This method was essential in peacebuilding studies as it ensured the capturing of diverse perspectives and contributes to a more thorough and reliable analysis of the role of NGOs in peacebuilding efforts. By using both surveys for quantitative data and interviews for qualitative insights, the study will offer a well-rounded examination of the topic.

2.2 Population of the Study

Kothari (2009) describes population as all the elements that meet the criteria for inclusion in a study. The population of the study is all the staff of JDPC and residents of Jos North Local Government. The LGA has a total population of 4,717,300 as at 2006 population census. It is seen as economic capital and largest city of the state. However, the projected population of Jos North LGA is estimated to be 643,200 as of 2022 according to MicroTrends (2024).

2.3 Sample Size

In this research work, the study could not use the total population above collated from the field survey in the various communities being sampled. The sample size used for data collection and analysis was drawn by using Yamane (1967) formula for sample size determination. The formula represented thus:

$$N / 1 + N (e)^2$$

Where: N = Total

1 = Constant

E = Margin of Error of 0.5

Therefore sample size $n = N / 1 + N (e)^2$
 $= 643,200 / 1 + N (e)^2$

$$\begin{aligned}
 &= 643,200 / 1 + 643,200 \times 0.52 \\
 &= 643,200 / 1 + 643,200 \times 0.0025 \\
 &= 643,200 / 1609 \\
 &= 399.75
 \end{aligned}$$

Therefore, based on Taro Yamane's Formula, the sample size used for the study was approximately 400 respondents [18].

2.4 Sampling Techniques

The study adopted the use of Multi-stage sampling technique. This was because the technique allows the researcher to use more than different techniques at different times. Multistage sampling is a versatile technique that can be adapted to various research scenarios. It is particularly useful when the target population is large and geographically dispersed, making it challenging to conduct a single-stage random sampling approach, [19]. According to Fowler [20], multistage sampling is a complex sampling technique that involves dividing the population into multiple stages, with samples being taken from each stage. This method is often used when it is difficult or impractical to compile an exhaustive list of all elements in the population. Folwer presented the stage in the following way:

2.4.1 Stage 1: Definition of Sampling Units

The first stage involves defining and selecting primary sampling units (PSUs) from the population. These are larger clusters or groups that contain a number of smaller units. The choice of PSUs depends on the nature of the study and the available resources.

2.4.2 Stage 2: Selection of Primary Sampling Units

Within each chosen PSU, a subset is selected. This could involve randomly selecting geographic areas, institutions, or clusters. The goal is to ensure that the PSUs are representative of the entire population.

2.4.3 Stage 3: Definition of Secondary Sampling Units

Within each selected PSU, secondary sampling units (SSUs) are identified. These are smaller units than the PSUs and could be households, individuals, or other entities depending on the research objectives.

2.4.4 Stage 4: Selection of Secondary Sampling Units

From each chosen PSU, a sample of SSUs is selected. This could involve randomly selecting households, individuals, or other units depending on the study's requirements.

2.4.5 Subsequent Stages (if necessary):

Depending on the complexity of the sampling design, additional stages may be added. For example, in a three-stage sampling approach, there would be a third stage involving the selection of tertiary sampling units within the chosen secondary units.

2.4.6 Sampling within Sampling:

The multistage sampling technique essentially involves sampling within sampling. It combines elements of cluster sampling and stratified sampling to efficiently select a representative sample from a large and diverse population.

In practice, Multistage sampling is often more practical and cost-effective than attempting to sample from the entire population directly. It allows researchers to break down the sampling process into more manageable stages, making it easier to handle and execute. Therefore, the researcher first identified the study population which is Jos North LGA and shared the area based on communities, and then the streets and after that, the will researcher go on with the selection of households and lastly the selection of respondents in each household. Therefore, the researcher identified 10 communities consisting of 5 Christian Communities and 5 Muslims Communities since the State is predominantly made up of the two religions. The areas are identified were: Anguwan Rogo, Rikkos, Bauchi Road, Ali Kazaure, Filin Sukuwa, Jenta Adamu, Kabong, Congo Russia, Tudun Wada, and Anguwa Rukuba. In each of these communities, 4 streets were identified where 5 households were selected each, making a total of 20 households. In each of these household, 2 respondents were selected making a total of 40 respondents in each community. This gives an overall of 400 respondents. This is shown in table 1 below:

Table 1. Sampling Frame

S/N	Name of Community	Sample
1	Anguwan Rogo	40
2	Rikkos	40
3.	Bauchi Road	40
4.	Ali Kazaure	40

5.	Filin Sukuwa	40
6.	Jenta Adamu	40
7.	Kabong	40
8.	Congo Russia	40
9.	Tudun Wada	40
10.	Anguwa Rukuba	40
	Total	400

Source: Researcher's Computation 2024

2.5 Instruments for Data Collection

Two instruments were used for data collection namely: In-depth Interview Guide (IDI) for the collection of qualitative data and Questionnaire for the quantitative data.

2.5.1 Questionnaire

The questionnaire contained two sections: 'A' and 'B'. Section 'A'

contained the biographic or demographic information of respondents such as sex, age, department, religion, etc. while section 'B' contained the main research questions on the Non-Governmental Organisations and Peacebuilding in Jos North: A Study of Justice Development and Peace Caritas (JDPC). The questionnaire was carefully structured to contain the main themes of the study and was vetted by the researcher's supervisor to test its validity and reliability. The questionnaire was both closed-ended and open ended.

2.5.2 Interview

The interview is a social relationship designed to exchange information between the participant and the researcher. An in-depth interview guide (IDI) was conducted to supplement the information generated by the use of questionnaire. Interview was guided by a list of questions from the research objectives and from there, any other matters arising was also discussed.

2.5.3 Justification for the Use of Instruments

The use of questionnaire helped to effectively and efficiently generate quantitative data needed for this study. The use of the questionnaire was prompted by the characteristics of the population who were literates; could relate very well to the structured questions and respond to it appropriately. Moreover, questionnaire gave respondents the chance of being anonymous which further stimulated them to disclose their true perception about the subject matter. Questionnaire also has the ability to cover a large population at a time, easy to manage, it takes lesser

time to administer and it is affordable in relation to other instruments of data collection.

Furthermore, the use of interview enabled the researcher to have a new perspective about the topic. It enables the researcher to have additional information that might not have been captured in the questionnaire. This method enables the respondent to air out their views about the topic under review with no limitation as in the case of questionnaire.

2.6 Validity and Reliability of Instruments

2.6.1 Validity of Instrument

The questionnaire structured was validated by experts on peace building and conflict managers in the NGOs and the department of conflict and peace studies, University of Jos. Their suggestions were used to produce final findings from the field.

2.6.2 Reliability of Instrument

To ensure the reliability of the research instrument, the test/retest and split half method was used. Alpha Cronbach coefficient reliability test was taken through the use of statistical package for social science (SPSS) and was considered reliable after scoring 0.81 and above.

2.7 Procedure for Data Collection

Instruments were administered by the researcher assisted by research assistants. The face to face or on the spot method of data collection was used in collecting the data for this study. The choice of this method was based on the fact that it gives high return of the questionnaire and it allows for explanation on any issue that is not understood by the researcher. The distribution of questionnaire lasted for about two weeks. The administration of the questionnaire was based on the sample size that was apportioned to each community, streets and households. To ease the data collection process, the researcher deployed two research assistants who are graduates within the field of Peace and Conflict and/or Sociology since it is a familiar discipline. The research assistants were briefly trained to get familiar with the objectives and

purpose of the study. Respondents were allowed to answer the questionnaire themselves but in areas where they are not literate enough to do that, the researcher and the assistants helped in reading the questions and presenting the options to them. More so, respondents were asked for their consent and were briefed on the topic under review and on how to answer the questionnaire. This method of data collection was adopted because the researcher envisaged that the response rate could be as high as one hundred percent if the instrument for data collection is completed on the spot. This helped eliminate the possibility of misunderstanding of the questions contained in the instrument by the respondents. Upon the point of completion, the copies of the questionnaire were retrieved from respondents for data analysis.

For the interview, the researcher interviewed staff of JDPC and Community Leaders (specifically Mai Angwas, Youth Leaders, Women Leaders, Religious Leaders). The researcher selects this category because the study focuses strictly on Non-Governmental Organisations and Peacebuilding In Jos North: A Study Of Justice Development And Peace Caritas (JDPC). A notepad was taken to record what was interviewed and a recording device to record the conversation for transcription. Thus, in situations where the respondents were not comfortable with the recording device for confidentiality, a notepad was used.

Table 2. *Response Rate*

Description	Total
No. of Questionnaire Distributed	400
No. of Questionnaire Returned and Valid	379
No. of Questionnaire Invalid	21
Response Rate	94.75%

Source: *Field Survey, 2024*

The table above indicates a response rate of 94.75%. Data generated within this range is considered credible and reliable as supported through the work of Meterko, Restuccia Glasgow, & Kaboli, (2015) who observed that, response rate for each critical variable must be at least 90 percent, and that response rate below 90 percent may not be acceptable.

Table 3. *Socio-demographic Data of the Respondents*

Variable	Frequency (N = 379)	Percent (%)
Gender: Male	173	45.6
Female	206	54.4
Total	379	100.0
Age of Respondents: 18-25 Years	73	19.3

2.8 Method of Data Analysis

The data generated through questionnaire will be collated and computed using the Statistical Package for Social Statistics (SPSS) and subsequently presented using frequency tables and charts for easy data presentation and interpretation. Data generated through interview will be analyzed using thematic content analysis so as to present the data just the way it has been collected. These are considered appropriate, because the result of the study will be easily understood and its authentic content be preserved. This will help the researcher to draw reasonable and adequate conclusions based on the objectives of the study.

3. Results

A total of 400 copies of questionnaire were distributed to the respondents of the study as identified above in Jos North LGA. It is pertinent to state that out of the 400 copies of questionnaire distributed, the study retrieved and validated a total of 379 copies. A total of 21 copies were considered invalid due to double responses and cancellation on other areas which rendered the questionnaire invalid. Thus, the analysis is carried out for the 379 copies of valid questionnaire. The response rate of the questionnaire is described in Table 2 below:

3.1 Socio-Demographic Data of Respondents

This part presents the personal characteristics of the respondents. This includes: Gender, Age, Marital Status, Occupation, Religion, and Educational Qualification. This data set is essential to the study as these factors can determine the level of understanding and practice of the people in relation to peacebuilding. The data is presented in the following tables:

26 – 35 Years	51	13.5
36 – 45 Years	114	30.1
46 – 55 Years	89	23.5
56 Years and Above	52	13.7
Total	379	100
Marital Status: Married	147	38.8
Single	218	57.5
Divorced	7	1.8
Widowed	7	1.8
Total	379	100.0
Educational Qualification: Primary Education	78	20.6
Secondary Education	89	23.5
Tertiary Education	158	41.7
No-Formal Education	30	7.9
Others	24	6.3
Total	379	100
Religion: Islam	209	55.1
Christianity	152	40.1
Others	18	4.7
Total	379	100
Occupation: Student	31	8.2
Business	120	31.7
Farmer	81	21.4
Working with Private Sector	63	16.6
Working with Government	58	15.3
Housewife	26	6.9
Total	379	100

Source: Field Survey, 2024

Table 3 shows the socio-demographic characteristics of the respondents. The table shows that 45.6% of the respondents were male while 54.4% of the respondents were females implying that both male and female respondents participated in the study, however, female participants responded more to the questionnaire than male participants. The table shows also the different age categories represented in the study with 19.3% of the respondents within the age range of 18-25 years, 13.5% of the respondents were within the age range of 26-35 years, while 30.1%, 23.5.9% and 13.7% of the respondents fall within the age range of 36-45 years, 46-55 years, and 56 years and above respectively. This indicates that majority of the respondents belong to the age category of 36-45 years.

On the marital status of the respondents, 38.8% of the respondents were married, 57.5% of the respondents were single, 1.8% and another 1.8% of the respondents were divorced and widowed respectively. Majority of the respondents were single or unmarried youths

as seen in the age distribution of the respondents. More so, the table reveals that 20.6% and 23.5% of the respondents had primary and secondary education respectively, 41.7%, 7.9% and 6.3.4% of the respondents had tertiary education encompassing Diploma, NCE, Degree and Post-graduate Degree, while 7.9% of the respondents had no formal education and 6.3% of the respondents had other qualification such as trade test.

On the religion of the respondents, Table 3 reveals that 55.1% of the respondents belonged to the Christian faith, 40.1% of the respondents belonged to the Islam faith, while 4.7% of the respondents belonged to other faith such as African Traditional Religion, Free Thinking and so on. There is a clear indication that whilst several religions are represented, majority of the respondents belonged to the Christian faith and Muslim faith as envisaged by the researcher due to the social structure and religious set up of Jos North Local Government Area.

Furthermore, on the occupation of the respondents, the table reveals that 8.2%, 31.7% and 21.4% of the respondents were students, business men and women, and farmers respectively, 16.3%, 15.3% and 6.9% of the respondents were working with private sector, working with government and housewives respectively. This implies that respondents are spread across different occupation, however, majority of the respondents were farmers and business men and women. Overall, the socio-demographic data of the respondents is vital to the study as it will give the study platform to generated adequate data across these characteristics.

Table 4. Respondents' view on whether they aware of the activities of the Justice Development and Peace Commission (JDPC) in their communities?

	Response	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	322	85.0	85.0	85.0
	No	32	8.4	8.4	93.4
	Can't Say	25	6.6	6.6	100.0
	Total	379	100.0	100.0	

Source: Field Survey, 2024 (SPSS Output)

From table 4, 85.0% of the respondents affirmed that they are aware of the activities of Justice Development and Peace Commission/Caritas (JDPC) while 8.4% of the respondents disagreed and 6.6% of the respondents could not say. Indicatively, majority of the respondents affirmed that they are aware of the activities of JDPC in their respective communities in Jos North LGA. This implies that there is presence of activities and programmes initiated and/or implemented by JDPC in Jos North LGA. TO further substantiate this, an interview conducted with a religious leader (Pastor in Kabong) observed this:

“Yes, I am very much aware of the JDPC’s initiatives. They’ve been a blessing to this community, particularly here in Kabong. JDPC has organized numerous peacebuilding programs and engaged with us as religious leaders to foster reconciliation and understanding among different groups. JDPC often invites us to mediate in their dialogue sessions. These gatherings have been crucial in bringing together people from opposing sides of conflicts. We work alongside them to address misunderstandings and to promote peaceful coexistence among community members. They’ve also supported us by providing training in conflict resolution and peace advocacy. These sessions have helped us understand how to navigate delicate situations more effectively, especially in a

3.2 Presentation of Thematic Issues

This part presents data in relation to the specific objectives of the study. This is done in the following way:

3.3 Peacebuilding Initiatives Implemented by JDPC in Jos North LGA, Plateau State

This part presents data in relation to the first research objective which is to examine the peacebuilding initiatives implemented by JDPC in Jos North LGA, Plateau State. This is achieved through the following sets of questions and interview:

community like ours, where tensions can easily escalate. Their training includes practical tools and approaches that have strengthened our role as mediators. JDPC doesn’t stop at training. They have supported the community in times of crisis by distributing relief materials to displaced persons, showing genuine care for the well being of everyone here. Their support inspires trust and a sense of unity among the people. Through our collaboration with JDPC, we’ve been able to establish youth and women’s groups focused on peace advocacy. These groups have brought hope and a sense of direction, empowering people to take active roles in building a peaceful community. I can confidently say that their efforts are making a real difference here in Kabong” (Pastor in Kabong).

Similarly, an Imam interviewed in Ali-Kazaure observed this:

“Yes, I am very aware of JDPC and their work here in Jos North. They have been instrumental in promoting peace and understanding among us in Plateau State. You see, JDPC has been organizing dialogue sessions, where they involve both us and our Christian brothers to address tensions and misunderstandings that have affected our states in many ways as you know. They have supported us by providing training

on conflict resolution and peacebuilding, which has helped us guide our people in the right direction. They've also extended support during crises, such as distributing relief materials to affected families, to everyone beyond religion or faith. Their collaborative approach has brought about significant positive changes, and their presence in this community is truly impactful" (Imam in Ali-Kazaure).

From the responses gathered, it can be inferred that JDPC has programmes and initiatives aimed at promoting peace and justice in communities in Plateau State. This is in line with the work of (Schirch, 2005) who observed that "Non-Governmental Organizations

(NGOs) play a vital role in peacebuilding by fostering collaboration among diverse stakeholders, including religious leaders, local communities, and government agencies. NGOs like JDPC utilize dialogue, training, and advocacy to promote coexistence and reduce conflicts in areas prone to violence. Their ability to provide neutral platforms for engagement and their focus on inclusivity have proven effective in addressing underlying grievances and building trust among communities [21]. Furthermore, religious institutions often collaborate with NGOs to disseminate peace messages, leveraging their influence to foster mutual understanding and reconciliation".

Table 5. Respondents' view on how they learned about the programmes of JDPC

	Response	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Church	35	9.2	9.2	9.2
	Mosque	70	18.5	18.5	27.7
	Townhall Meetings	48	12.7	12.7	40.4
	Radio	166	43.8	43.8	84.2
	Social Media	36	9.5	9.5	93.7
	Others	24	6.3	6.3	100.0
	Total	379	100.0	100.0	

Source: Field Survey, 2024 (SPSS Output)

Table 5 shows that 9.2% of the respondents affirmed that they have heard or learned about JDPC in Church, 18.5% of the respondents said that they heard about JDPC's programmes in Mosque, 12.7%, 43.8%, 9.5% and 6.3% of the respondents confirmed that they heard about the programmes of JDPC in townhall meetings, radio, social media and other

platforms respectively. Majority of the respondents affirmed that they learned about JDPC's programmes through the radio. This indicates that JDPC has been engaging the public about its programmes and peace initiatives through the radio. Radio is perceived as a potent platform where programmes and initiatives can easily be disseminated to the public.

Table 6. Do you know any peacebuilding initiatives implemented by Justice Development and Peace Caritas (JDPC) in Jos North LGA?

	Response	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	240	63.3	63.3	63.3
	No	85	22.4	22.4	85.8
	Can't Say	54	14.2	14.2	100.0
	Total	379	100.0	100.0	

Source: Field Survey, 2024 (SPSS Output)

Table 6 shows that 63.3% of the respondents affirmed that they know peacebuilding initiatives implemented by JDPC, 22.4% of the respondents negated the assentation while 14.2% of the respondents could not say. Majority of the respondents affirmed that they know of initiatives implemented by the JDPC in Jos North LGA. To substantiate this, interview conducted with community leaders in Anguwan Rogo and Tudun Wada respectively observed that:

"JDPC has been instrumental in organizing peace dialogues and conflict resolution workshops targeted at young people in our community. One notable example was their 'Youth for Peace' program, where they brought together youth from different religious and ethnic groups to participate in dialogue sessions. These workshops taught us conflict management skills and emphasized the importance of coexistence.

They also initiated vocational training for unemployed youths, which has helped reduce tensions by engaging young people in productive activities. Personally, I attended one of their sessions where they emphasized community collaboration to address misunderstandings, and it has made a significant impact here in Anguwan Rogo.”

Youth Leader from Tudun Wada:

“In Tudun Wada, JDPC has been proactive in fostering interfaith dialogue through their community peace forums. These forums create a safe space where leaders and youths from Christian and Muslim communities come together to discuss issues causing division. One initiative that stands out is the ‘Community

Clean-Up and Sports for Peace’ program. This event encouraged teamwork and collaboration across religious lines, helping to break down stereotypes and foster friendships. Their support in establishing a youth peace committee in our area has also provided us with a platform to mediate conflicts before they escalate. JDPC’s involvement has undoubtedly made a difference in our community.”

3.3 The Effectiveness of the Peacebuilding Initiatives Implemented by JDPC in Jos North

This part presents data in relation to the second research objective which is to ascertain the effectiveness of the peacebuilding initiatives implemented by JDPC in Jos North LGA, Plateau State. This is presented in the following tables followed by interview analysis:

Table 7. Respondents’ view on if they have or know anyone who participated in any programs, workshops, or initiatives organized by the JDPC?

Response		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	268	70.7	70.7	70.7
	No	63	16.6	16.6	87.3
	Can’t Say	48	12.7	12.7	100.0
	Total	379	100.0	100.0	

Source: Field Survey, 2024 (SPSS Output)

Table 7 shows that 70.7% of the respondents confirmed that they have and/or know people who have participated in the workshops organized by JDPC, 16.6% of the respondents did not agree while 12.7% of the respondents could not say. Majority of the respondents have either participated in the programme or they know someone who have participated in the programme. This is corroborated from the interview conducted with Youth Leaders of Anguwan Rogo and Tudun Wada who admitted to attending the programmes specifically, ‘Youth for Peace’ programme in Anguwan Rogo and ‘Community Clean-Up and Sports for Peace’ programme organized

by JDPC in Tudun Wada. This is in relation to what JDPC Caritas Jos (2023) observed in their reported that, the Justice, Development, and Peace Commission (JDPC) has been instrumental in fostering peace and stability in conflict-prone areas through community-based initiatives. In Jos, the JDPC’s Peace Building and Conflict Transformation department focuses on promoting sustainable peace by engaging in interfaith dialogue, mediation, and strategic collaboration with herders, farmers, traditional rulers, and religious leaders which are aimed at solving causes of conflict and encouraging peaceful coexistence among the different groups of the society.

Table 8. Respondents’ view on how effective the peacebuilding initiatives implemented by JDPC are in addressing issues of peace, justice and development in their communities.

Response		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Effective	42	11.1	11.1	11.1
	Somewhat Effective	91	24.0	24.0	35.1
	Not Very Effective	126	33.2	33.2	68.3
	Ineffective	60	15.8	15.8	84.2
	Can’t Say	60	15.8	15.8	100.0
	Total	379	100.0	100.0	

Source: Field Survey, 2024 (SPSS Output)

Table 8 shows that 11.1% of the respondents affirmed that the peacebuilding initiatives implemented by JDPC are effective in addressing issues of peace, justice and development in their communities, 24.0% of the respondents feel it is somewhat effective, 33.2% of the respondents feel it is not very effective, 15.8% of the respondents feel it is ineffective while the other 15.8% of the respondents could not say whether it is effective or ineffective. There is a mixed reaction about the effectiveness of the peacebuilding programme, however, majority of the respondents feel the programme is somewhat effective. This indicate that while there is peacebuilding programmes initiated by JDPC, the programmes are not completely effective.

Furthermore, Interview carried out in Congo Russia and Filin Sukuwa with Mai Anguwas (Community Heads) substantiated the findings. Community Head of Congo Russia observed that,

“Well, no doubt, the presence of JDPC in our community has been notable, and their peacebuilding initiatives have made some positive impacts, especially in facilitating dialogues and providing training on conflict resolution. They have brought together different groups to discuss peaceful coexistence, which has helped in reducing some tensions. However, I must admit that the effectiveness of these programs has been uneven. While some areas have seen considerable progress, others still struggle with issues such as mistrust among groups and limited resources to implement long-term solutions. We do not complete see each other as one and accept one another”. More programmes and initiatives are needed”.

Also, Community Head of Fillin Sukuwa observed this:

Truthfully, JDPC has been working earnestly to promote peace in our community. Their efforts in organizing workshops, mediating conflicts, and promoting dialogue among the Christian and Muslim groups have been commendable. Butt, we feel that there is still much to be done. The scope of their programs does not always reach every individual, and some community members remain unaware of their initiatives. We believe that with more resources and broader outreach, JDPC can have a more significant and lasting impact, not only in Filin Sukuwa but across all communities in Jos North and beyond.”

By implication, JDPC has programmes and initiatives that are aimed at promoting peace and justice in communities of Jos North LGA, however, the programmes are not completely effective. There is still mistrust, suspicion and conflicts among members of the different groups of the society. This is in line with the findings of Nwanegbo, and Odigbo, (2013) who emphasize the role of NGOs like JDPC in promoting peacebuilding in Jos North. Their study emphasizes NGOs efforts in organizing peace dialogues, workshops, and community mediation to address local conflicts. However, they point out that these initiatives often face challenges such as limited outreach and resources, which hinder their effectiveness. The authors stress the need for JDPC to expand its programs and improve their reach to ensure sustainable peace in all parts of Jos North.

Table 9. Respondents' view on how they would rate the level of community involvement in JDPC's peacebuilding programmes

Response		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Low	47	12.4	12.4	12.4
	Low	62	16.4	16.4	28.8
	Moderate	174	45.9	45.9	74.7
	High	54	14.2	14.2	88.9
	Very High	42	11.1	11.1	100.0
	Total	379	100.0	100.0	

Source: Field Survey, 2024 (SPSS Output)

Table 9 shows that 12.4% of the respondents rated the level of community involvement of members in JDPC's peacebuilding programmes as very low, 16.4% of the respondents rated the level of community involvement as low, 45.9% of the respondents rated it moderate while 14.2% of the respondents rated it high and 11.1% of the respondents rated it very

high. From these responses, we can see that majority of the respondents rated the level of community involvement of members in JDPC's peacebuilding programmes moderate. This connotes that community involvement in JDPC's peacebuilding programmes is moderate which reduces its effectiveness. From the interview conducted, Youth Leaders in Jenta Adamu

and Bauchi Road observed the following:

“The JDPC is making good efforts to bring peace to our community, and I can say that their work is important and appreciated. They organize programs and community engagements that focus on building understanding among people. But, one of the challenges we face is that these programs are not frequent enough. For instance, there are times when it can take almost a whole year before we hear about any program or community meeting organized by JDPC. In a place like Jos, where tensions can rise very quickly, we need these types of engagements to happen more regularly. When JDPC comes to the community, they bring hope and a sense of direction, but the gaps between their visits make it harder for people to stay focused on peacebuilding. Regular and consistent interactions would help keep everyone motivated and make their efforts more impactful in creating the peaceful coexistence we are striving for” (Interview with Youth Leader of Jenta Adamu).

Furthermore, Interview with Youth Leader from Bauchi Road observed this:

“The JDPC is doing a good job with their peacebuilding programs, and they have made some progress in helping to reduce conflict in our community. However, their efforts are not entirely effective because not all youths are actively involved in these programs. The younger generation, especially the Gen Z youths, are not showing much interest in the peace dialogues and initiatives organized by JDPC. These are the same youths who are often at the center of the issues causing unrest in our communities. The lack of their involvement is

a major concern because if they are not part of the solution, it becomes difficult to address the root of the problems. The JDPC needs to find new ways to reach these young people, perhaps through programs that are more appealing to them or that address their specific concerns. If they can successfully involve the younger generation, the impact of their peacebuilding initiatives would be much stronger and would contribute more to the long-term stability of Jos North and beyond.”

Findings indicate that there is low involvement of community members especially the younger youths (Gen Z youths) who are often in the front of unrests in communities in Jos North. Thus, their lack of interest and involvement in the peacebuilding programmes have affected the effectiveness of the programme initiated by JDPC. In line with this, community involvement is a critical factor in the success of peacebuilding initiatives implemented by NGOs. Lederach [23] emphasizes the need for grassroots participation in peacebuilding processes, arguing that sustainable peace requires active engagement from all community members who understand the local context. NGOs often act as intermediaries, bringing resources, training, and mediation skills to conflict-affected areas, but their efforts can only be effective if they align with the needs and priorities of the community. Similarly, Boutros-Ghali (1992) stresses in An Agenda for Peace that inclusive and participatory approaches are essential for addressing the root causes of conflict and fostering long-term reconciliation. When community members are actively involved in designing and implementing peacebuilding programs, they are more likely to feel a sense of ownership, which enhances the overall effectiveness of such initiatives.

Table 10. Respondents' view on whether they think the peacebuilding initiatives by JDPC have long-lasting effects in Jos North

	Response	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes, they are sustainable	20	5.3	5.3	5.3
	Somewhat sustainable	179	47.2	47.2	52.5
	Not sustainable	126	33.2	33.2	85.8
	Not sure	54	14.2	14.2	100.0
	Total	379	100.0	100.0	

Source: Field Survey, 2024 (SPSS Output)

Table 10 shows that 5.3% of the respondents affirmed that they think the peacebuilding initiatives by JDPC have long-lasting effects in Jos North, 47.2% of the respondents feel the initiatives are somewhat sustainable, 33.2% of the respondents feel the initiatives

are not sustainable while 14.2% of the respondents feel they are not sure if the peacebuilding initiatives by JDPC have long-lasting effects. From the table, majority of the respondents feel the programmes/initiatives by JDPC are somewhat sustainable. This is

an indication that the programmes are not completely sustainable drawing the need for more strategic initiatives for greater and sustainable impact in the respective communities.

3.4.1 The Factors that Hinder the Effectiveness of Peacebuilding in Jos North LGA, Plateau State

This part presents data in relation to the third research

Table 11. Respondents' view on what they think is the most significant factor hindering peacebuilding efforts in Jos North

Response		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Ethnic and religious tensions	64	16.9	16.9	16.9
	Poverty and unemployment	48	12.7	12.7	29.6
	Political interference	67	17.7	17.7	47.2
	Lack of trust among communities	182	48.0	48.0	95.3
	Others	18	4.7	4.7	100.0
	Total	379	100.0	100.0	

Source: Field Survey, 2024 (SPSS Output)

Table 11 reveals that 16.9% of the respondents feel that the most significant factor hindering peacebuilding efforts in Jos North LGA is ethnic and religious tensions, 12.7% of the respondents feel it is poverty and unemployment, 17.7% of the respondents feel it is political interference while 48.0% of the respondents feel it is lack of trust among communities and 4.7% of the respondents had other opinions identified among others as marginalization, indigeneship/settlership, land encroachment, and so on. Many factors are identified to affect peacebuilding initiatives in Jos North LGA, however, the dominant one is lack of trust among communities in Jos North. To substantiate this, interview was conducted with Community Leaders of Anguwan Rogo and Anguwan Rukuba respectively who observed the following:

“The biggest problem stopping peacebuilding in Jos North is the lack of trust between Muslims and Christians. For many years, there have been many crises between these two groups, and this has caused people to become suspicious of each other. Because of this, people no longer mix or live together like they used to in the past. Now, you see one group of people, either Christians or Muslims, living in a particular area, while the other group lives somewhere else. This separation makes it very hard to build peace because we do not meet, talk, or interact with each other anymore. We are just divided, and this division keeps the mistrust alive. So, how can we build peace when we are not even living or talking to each other? This is one of the reasons why it is difficult for JDPC or any

objective which is explore factors that hinder the effectiveness of peacebuilding in Jos North LGA, Plateau State. This is presented in the following tables followed by interview analysis:

other group to succeed with peacebuilding efforts. Until we learn to mix and live together again, building peace will remain very hard.” (Community Leader of Anguwan Rukuba).

Following this, the community leader of Anguwan Rogo has this to say:

“Well, thank you. In this state, Muslims are not included in the political system, and this is one of the things making peacebuilding hard. For example, a Muslim has never become a governor in Plateau State. This makes us feel like we are not part of the state, like we don't belong here. This is why many Muslims, especially Hausa and Fulani people, feel they are treated as strangers in their own land. This makes people angry and causes more problems. Another issue is what happens when there are attacks in some villages in Plateau State. After such attacks, you will see that people in the streets and market places start treating Muslims differently and unfairly. This kind of hostility builds more division between us and makes peace very difficult to achieve. We are supposed to be one people in this state, but if we are not treated equally, we cannot truly have peace. JDPC and other groups in the society like Search for Common Ground, Tekan Peace Desk, JINI are all trying their best, but these issues make their work very difficult.”

Lederach [23], observed that effective peacebuilding requires addressing the root causes of division and fostering relationships based on mutual trust

and collaboration. Communities that are deeply segregated—whether by religion, ethnicity, or historical grievances—face significant challenges in achieving sustainable peace. Lederach emphasizes that long-term peacebuilding involves not just resolving immediate conflicts but also rebuilding social structures to encourage integration and inclusiveness. This aligns with the observations of mistrust and division in communities like Jos North, where segregation and

perceived inequalities hinder reconciliation efforts. Similarly, Obae and Okafor [24] note that political exclusion and marginalization often create feelings of alienation among affected groups, fueling tensions and obstructing peace initiatives. They argue that inclusive governance and equitable representation in leadership positions are critical for fostering a sense of belonging and reducing hostilities.

Table 12. Respondents' view on if inadequate funding or resources affect the effectiveness of peacebuilding programs by JDPC

	Response	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes, significantly	99	26.1	26.1	26.1
	Yes, to some extent	219	57.8	57.8	83.9
	No, not at all	49	12.9	12.9	96.8
	Not sure	12	3.2	3.2	100.0
	Total	379	100.0	100.0	

Source: Field Survey, 2024 (SPSS Output)

Table 12 shows that 26.1% of the respondents affirmed that inadequate funding/resources significantly affect the effectiveness of peacebuilding programmes by JDPC, 57.8% of the respondents affirmed that it has affect the effectiveness to some extent, while 12.9% of the respondents do not feel sure and 3.2% of the respondents were unsure. Majority of the respondents feel to some extent, inadequate funding or resources affect the effectiveness of peacebuilding by JDPC in Jos North LGA. Inadequate funding and limited resources have long been identified as major constraints on the effectiveness of peacebuilding programs by NGOs. This is corroborated by Babbie [16] that NGOs often face financial challenges that limit

their capacity to implement and sustain peacebuilding initiatives. Without sufficient funds, NGOs may struggle to conduct community outreach, provide necessary training, or facilitate meaningful dialogue, all of which are essential for effective peacebuilding. Similarly, Chopra and Hohe (2004) argue that the sustainability and success of peacebuilding efforts are closely tied to the availability of resources. They point out that many peacebuilding programs, particularly in conflict-affected regions, cannot achieve long-term impact when NGOs operate on limited budgets and with minimal support from international organizations or governments.

Table 13. Respondents' view on how mistrust among conflicting parties affect peacebuilding initiatives

	Response	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Discourages dialogue and negotiation	74	19.5	19.5	19.5
	Increases resistance to mediation efforts	155	40.9	40.9	60.4
	Weakens community relationships	132	34.8	34.8	95.3
	Has no significant effect	6	1.6	1.6	96.8
	Others	12	3.2	3.2	100.0
	Total	379	100.0	100.0	

Source: Field Survey, 2024 (SPSS Output)

Table 13 shows that 19.5% of the respondents observed that mistrust among conflict parties affect peacebuilding initiatives as it discourages dialogue and negotiation, 40.9% of the respondents affirmed that it affect peacebuilding as it increases resistance to mediation efforts, 34.8% of the respondents observed that it weakens community relationships, while 1.6% of the respondents observed that it has no effect and 3.2% of the respondents had other opinions with dominant

ones identified as side attacks and killings, hostility, separation of living areas, and so on. This shows that mistrust among conflicting parties affect peacebuilding initiatives in variety of ways with dominant ones being increasing resistance to mediation efforts and weakening community relationships. This shows that, mistrust among conflicting parties is a significant barrier to the effectiveness of peacebuilding initiatives by NGOs. According to Johnson, Rodríguez, and

Quijano Hoyos (2021), one of the key challenges in peacebuilding is overcoming the mistrust that exists between different groups, especially in conflict-affected areas. Their study observed how building trust through joint projects, transparent governance, and inclusive dialogues is essential for fostering cooperation. In areas where trust is eroded by

historical conflicts, like the tension between different religious or ethnic groups, peacebuilding efforts are often undermined. NGOs must therefore focus on initiatives that not only address the material needs of communities but also prioritize rebuilding trust and fostering long-term relationships between conflicting groups to ensure sustainable peacebuilding.

Table 14. Respondents' view on the most significant challenge faced by JDPC in implementing its peacebuilding and justice programmes

	Response	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Limited financial resources	89	23.5	23.5	23.5
	Inadequate training for staff and volunteers	74	19.5	19.5	43.0
	Lack of political will from local leaders	162	42.7	42.7	85.8
	Difficulty accessing conflict-affected areas	30	7.9	7.9	93.7
	Others	24	6.3	6.3	100.0
	Total	379	100.0	100.0	

Source: Field Survey, 2024 (SPSS Output)

Table 14 shows that 23.5% of the respondents indicated limited financial resources as the most significant challenge faced by JDPC in implementing its peacebuilding and Justice Programmes, 19.5% of the respondents ascribed it to inadequate training for staff and volunteers, 42.7% indicated lack of political will from local leaders, 7.9% of the respondent indicated difficulty accessing conflict-affected areas while 6.3% of the respondents had other options. From responses, many factors hinder the implementation of peacebuilding programmes, however, the most significant one is lack of political will from local leaders. To substantiate this, an interview carried out with a staff of JDPC has this to say:

“I would say one of the biggest challenges we face at JDPC is the lack of continuous and reliable funding to carry out our peacebuilding and justice programmes. We plan a full calendar year with various programs aimed at promoting peace, justice, and development in the community, but we often find ourselves unable to execute all of them due to financial

constraints because you will see that there are so many communities in the state that are either attacked or in humanitarian crises that need urgent attention so we sometimes prioritize based on the emergency on ground. Again, the funds we receive are insufficient and sometimes delayed, which disrupts our planned activities and impacts the overall success of our programmes. Additionally, we face a lack of political will from both the government and key stakeholders for effective collaboration. Even though we have developed comprehensive strategies that could significantly address the issues of peace and justice, we struggle to get the full support and collaboration needed from the government and stakeholders to implement these strategies effectively. This lack of political backing makes it challenging to carry out our initiatives to their full potential. Without the proper funding and the commitment from government and stakeholders, it becomes difficult to make any meaningful and lasting changes in the community.

Table 15. Respondents' view on how political interference hinders peacebuilding in Jos North

	Response	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Creates impartiality in resolving conflicts	112	29.6	29.6	29.6
	Divides communities along political lines	219	57.8	57.8	87.3
	Encourages fair decision making processes	36	9.5	9.5	96.8
	Strengthens peacebuilding initiatives	6	1.6	1.6	98.4
	Others	6	1.6	1.6	100.0
	Total	379	100.0	100.0	

Source: Field Survey, 2024 (SPSS Output)

A study by Sulaiman and Olayemi (2023) observed that one of the key challenges faced by NGOs in peacebuilding initiatives is inadequate and inconsistent funding, which directly hampers the execution of planned programs. This lack of financial support affects the sustainability of peacebuilding projects and limits their impact. Additionally, the study emphasizes that without strong political will and government backing, peacebuilding efforts are often undermined, as stakeholders may fail to implement proposed strategies or provide the necessary resources for success.

Table 15 shows that 29.6% of the respondents observed that political interference hinders peace building by creating impartiality in resolving conflicts, 57.8% of the respondents observed it affects peacebuilding by dividing communities along political lines, 9.5%

observed it encourages fair decision making processes, 1.6% of the respondents observe that it strengthens peacebuilding and 1.6% of the respondents had other options. Majority of the respondents feel it creates division in communities along political lines. In line with this, Uzuegbunam (2012) stated that political interference significantly hampers the effectiveness of NGOs' peacebuilding efforts in Nigeria. The research indicates that government attempts to influence NGOs by establishing organizations that promote their policies, known as Government-Organized Non-Governmental Organizations (GONGOs), can undermine the independence and credibility of genuine peacebuilding initiatives. This interference often leads to challenges in implementing effective peace strategies and achieving sustainable peace outcomes.

Table 16. Respondents' view on the key barrier to engaging youth in peacebuilding processes

	Response	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Limited educational opportunities	64	16.9	16.9	16.9
	Lack of employment programs	107	28.2	28.2	45.1
	Minimal inclusion in decision-making	88	23.2	23.2	68.3
	All of the above	120	31.7	31.7	100.0
	Total	379	100.0	100.0	

Source: Field Survey, 2024 (SPSS Output)

Table 16 shows that 16.9% of the respondents affirmed that the key barrier to engaging youth in peacebuilding process is limited educational opportunities, 28.2% of the respondents feel it is lack of employment programmes, 23.2% of the respondents feel minimal inclusion in decision making and 31.7% of the respondents feel all of the identified issues are key barrier. This connotes that limited educational opportunities, lack of employment programmes, minimal inclusion in decision making are key barriers affecting youth engagement in peacebuilding. This is substantiated by a study of the European Centre for Research Training and Development (2024)

which identified several key barriers affecting youth engagement in peacebuilding, including limited educational opportunities, lack of employment programs, and minimal inclusion in decision-making processes. The study stressed that the marginalization of youth in decision-making is a significant challenge, with 84% of participants agreeing that it hinders their involvement in peacebuilding efforts. Additionally, 55% of participants noted that the lack of dignified livelihoods for youth is a challenge, and 73% agreed that elite influences on the youth impede their engagement in peacebuilding.

Table 17. Respondents' view on which approach would best strengthen community participation in peacebuilding initiatives in Jos North LGA

	Response	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Providing financial incentives for community members	14	3.7	3.7	3.7
	Organizing regular dialogue sessions	215	56.7	56.7	60.4
	Imposing peacebuilding rules without consultation	52	13.7	13.7	74.1
	Relying solely on external actors	38	10.0	10.0	84.2
	Others	60	15.8	15.8	100.0
	Total	379	100.0	100.0	

Source: Field Survey, 2024 (SPSS Output)

3.4.2 Steps that Can be Taken to Increase the Effectiveness of Peacebuilding Initiatives in Jos North

This part presents data in relation to the fourth research objective which is explore steps that can be taken to increase the effectiveness of peacebuilding initiatives in Jos North LGA, Plateau State. This is presented in the following tables followed by interview analysis:

Table 17 shows that 3.7% observed that providing financial incentives for community members is the best approach to strengthen community participation in peacebuilding initiatives, 56.7% of the respondents went for organizing regular dialogue sessions as the best approach, 13.7% of the respondents went for imposing peacebuilding rules without consultation, 10.0% of the respondents went for relying solely on external actors while 15.8% of the respondents had other opinion such as youth mobilization and engagement in decision making, opening community centre for youths, and so on. Majority of the respondents observed that organizing regular dialogue sessions is the best approach to strengthen community participation and engagement. Following this, an interview conducted with Youth and Security Leaders in Rikkos and Kabong respectively substantiated the findings. The

youth leader in Rikko believes that the best way to strengthen peace in Jos is by ensuring regular and consistent communication between the two main religious groups that is, Christians and Muslims. He pointed out that many of the misunderstandings and tensions in the community come from not talking to each other enough. By creating opportunities for both groups to come together frequently and share their views, there would be less suspicion and fear between them. This would allow for better understanding and cooperation, making peacebuilding more effective and sustainable in the long run.

The vigilante leader in Kabong, however, focused on the need to involve more young people in peacebuilding activities. He explained that a large portion of the unrest and crimes in the community are caused by young people who are often left out of important discussions. Many of them feel disconnected and frustrated because they don't have a role to play in shaping the community. By including the youth more in peace efforts, not only would it reduce crime and violence, but it would also give the young people a sense of purpose and responsibility. He stressed that young people are the future of the community, and if they are engaged properly, they can become strong allies in building peace and reducing conflicts.

Table 18. Respondents' view on JDPC can enhance the capacity of local leaders to address conflict

	Response	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Offer regular leadership training focused on mediation techniques	157	41.4	41.4	41.4
	Exclude local leaders from decision-making processes	69	18.2	18.2	59.6
	Focus primarily on international partnerships	34	9.0	9.0	68.6
	Avoid working with political actors	76	20.1	20.1	88.7
	Others	43	11.3	11.3	100.0
	Total	379	100.0	100.0	

Source: Field Survey, 2024 (SPSS Output)

Table 18 shows that 41.4% of the respondents affirmed that JDPC can enhance the capacity of local leaders to address conflict by offering regular leadership training focused on mediation techniques, 18.2% of the respondents feel it is through JPC can enhance capacity of local leaders to address conflict by excluding local leaders from decision-making processes, 9.0% of the respondents feel it by focusing primarily on international partnerships, 20.1% of the respondents feel it is by avoid working with political actors and 11.3% of the respondents have other opinions. Majority of the respondents feel JDPC can enhance the capacity of local leaders to

address conflict by offering regular leadership training focused on mediation techniques. In furtherance to this, in the interview with the religious leader in Rikkos, he emphasized the importance of offering regular leadership training, particularly focusing on mediation techniques, as an essential step in strengthening peacebuilding initiatives in the community. According to him, when leaders are trained in conflict resolution and mediation, they are better equipped to handle disputes effectively without escalating tensions. He believes that these skills are crucial, especially in a community like Jos, where religious and ethnic tensions have existed for a long time. Regular training

would empower leaders to play a more proactive role in promoting peace, guiding people through conflicts, and fostering better communication among different groups. Similarly, the community leader in Congo Russia pointed out that dialogue between the various groups in the community is another crucial strategy for peacebuilding. He stressed the need for spaces where different groups – whether religious or ethnic – can come together to discuss their concerns and understand the needs of others. This, he noted, would help build mutual respect and trust, which are essential for long-term peace. In his view, having groups negotiate and share their perspectives on the challenges facing society allows them to work together towards common solutions, rather than being divided. He suggested that this technique of dialogue, where individuals openly express their problems and listen to others, is one of the best ways to promote

peace in Jos. Both religious and community leaders can play a central role in facilitating such dialogues to foster unity and reduce misunderstandings within the community.

This is supported in the findings of Choi, Lee, and Kim (2021), which presents how dialogue-based conflict resolution and leadership training for local leaders can foster stronger community cooperation and trust. According to the authors, leadership training focused on conflict mediation and negotiation techniques enables leaders to guide their communities through crises effectively. Additionally, they stress that open dialogue among conflicting groups encourages understanding and collaboration, which are key to sustainable peace efforts. Thus, this approach is particularly relevant in areas experiencing ethnic and religious tensions, like Jos, where such initiatives can help bridge gaps and promote unity.

Table 19. Respondents' view on the most effective way to engage marginalized groups, such as women and youth, in peacebuilding programs

Response		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Provide targeted education and skills training programmes	218	57.5	57.5	57.5
	Increase their involvement to observation roles	34	9.0	9.0	66.5
	Focus only on established political stakeholders	31	8.2	8.2	74.7
	Exclude their contributions due to perceived inexperience	24	6.3	6.3	81.0
	Others	72	19.0	19.0	100.0
	Total	379	100.0	100.0	

Source: Field Survey, 2024 (SPSS Output)

Table 19 shows that 57.5% of the respondents affirmed that providing targeted education and skills training programmes is the most effective way to engage marginalized groups, such as women and youth, in peacebuilding programmes, 9.0% of the respondents went for increasing their involvement to observation

roles, 8.2% of the respondents went for focusing only on established political stakeholders, 6.3% of the respondents went for excluding their contributions due to perceived inexperience while 19.0% of the respondents had other options.

Table 20. Respondents' view on how JDPC can ensure the sustainability of its peacebuilding programs in Jos North

Response		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Develop partnerships with local and international donors	186	49.1	49.1	49.1
	Focus only on short-term conflict resolution strategies	25	6.6	6.6	55.7
	Increase monitoring and evaluation of programmes	132	34.8	34.8	90.5
	Rely entirely on government support	18	4.7	4.7	95.3
	Others	18	4.7	4.7	100.0
	Total	379	100.0	100.0	

Source: Field Survey, 2024 (SPSS Output)

As affirmed by majority of the respondents, providing targeted education and skills training programmes is the most effective way to engage marginalized groups, such as women and youth, in peacebuilding programmes. This is supported by Paffenholz et al. (2020) who observed that education and skills development are crucial for the empowerment of marginalized groups, particularly women and youth, in conflict-affected areas. By offering tailored programs that enhance participants' skills and knowledge, these groups can become more actively involved in peacebuilding efforts. Such interventions not only help in addressing economic inequalities but also foster a sense of inclusion and participation in societal decision making, thereby contributing to sustainable peace.

Table 20 shows that 49.1% of the respondents observed that JDPC can ensure the sustainability of its peacebuilding programmes through developing partnerships with local and international donors, 6.6% of the respondents said by focusing only on short-term conflict resolution strategies, 34.8% of the respondents said by increasing monitoring and evaluation, while 4.7% said by relying on entirely government support and the other 4.7% of the respondents had other opinions. Many ways are identified that JDPC can adopt to ensure sustainability of peacebuilding programmes, however, the dominant ones are through developing partnerships with local and international

donors and increasing monitoring and evaluation. In an interview conducted with Women/Market Leader in Anguwan Rukuba and Community Leader in Jenta Adamu, they both observed that peacebuilding can be sustained through partnerships and collaborations with all stakeholders, and also through monitoring and evaluation.

The women leader in Anguwan Rukuba said that one way to make peacebuilding programs last is by bringing all groups together, especially women. She explained that women are often left out when it comes to talking about problems and finding solutions, even though they play a big role in the community. She believes that if women are included more in peace efforts, it would make things better for everyone. She feels that when women work together with others, it can help bring more peace and understanding to the community. The community head of Jenta Adamu talked about how important it is for the agencies running peace programs to check if their work is really making a difference. He said that without checking how well the programs are going, it's hard to know if they are being done the right way or if the resources are being used properly. He added that by looking at the progress of each program, the agency can see what is working and what needs to be improved. This helps make sure that the initiatives created are truly helping the community and that the peacebuilding efforts are lasting.

Table 21. Respondents' view on which of the following is the most practical step to align peacebuilding initiatives with Conflict Transformation Theory

Response		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Address root causes of conflict through systemic changes	35	9.2	9.2	9.2
	Focus solely on mitigating immediate violence	80	21.1	21.1	30.3
	Look at cultural and structural dimensions of conflict	132	34.8	34.8	65.2
	Actively engage conflicting parties in dialogue	96	25.3	25.3	90.5
	Others	36	9.5	9.5	100.0
	Total	379	100.0	100.0	

Source: Field Survey, 2024 (SPSS Output)

Table 21 shows that 9.2% of the respondents the most practical step to align peacebuilding initiatives with Conflict Transformation Theory is by addressing root causes of conflict through systemic changes, 21.1% of the respondents said by focusing solely on mitigating immediate violence, 34.8% of the respondents said looking at cultural and structural dimensions of conflict, 25.3% of the respondents said by actively engage conflicting parties in dialogue and 9.5% of

the respondents had other options. Majority of the respondents feel that the most practical step to align peacebuilding initiatives with Conflict Transformation Theory is by looking at cultural and structural dimensions of conflict and actively engaging conflict partners in dialogue. Thus, dialogue is widely seen as one of the most effective ways to promote peace in communities in Jos North as interview with religious and community leaders revealed. Community leaders

in Tudun Wada, Rikkos, Congo Russia, Anguwan Rogo, and Anguwan Rukuba all credited that dialogue allows people from different backgrounds to come together, share their thoughts, and address misunderstandings directly. Religious leaders from these areas emphasized that dialogue builds trust, clears up misconceptions, and helps people focus on their shared challenges and goals rather than their differences. In Tudun Wada, dialogue has helped calm disputes and encouraged peaceful coexistence, while in Anguwan Rogo, it has provided a platform for open communication, making everyone feel heard and valued. In Anguwan Rukuba, where mistrust caused by past crises is prevalent, dialogue has been instrumental in breaking down walls of suspicion and fostering cooperation. Additionally, they all agreed that looking at the structural and foundational issues that caused the conflict is crucial for identifying the root causes and finding lasting solutions for peacebuilding.

4. Discussion

In examining the non-governmental organisations and peacebuilding in Jos North Local Government Area, studying the activities and programmes of Justice Development and Peace Caritas/Commission (JDPC), four objectives were formulated which guided the collection data through questionnaire and interview. The analysis of the data was carried out according to the specific objectives of the study. The following discussions are made:

In relation to the first objective of the study which seeks to examine the peacebuilding initiatives implemented by JDPC in Jos North, the study discovered from quantitative data and qualitative that JDPC has programmes and initiatives aimed at promoting peace and justice in communities in Plateau State. JDPC has been engaging the public about its programmes and peace initiatives through the radio. Radio is perceived as a potent platform where programmes and initiatives can easily be disseminated to the public. Community Leaders admitted to attending the programmes specifically, 'Youth for Peace' programme in Anguwan Rogo and 'Community Clean-Up and Sports for Peace' programme organized by JDPC in Tudun Wada. This is corroborated by Schirch, [21], who observed that "Non-Governmental Organizations (NGOs) play a vital role in peacebuilding by fostering collaboration among diverse stakeholders, including religious leaders, local communities, and government agencies. NGOs like JDPC utilize dialogue, training, and advocacy to promote coexistence and reduce

conflicts in areas prone to violence. Their ability to provide neutral platforms for engagement and their focus on inclusivity have proven effective in addressing underlying grievances and building trust among communities. Also, according to JDPC Caritas Jos observed in their reported that, the Justice, Development, and Peace Commission (JDPC) has been instrumental in fostering peace and stability in conflict-prone areas through community-based initiatives. In Jos, the JDPC's Peace Building and Conflict Transformation department focuses on promoting sustainable peace by engaging in interfaith dialogue, mediation, and strategic collaboration with herders, farmers, traditional rulers, and religious leaders which are aimed at solving causes of conflict and encouraging peaceful coexistence among the different groups of the society.

In the second objective which assesses the effectiveness of the peacebuilding initiatives implemented by JDPC in Jos North LGA, Plateau State, the study discovered that as much as there is the existence of peacebuilding programmes initiated by JDPC, there is a mixed reaction about the effectiveness of the peacebuilding programme, however, majority of the respondents feel the programme is somewhat effective. While there is peacebuilding programmes initiated by JDPC, the programmes are not completely effective in peacebuilding in Jos North Communities. By implication, the study discovered JDPC has programmes and initiatives that are aimed at promoting peace and justice in communities of Jos North LGA, however, the programmes are not completely effective. There is still mistrust, suspicion and conflicts among members of the different groups of the society. Findings indicate that there is low involvement of community members especially the younger youths (Gen Z youths) who are often in the front of unrests in communities in Jos North. More so, the study discovered that the programmes are not completely sustainable drawing the need for more strategic initiatives for greater and sustainable impact in the respective communities. This is in line with the findings of Nwanegbo, and Odigbo, [22] who emphasize the role of NGOs like JDPC in promoting peacebuilding in Jos North. Their study indicated NGOs efforts in organizing peace dialogues, workshops, and community mediation to address local conflicts. However, they point out that these initiatives often face challenges such as limited outreach and resources, which hinder their effectiveness. The authors stress the need for JDPC to expand its programs and improve their reach to ensure sustainable peace in all parts of Jos North.

The third objective of the study which seeks to explain the factors that hinder the effectiveness of peacebuilding in Jos North LGA, Plateau State, the study discovered that there are many factors identified to affect peacebuilding initiatives in Jos North LGA with the dominant one being lack of trust among communities in Jos North. Also, ethnic and religious tensions, marginalization or lack of participation in politics by one group, cause strains to peacebuilding initiatives in Jos North. In line with this, the theoretical framework of the study by Lederach [23], observed that effective peacebuilding requires addressing the root causes of division and fostering relationships based on mutual trust and collaboration. Communities that are deeply segregated – whether by religion, ethnicity, or historical grievances – face significant challenges in achieving sustainable peace. Obaje and Okafor [24] also noted that political exclusion and marginalization often create feelings of alienation among affected groups, fueling tensions and obstructing peace initiatives. They argue that inclusive governance and equitable representation in leadership positions are critical for fostering a sense of belonging and reducing hostilities.

Also, factors such as lack of funding or adequate resources, mistrust among members, lack of political will from leaders, lack of employment programmes, minimal inclusion of youths in decision making, limited educational opportunities, and political interferences are factors that affect peacebuilding initiatives by JDPC. In line with this, various authors have identified key factors that hinder peacebuilding initiatives like those of JDPC.

In the fourth objective of the study which aims to recommend steps that can be taken to increase the effectiveness of peacebuilding initiatives in Jos North LGA, Plateau State, the study discovered that there are many recommendations or strategic steps that can be taken by JDPC and any peace-oriented agency to increase the potency of peacebuilding initiatives in the community. Notable strategic steps offered by the respondents are: Organizing regular dialogue sessions, Offer regular leadership training focused on mediation techniques, Provide targeted education and skills training programmes, Developing wholistic collaborations/partnerships with stakeholders especially youth and women groups, increasing monitoring and evaluation of programmes and using the transformational conflict theory to look at cultural and structural dimensions of conflict, actively engage conflicting parties in dialogue and look at the cultural

and structural dimensions of the conflict in order to address the root and immediate causes of the conflict sustainably.

5. Conclusion

Peace-oriented NGOs, such as JDPC, play a critical role in promoting peace and justice within communities. This study underlined JDPC's efforts through programmes like 'Youth for Peace' in Anguwan Rogo and 'Community Clean-Up and Sports for Peace' in Tudun Wada, which have engaged local leaders and residents. Moreover, JDPC's use of radio as a platform for disseminating information about its peacebuilding initiatives demonstrates its commitment to reaching a broad audience. However, despite these efforts, findings indicate that the programmes are not entirely effective in fostering lasting peace in Jos North. Issues such as mistrust, suspicion, and persistent conflicts among societal groups, as well as low participation of younger youths (Gen Z), who often contribute to unrest, underscore the need for more sustainable and inclusive strategies. The study also identified several factors that hinder peacebuilding efforts, including lack of trust among communities, ethnic and religious tensions, political marginalization, inadequate funding, and minimal inclusion of youths in decision-making processes. These challenges, compounded by limited educational opportunities and political interference, diminish the impact of JDPC's programmes. This calls for the need to address these problems in order to promote the role of JDPC in peace-building.

Conflict of Interest

The author declare no conflict of interest

6. References

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