

SOCCER AS A CATALYST FOR PEACEBUILDING IN JOS METROPOLIS, 2001-2022

¹Rabi Menmak Nimlan (Phd) and ²Mathew Dimlong

Email: rabimenmak@gmail.com; 07037674424/ 08039341230

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Abstract

Traditionally, peacebuilding studies have predominantly focused on conventional conflict management strategies, such as governmental use of force, the imposition of curfews, and the establishment of commissions of inquiry. In addition, mediation conducted by Non-Governmental Organizations (NGOs) often failed to bring conflict resolution to a definitive end. This study argued that contemporary peacebuilding approaches, particularly the utilization of soccer, served as catalysts for fostering peace in the Jos metropolis. The research examined the role of soccer clubs in initiating and executing peacebuilding initiatives in Jos, 2001–2022, and analyzed the profiles of key individuals who promoted soccer for peacebuilding during this period. This study adopted a historical research methodology, and data were collected from both primary and secondary sources. The primary sources consulted were club records, photographs, diaries, and official reports. Interviews were conducted with club officials, executives of the Plateau Soccer Association (PFA), coaches, former players, stakeholders, spectators, and fans in the study area. The secondary sources encompassed both published and unpublished books, monographs, and journal articles. The findings revealed that soccer played a pivotal role in peacebuilding within Jos metropolis. As a universal language, soccer has the unique ability to unite individuals regardless of ethnic or religious background. Moreover, the study found that government officials, soccer clubs, NGOs, and private individuals organized numerous soccer matches that successfully brought together both Christian and Muslim communities. For instance, the Salama Football Tournament, launched in 2016 by the Bege Foundation, has been instrumental in promoting unity among Jos youth. Similarly, the organization Face of Peace Global uses football to champion peace, adopting the mantra that ‘football plus music equals peace’

¹ Dept of History and International Studies

² No. 60 St. John’s Close, Zaramaganda Rayfied Road: A Rayfied International Road, Jos, Plateau State

INTRODUCTION

Conflict is an intrinsic part of human society. From prehistoric periods, conflicts had been experienced in human societies. In other words, in a human community, one form of conflict must exist. These conflicts could be; interpersonal conflict, communal conflict, religious conflict or political. These conflicts are experienced on a national, regional, continental, or global scale. Since the turn of the 20th century, major global, continental, and national conflicts were experienced: the two World Wars; the Rwandan Civil War, the Sierra-Leonean Civil War, the Liberian and Ivorian Civil wars; the Nigeria civil war; and several episodes of conflicts in Jos Metropolis are examples. In the aftermath of these violent conflicts, several mechanisms were deployed by relevant stakeholders to manage the conflict and prevent its degeneration (Albert 1999). Methods of peace building and conflict utilized in the aftermath of the conflicts included among others: deployment of military, dialog and mediation; declaration of a state of emergency; and arrest or detention of the main instigators of the conflicts.

The aforementioned peace building methods fall under the conventional methods of peace building. From the 1970s, sports emerged as a veritable tool for peacebuilding. According to Robert Schinke and Hanrahan Stephanie (Albert, 1999), sport was a very efficient tool in fostering interaction and building peace. For example, during the Cold War, China and USA adopted table tennis as a tool to arrive at thaws in the 1970s. In Columbia, soccer was instrumental in ending a 5 decades period of conflict between government forces and guerilla groups. In Sierra Leone and Liberia, sport was adopted as a tool to calm the passions of the conflicting groups. The role of Didier Drogba in ending the decade long experience of civil war on the Ivory Coast cannot be overstated. According to Sellstrom, Drogba's appeal to rebels began in 2006 after the country's qualification to the 2006 Germany World Cup. Also, in 2008, Didier Drogba collaborated with the Ivorian authorities to stage an African Cup of Nations (AFCON) Qualification match in Bouake, a rebel stronghold-the match ended 5-1 in favor of Ivory Coast and both parties to the conflict declared ceasefire (Sellstrom 2010). Several other cases of sports being leveraged as a tool for peace building could be cited in Algeria and Egypt during the Arab Springs as well as in South Africa during apartheid, bringing Boers and black Africans together (Rookwood 2008). In Nigeria, during the later years of the Biafran Civil War, Edson Arantes de Nascimento (Pele) was invited to Lagos to participate in a football game in 1970, which calmed passions and brought some joy to both sides. In Jos Metropolis, in the interregnum of conflicts, various individuals strengthened community engagement with soccer and other sports. Soccer clubs served as a cultural melting pot for groups in Jos Metropolis. This is because of the appeal of soccer to both groups. It helps in bringing all groups together to cheer the team up, creating an avenue for interaction, conversation starters, and relationship building among Christians and Muslims. With this new global trend, one is inspired to explore the role of football in peacebuilding in the local context of Jos Metropolis, which has been the epicenter of violent conflicts, especially since 2001; official figures by the Human Rights Watch place the death toll from the conflicts at 1,000 as of 2002 (Human Rights Watch Report 2002).

Overview of Conflicts in Jos Metropolis since 2001-2022

The manifestation of violent conflicts in Jos Metropolis in the contemporary period was a product of decades of animosity between the "indigenous people" and the "settlers" who came during the colonial era (Onoja 2010). After independence, the first episode of conflict in Jos Metropolis was recorded in 1994, although it did not escalate. Many scholars have unanimously agreed that the September 7th, 2001 crisis was the most brutal conflict ever experienced in Jos yet (Sen 2006). Like the 1994 conflicts, the 2001 crisis did not immediately erupt as a result of elections conducted in 2001. Assorted weapons were employed during the killings: sticks, locally made guns, local bombs, machetes, cutlass, etc.

2010/2011 Violent Conflict

It is valid to assert that the controversial 2008 election and the crisis of that year were remote causes of the 2010 violent uprising in Jos. Because of the 2008 experience, both Muslim Ummah and indigenous Christians nursed grievances toward each other as they had not completely moved on from their past experiences. The crisis broke out on Sunday, 17th January, 2010, in Dutse Ukwu (Matthew Dung, Personal Interview June 22, 2024). Killings continued until March 2010, when Dogo Nahauwa was attacked and hundreds of people were killed. A series of bomb blasts at Christian-dominated markets and churches—including an attempt at the COCIN Headquarters church on Christians Eve 2010—were all part of the 2010 violence. According to James Datong, there were also small-scale isolated cases of killings recorded in January 2011 (Datong, Oral Interview June 29, 2024).

2018 Violent Uprising

The 2018 violent uprising broke out on Thursday, 30th September, 2018, in Jos North LGA. As was the pattern of previous episodes of violent conflicts in the local government, news of an alleged Fulani herdsmen attack in the Rukuba Road area of the local government was the immediate cause of the uprising. Fulani herdsmen launched an attack on the community by midnight, killing 15 people, none of whom were arrested (Datong, June 29, 2025). By morning of 1st October, 2018, the city was tense as Christian youths reacted by blocking some major roads around Angwan Rukuba and other Christian-dominated areas. Muslim youths around Bauchi Road and other Muslim-dominated areas also responded. News of attacks, killings, and looting soon spread with the help of telephone calls, text messages, and social media. The university students at the University of Jos were mostly affected because the Muslim community targeted them in reprisals. One Paul Omeh, a 200-level Pharmacy student, was killed while Shadrack Kums, a 300-level Law student, was killed by military men sent to control the situation at Village Hostels (Datong, June 29, 2024).

Although it may be hard to directly link the 2018 violent uprising to elections in the Jos North prima-facie; it is instructive to note that the violence erupted at the time when both PDP and APC were holding their primary elections. It is safe to say that the violence was related to the primary elections (Masoeng, June 20, 2024).

Traditional Peacebuilding Methods in Jos Metropolis

Since the experience of violent conflicts in Jos Metropolis discussed above, several methods were adopted by both state and non-state stakeholders in managing the conflict and restoring peace and stability. In Jos Metropolis, the conflict management methods were both kinetic and non-kinetic approaches. The former involved the use of military and physical force against the alleged perpetrators of violence such as: enforcement of curfew, deployment of military to affected communities; as well as the arrest and detention of those caught perpetuating violence, and the latter included dialogs; commissions of inquiry, and roles of Non-Governmental Organizations in assisting displaced persons during the conflict episodes. According to Masoeng Elijah, another hard method of conflict management in Plateau State was the declaration and enforcement of curfews in the affected communities (Masoeng, June 20, 2024). In Jos and Plateau State in general, after the tensions and violent conflicts broke out, the state government declared a curfew and followed it up by posting the military into the area to ensure the curfew was enforced.

At times, the conflict management process in Jos Metropolis involved soft approaches. This included the establishment of several Commissions of inquiry, which were set up by both the federal and state governments after experiences of the conflicts and the dialogs and peace conferences, as well as the role of individuals and Non-Governmental Organizations. Some of these commissions included: the Justice Okpere Commission of Inquiry, which was set up by the Federal government to examine the causes of violent conflicts in North Central

Nigeria. In 2001, the government established the Niki Tobi Commission to examine the 2001 crisis. In 2002, the Plateau State government established a committee on peace with the Church of Christ in Nations (COCIN) President, Rev. Pandam Yamsat, and Sheikh Yahaya Jingre as members. Some government efforts have been inter alia to ensure peace in local government (Avruch and Mitchel, 2013).

Another approach to conflict management in Jos Metropolis is the role of the government in bringing various groups together. The state government has contributed to the peace building process in Jos Metropolis through the promotion of inter-faith dialog and cooperation for peace between the two major religious groups in the state and the nation at large. The government's move to establish the Nigerian Inter Religious Committee (NIREC), which is jointly chaired by Chairman of National Supreme Council for Islamic Affairs (NSCIA) and the incumbent Chairman of Christian Association of Nigeria (CAN) to help promote interaction between the two religion groups, could be seen as a peace-building effort (Burton. 2004).

Emergence of soccer as a Tool for Peace Building in Jos Metropolis

Traditional approaches to conflict management in Jos Metropolis have been adopted by stakeholders for decades since the outbreak of various conflicts. These approaches have only achieved certain degrees of success. Military approaches such as curfews, arrests, detentions, or physical punishments of suspected perpetrators for example were reactionary and ultimately violated people's rights and freedoms. Although these methods helped in engendering peace among the groups, the peace was mostly temporary and fragile since the withdrawal of security personnel led to a relapse of the conflict situation in most cases. According to Migap Henry, the military approaches did not automatically guarantee peace in the warring communities; the people were only afraid of the military and not willing to sheath their swords (Migap, Oral Interview, January 23, 2025).

The soft approaches discussed above were the direct opposites of military approaches. In these cases, the dialogs organized by the government and Non-Governmental Organizations at times were slightly better than the hard or military approaches examined earlier in terms of human rights violations (Burton 2004). The dialogs and commissions or inquiry contributed to the peace process in Jos Metropolis, especially in the post-conflict period. However, the resolutions or recommendations of the peace dialogs and the conferences were hardly binding on the people of the various communities. In most cases, the recommendations and agreements on such mechanisms remain on paper and no further action has been taken in this regard. The actions and mechanisms mostly involved community leaders and traditional rulers with little or no youth engagement (Dung, Oral Interview, September, 13, 2024). The decisions were mostly made by these attendees at the dialogs and communicated to the youth, who are the major stakeholders in the peace process.

The inherent flaws of the approaches analyzed above and the persistence of violent conflicts generally birthed the idea of the emergence of football as a tool for peace building in Nigeria as a whole and in Jos Metropolis in particular. Coach Danjuma Dewan stated that soccer was considered a viable tool because of its capacity to bring youth together (Dewan, Oral Interview, September 14, 2024). The other approaches hitherto applied had either been too oppressive against the youth, as is the case with the former, or sidelined the youth in the case of the latter. The utility of soccer attracted the willing attention of the youth because of their love for the game. This new approach of soccer as a tool for peace building was also considered because of its ethno-religious blindness. In other words, football made no room for segregation, and the youth and spectators had a long history of socialization in football before the outbreak of the conflicts; hence, the potential and prospects of football as a tool for peace were considered by various individuals and organizations. Coach Miseng Paul stated that football emerged as a tool for peace building because of the participation of the youth; because of its ability to pull crowds; because of the prospects of empowering the participants; and because the main potential agents of the conflicts

were addressed directly (Dung, Oral Interview, September 14, 2024). The realization of the above generally led to the emergence of soccer as a tool for peace building nationally, in Plateau State and in Jos.

Soccer and Peace in Plateau State 2001-2022

Soccer is a popular sport in Plateau State. The game is popular in both rural and urban settlements of Plateau State. Garba Saleh argued that soccer is the most popular sport in Plateau State because both youth and aged people are attracted to the game. The two major clubs that represent the symbol of the game in Plateau State are: Mighty Jets soccer Club and Plateau United soccer Club. The Mighty Jets soccer Club was founded in 1970 and won the Nigerian top-flight two years after in 1972; representing Nigeria on the continent as a result. The club won the second division in 2003 and played in the Nigerian National League between 2016 and 2025 seasons. Plateau United soccer Club was founded in 1976 as JIB Strikers and later changed its name to Plateau United. Plateau United won the league in 2017 for the first time in their history. The defunct Jos University Teaching Hospital soccer Team (JUTH FC) and Giwa soccer Club were also popular top flight football teams in Plateau State before the clubs liquidated. These clubs were a source of pride for Plateau indigenes, and they were symbols of unity and tolerance for all people. The soccer teams had massive followership all over Plateau State, and venues were usually filled to the maximum capacity during home games. Some fans would often travel to away games to cheer the team to victory. During Plateau United's title winning campaign in 2017, the whole state was behind the team, and the success of the team was celebrated by all across the state (Babangida, Oral Interview, January, 12, 2025). The club supporters' clubs and match venues were made up of Christian supporters, which allowed them to interact and socialize. Values and cultures were exchanged through these platforms and relationships established (Ahmed, Oral Interview, January, 10, 2025). The clubs also empowered numerous youths in the state through employment, which allowed the players to earn their livelihoods and keep them from various vices (Nagari, Oral Interview, January 10, 2025)

Soccer Teams and Peace Building in Jos Metropolis 2001-2022

Soccer teams have actively participated in peace building in Jos Metropolis. From the interviews, various soccer clubs and organizations contributed to the peace building process before, during, and after the episodes of the violent conflicts in Jos Metropolis. Coach Danjuma Dewan stated that Nike Boys was established in 1993 with a training site at the Federal Secretariat Pitch. The team then played a leading role in socializing Christian and Muslim youth together in the years before the violent conflicts. The first coach of the side was coach Isah, a Muslim from Angwan Hausawa, while the captain was Danjuma Dewan, a Christian (Dewan September, 14, 24). The team at that time consisted of both Christians constituting 50% of the team and Muslims constituting 50% of the team. According to Moses Ajik, the organizer of the Tudun Wada Peace and Unity Tournament, who is also a player on the team, there was a very cordial relationship between Muslim and Christian players. To demonstrate the power of football, the players walked freely into each's neighborhoods without fear. Two thanksgiving events were held annually: one in the Christian Church and the other in a mosque (Ajk, Oral Interview, September 4, 2024). This relationship continued up to the September 2001 conflict when the settlements became more segregated and the training ground was moved to Mado; since the Muslim players could not move freely to Mado due to fear, they established Academy Boys in Angwan Hausawa (Masoeng, Oral Interview, June 20, 2024). Another instance of the contribution of football as a tool in peace building can be seen in the curious case of Dadin Kowa and Anglo Jos, which, despite their location in Jos Metropolis, never experienced any violent conflict. Coach Bala stated that soccer contributed immensely in this regard because it brought youth from both sides together to interact. Since both players loved the game, they adhered to the communal rules laid down at that time, which players were obliged to follow in order to avoid sanctions (Bala, Oral Interview, September, 13

2024). The central location of the pitch also brought community members together from time to time to participate in the interactions. In Tudun Wada, some Nike Boys players were Muslims, while some Academy Boys players were Christians. The case was similar for the Anglo Jos, Jazzy Stars, Black Stars, and other teams. Football successfully brought the youth and people of different faiths together, establishing a foundation for peaceful interactions and an avenue for diffusing tensions and dismantling stereotypes about ethnic groups (Dung, Oral Interview, September, 13 2024).

Government and Non-Governmental Organization Approaches to soccer in Peace Building in Jos Metropolis 2001-2022.

Several government approaches were aimed at leveraging the prospects of soccer as a tool for peace building in Jos Metropolis, especially in the years following the violent conflicts. According to the deputy chairman of Plateau State soccer Association in an interview, the government reached out several times to organize soccer tournaments aimed at peace (Godit, Oral Interview September 2, 24). In the years following the 2001 crisis in Jos Metropolis, then-House of Representatives Member representing Jos North Bassa Federal Constituency organized a peace tournament where both Christian and Muslim teams were invited. The competition was held at the Rwang Pam Township Stadium and featured over 90 teams. The final of the competition was between ECWA Bishara 2 and the El Kanemi Warriors. The Elkanemi Warriors won the competition, which was generally peaceful.

In the aftermath of the November 2008 conflict in Jos Metropolis, when the Special Task Force (STF), Operation Safe Haven was established, the General Officer Commanding reached out to the Plateau State Football Association (PFA) to organize a competition for grassroots teams in Jos Metropolis (Masoeng, Oral Interview, June 20, 24). This competition featured over 30 teams randomly selected from both Christian and Muslim-dominated communities: Tudun Wada, Rikkos, Utan, Kabong, Angwan Rukuba, Rukuba Road, Gangare, and Angwan Rogo inter alia. These teams participated in the tournaments, and the competition was generally peaceful. The good work of the GOC in using soccer as a tool for peace was recognized before he was transferred to Enugu (Godit, Oral Interview, September, 2, 2024).

Several non-governmental organizations have also contributed to peace building in Jos Metropolis using soccer as a medium. The Non-Governmental Organizations, in collaboration with the Plateau soccer Association (PFA) organized several grassroots soccer events aimed at engendering peaceful coexistence among the youth in particular and the people in Jos Metropolis. According to Coach Danjuma Dewan, some of these Non-Governmental Organizations include: Vicampro tournament, Bukuru; Bet9Ja peace tournament, Aporima Tournament, and Rantya, among others (Dewan September 14, 2024). There were also faith-based organizations such as the Christian Association of Nigeria (CAN) and other organizations under its auspices. Vicampro, an agro organization, organized peace tournaments between 2010 and 2020 featuring grassroots teams from all over Jos Metropolis. From 2016, Bet9ja began organizing an annual peace tournament held in Rwang Pam Township Stadium, which featured grassroots teams and awarded cash prizes worth millions to participants. Catholic sisters have organized several soccer competitions in an attempt to unite the youth and end the circle of violence in Jos Metropolis (Masoeng Oral Interview, June, June 20, 24). The Plateau soccer Association's annual Super League draws youth from all over Plateau State to participate in the tournament. The tournament was organized annually for the dual purpose of bringing various youth together to empower them and preach peace. The initiative persists even till date and youth persists even till date.

Profile of Key Individuals Who Promoted soccer for Peace Building in Jos 2001-2023 Metropolis

The use of football as a tool for peace building in Jos Metropolis, as discovered during the course of this study, was championed by key individuals, including coaches, team managers, team proprietors, players, grassroots

organizers, philanthropists, football administrators, and heads of non-governmental organizations, among others. These individuals identified and leveraged the advantages of soccer and its potential to bring people together. Suleiman Yahaya Kwande, the former member representing Jos North Bassa Federal Constituency in the Federal House of Representatives and incumbent Chair of Plateau State Football Association, has been a key individual in the use of football as a tool for peace building in Jos Metropolis in particular and Plateau State in general (Ahmed, Oral Interview June 20, 2024). Suleiman Yahaya Kwande organized several grassroots competitions in the metropolis themed to encourage peaceful coexistence among the youth of the Metropolis. For instance, in 2003, after the Jos Crisis, he organized a youth tourney in which over 90 (90) teams participated and El-Kanemi Warriors ultimately won (Masoeng Oral Interview, June 20, 2024). During such tournaments, teams are advised to live together before games start. Before the opening ceremony, both Christian and Muslim pastors were invited to partake in peace talks, and there was a message of peace by the honorable member during the opening and closing ceremonies. There was no issue of violence during the tournament (Godit, Oral Interview, June 2, 2024). These tournaments continued as part of his community's social responsibility.

Coach Danjuma Dewan has been coaching the Nike Boys soccer Club of Tudun Wada since the early 2000s. In an interview, he asserted that all his life had been soccer (Dewan Oral Interview, September 14, 2024). He has achieved a lot in bringing both Christian and Muslim youths together in Tudun Wada. As noted above, Nike Boys have both Christian and Muslim players. There has been a tradition of having an annual thanksgiving at the church and mosque where every team member attends, and prayers are held to commemorate the anniversary of the club. The tradition ended after the 2008 conflict due to fears of potential attacks. However, Dan-J, as he is alternatively called, draws the players together so that the Muslim players still play for the team. The team has gained Muslim supporters all over Jos Metropolis because of their style of play and the discipline of the players so that they easily played matches and tournaments in Muslim-dominated areas, such as Angwan Rogo, Rikkos, Kwararafa, Dilimi, and Laranto, among others. The coach has kept youths busy through soccer and inculcated values of peace and tolerance among them. According to Aliyu Shehu, this engagement has engaged the youth and prevented any outbreak of violence whenever they played (Shehu, Oral Interview June 20, 2024). Moses Ajik, alias Matches, also a player of Nike Boys Football Club and a former player of Crown FC Ogbomoso, has been instrumental in the use of football as a tool for peace building in Jos Metropolis. Matches Ajik is the sole organizer of the 2019 Matches Ajik Annual Peace Tournament, held in Tudun Wada. The 2024 edition of the tournament was the 16th edition. According to Matches Ajik in an interview, the tournament had started as an age-grade tournament featuring only Under-13 and Under-15 players with three players who were over aged for each team (Ajik Oral Interview, September 4, 2024). The tournament was opened by 2016. The purpose of the competition, which features youth teams from all over Jos Metropolis: Township, Angwan Hausawa, Kwararafa, Anglo Jos, and Oil Money of Rayfield among others draws a multitude of crowds from all over Jos. The competition, as the name implies, centers on peace. There have been no incidents of violence experienced during the conflict. Broken relationships during the periods of conflict were corrected. Both Christian and Muslim politicians were invited to talk to the players and spectators during the games. Teams were sensitized to the need for peace and unity as ways to engender development (Ajik, Oral Interview, September 3, 2024).

Super Eagles Captain Ahmed Musa has been a leading figure in the use of soccer as a tool for peace building in Jos Metropolis. Ahmed Musa organized several peace tourneys in Jos and Bukuru held at the Golden Boots Soccer Academy Pitch in Bukuru. Musa has used his star power to draw both Christian and Muslim youth together and preach tolerance. His philanthropy is well reported. In June 2024, Musa gifted grassroots academies 3 million naira as a way to encourage them. As a detribalized man of honor, Musa commands respect among both Christian youth and Muslim youth who listen to his admonishments on peace. Musa visited many grassroots teams when

he was in town to encourage them about the need for peace. At times, during his visit to games, he spoke to the teams during half-time breaks about the need for peaceful coexistence and the need to stay away from drugs. Other individuals played significant roles in soccer as a tool for peace building. The Deputy Chairman, Plateau State soccer Association, has been a major organizer of peace tournaments in Jos Metropolis. He organized the STF soccer tournaments in Jos in the wake of the 2008 conflicts. He liaised with grassroots teams from all over the metropolis: Tudun Wada, Utan, Rikkos, Angwan Rogo, Gangare, Rantya, among others, in organizing friendly games between the Christians and Muslims in Jos Metropolis (Godit, Oral Interview, September 2, 2024). These initiatives were key to breaking the tension between the youth. The friendly matches strengthened the bonds of friendship among the groups. According to Abdulahi Sani, other individual contributors to soccer and peace building include: Rev. Yakubu Pam, Coach Bros, Bukuru (Proprietor of Golden Boot Soccer Academy); Kayode Akiyemi (proprietor of Dreams Football Club Tudun Wada); Coach Murtala of Tujara, Tudun Wada; Coach Azi of Black Burn Rovers; Coach Mourinho of Academy Boys, Tudun Wada; Coach Sammy Adesoji of Jazzy Stars, inter alia (Sani, Oral Interview September 7, 2024). These individuals among others are grassroots participants who brought together youth and preached a message of peace and unity. Their contributions to peace cannot be overstated.

CONCLUSION

The long history of conflicts in Plateau State has demanded the introduction of diverse peace building strategies, including both kinetic and non-kinetic peace building methods used in the aftermath of the conflicts which included among others: deployment of military, dialog and mediation; declaration of state of emergency and arrest or detention of the main instigators of the conflicts. The above have made their significant contributions in the sustenance of peace on the Plateau. However, other innovative strategies have been introduced to promote peace in Jos. One such strategy is using soccer to promote peace. This research has shown that football is a universal language, which both government and non-governmental groups have leveraged to bring together individuals (especially youth) from both Christian and Muslim groups for unity games. These soccer tournaments have served as opportunities for youth and community members to hear messages on peace, tolerance, and collaboration as well as to relate together and put aside conflicts. The key individuals mentioned above have played pivotal roles in ensuring that the game of soccer is used positively to build sustainable peace.

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|-----|-------------------|------------------------------------|-----|-----------------------|---------|
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| 2. | Matthew Dung | Civil Servant | 52 | Kabong | 22-6-24 |
| 3. | James Datong | Retired Civil Servant | 79 | Russau | 29/6/24 |
| 4. | Jim Dung | Soccer Coach | 66 | Hwolshe | 13-7-24 |
| 5. | Moses Ajik | Soccer Player/Grassroots Organizer | 29 | Tudun Wada | 4-7-24 |
| 6. | Ezekiel Godit | Deputy Chairman PFA | 52 | Rwang Pam Stadium | 2-7-24 |
| 7. | Vasco Vou, | Soccer Coach | 33 | Tudun Wada | 4-7-24 |
| 8. | Aliyu Shehu | Footballer | 29 | Utan, | 20/6/24 |
| 9. | Giwa Ahmed | Supporter | 30 | Tudun Wada | 10-1-25 |
| 10 | Danjuma Dewan, | Soccer Coach | 50 | Tudun Wada | 14-7-24 |

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