



Review Article

Enclave Urbanism in Jos: Spatial Segregation, Ethno-Religious Conflict, and Housing in a Nigerian City

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ABSTRACT

The majority of contemporary African towns are characterised by enclave urbanism, which depicts significant social, political, and economic divides in the built environment. This review paper explored the concept of enclave urbanism in Jos, Nigeria, using the lens of urban planning with a focus on overlapping themes, namely housing, ethno-religious tension, and spatial segregation. The paper illustrates how the cycle of Christian-Muslim violence, indigene-settler politics, and inadequate urban governance have turned formerly mixed neighbourhoods into relatively homogeneous ethno-religious enclaves. It explores recent empirical research on Jos as well as the comparative experience of other African and Nigerian cities. Housing markets have been redefined, informal periphery settlements have been established, infrastructure provision has become challenging, and social isolation between groups has been deeply ingrained because of these enclaves. Findings show that both conflict-based and class-based forms of enclave urbanism are demonstrated by Kaduna, Lagos, Johannesburg, Durban and other African cities. Some of the most significant planning and policy consequences are discussed, including conflict-sensitive planning, mixed-settlement policy, inclusive infrastructure provision, and the deliberate creation of shared places that might aid in peacebuilding. The study recommends that to guarantee the creation of inclusive, secure, and resilient urban growth, enclave urbanism in Jos must be addressed.

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1. INTRODUCTION

Enclave urbanism refers to the separation of cities into comparatively socially homogenous, and often fortified, areas based on class, race, religion, or ethnicity. They may be residential, industrial,

commercial, or recreational in character and include gated communities, ethnic enclaves, informal settlements, high-tech parks, export processing zones, retail malls, tourist destinations, and university towns (Wissink et al. 2012; He and Chang, 2020; Korah et al., 2021). In most African cities, this tendency may be seen in the form of gated communities for the wealthy, informal settlements for the urban poor, and gated areas organised by violent conflicts in other places (Graham and Marvin, 2001; Murray, 2011). Jos, the capital of Plateau State in Nigeria, is an illustration of enclave urbanism of a conflict character. Jos, which was formerly known as the Home of Peace and Tourism, has had many instances of Christian-Muslim violence since 2001, which has resulted in the mass displacement and death of thousands of people (Higazi, 2011; Krause, 2017).

The cumulative effect of these crises has been a dramatic reorganisation of urban space. People discuss the side of the city, and informal mental maps of safe and hazardous areas are utilised as a daily governing mechanism. Once mixed neighbourhoods are converted to either Christian or mostly Muslim districts (Madueke, 2018; Adamu, 2024a). Perceived safety in ethno-religious strongholds now influences residential choice more than affordability or ease of access to the workplace (Rikko et al., 2022).

In terms of urban planning, this movement has broad ramifications. Enclave urbanism in Jos has clear effects on land use, housing supply and demand, infrastructure location and upkeep, transportation routing, and the capacity of governmental authorities to organise the entire city. The idea of social cohesiveness and inclusive public spaces, which are fundamental to both the right to the city concept and Sustainable Development Goal 11 regarding inclusive, safe, resilient, and sustainable cities, is also undermined. Therefore, this paper focusses on four primary objectives. First, it seeks to gather conceptual and evidence-based information on processes of spatial differentiation, enclave-orientated urban forms, and conflict-affected urban environments with specific attention to the Nigerian and African contexts in general. Second, it investigates the evidence of the connection between Jos's ethno-religious conflict and the ways in which it has created and sustained enclave urbanism in the city's physical layout, housing arrangements, and day-to-day existence. Third, it provides a comparison of Jos and other city enclaves in Nigeria and Africa, such as Lagos (class-based gated enclaves) and Kaduna (conflict-driven segregation), and lastly, it discusses the implications of urban planning and policy in fractured or split cities like Jos.

2. ENCLAVE URBANISM AND SPATIAL SEGREGATION

2.1. Urban Conceptualization of Enclave Urbanism and Spatial Segregation

Enclave urbanism is typically perceived to mean the spread of walled, delimited, and homogenous spaces that discontinue the urban space (Murray, 2011). This term has frequently been linked in discussions around the world to gated communities and fortified enclaves with middle- and upper-class residents who need to be secure and in prestigious locations (Landman, 2004; Ajibola et al., 2011; Ilesanmi, 2012). In African contexts, enclave urbanism also has informal and conflict-driven enclaves created by displaced or marginalised groups.

Enclave urbanism is based on the literature of spatial segregation. Segregation refers to the imbalanced distribution of groups of people in urban space along such axes like class, race, ethnicity, or religion, and can be quantified by indices of dissimilarity or exposure (Massey and Denton, 2018). Segregation in cities with communal conflict can be very political and territorial, making neighbourhoods an ethnic stronghold and the in-group residents protecting their neighbourhoods (Madueke, 2019).

The notion of splintering urbanism by Graham and Marvin (2001) is also significant. They contend that modern cities are more marked by fragmented systems of infrastructure and privatised networks of service islands, with influential actors choosing to invest in high-end enclaves and avoiding poorer areas. This generates specialized premium network areas and deteriorated areas of disconnection (Graham and Marvin, 2001). Enclave urbanism can thus be observed as both a social phenomenon and

an infrastructural phenomenon where the people live in clusters in the enclaves and infrastructure and services are concentrated in these clusters, further enhancing fragmentation.

These concepts have been used by African scholarship in the case of gated communities and post-conflict environments. Landman (2004) demonstrates that in South Africa, gated communities reinforce space-based segregations of the apartheid era and privatise space. In Lagos, Ilesanmi (2012) and Badiora (2023) propose that spreading gated estates form exclusive enclaves of the rich, increasing inequalities in cities as well as posing difficulties in integrating spaces. Meanwhile, conflict studies emphasize that segregation in segregated cities may be in the form of a sectarian enclave, which is happening in Belfast, Jerusalem, or Beirut (Kotek, 1999; Krause, 2017). Jos is also part of the latter family of conflict-structured enclave cities.

2.2. Ethno-Religious Conflict, Territoriality, and Jos

Several studies in Jos have focused on conflict and urban studies. Higazi (2011) describes the Jos crisis as a recurring Nigerian tragedy that originates from indigene-settler politics, religious polarisation, and competition for land and political office. The fundamentals of the indigene-settler dichotomy indicate that the indigenous ethnic groups (Berom, Afizere, Anaguta) are recognised as the owners of the local government area and enjoy selective access to certain rights, while the Hausa-Fulani settlers are marginalised, leading to power struggles over citizenship and representation (Higazi, 2011; Adamu, 2024b).

The article by Madueke (2018, 2019) provides an in-depth description of the process that turned Jos neighbourhoods into ethnic strongholds and frontiers of violence over the period of 2001–2010 after a series of Christian-Muslim riots. The paper demonstrates that the formerly mixed quarters were transformed into homogenous ethno-religious spaces and neighbourhoods, and frontiers between competing strongholds turned out to be the most dangerous areas during riots (Madueke, 2019). In the 2001 crisis, more than 1,000 people were murdered; further incidents followed in 2004, 2008, and 2010, causing mass displacement and residential sorting as the households moved into neighbourhoods where their own community held a numerical advantage (Danfulani and Fwatshak, 2002; Higazi, 2011; Madueke, 2018).

Furthermore, Eke (2022) studied the social distance that is generated by this segregation to understand why segregation reduces conflict in some cases and increases conflict in other cases. Based on the research conducted using surveys and interviews in Jos, Eke (2022) argues that although separation can reduce daily friction, in Jos it has also supported the establishment of hostile attitudes, as well as helped to organise violence along enclave lines. Adamu (2024a) also concludes that the residential segregation of Jos has resulted in ruptured intergroup relations, stronger violence, and unequal development of infrastructure.

These observations echo with international debates on dichotomous cities that focus on the way urban space is territorialised in times of conflict and how neighbourhoods are given robust communal identities and defences (Calame and Charlesworth, 2009). In Jos, youth vigilante groups usually patrol enclaves, reinforce no-go areas to out-groups and are characteristically marked by religious setups (churches, mosques) and banners (Madueke, 2018; Adamu, 2024a).

2.3. Housing, infrastructure, and enclave trajectories in African cities

An increasing body of literature associates segregation and enclave development with housing and infrastructure performance. Rikko et al. (2022) reveal that residential segregation has a significant impact on physical planning and development in Jos. They conclude that ethno-religious clustering influences land use patterns, exacerbates the demand for safe wards, generates unregulated and unlawful developments on the urban outskirts, and delays the processes of service delivery in conflict-prone regions. Adamu (2024a) reinforces this by analysing ways in which residential segregation alone defines ethno-religious conflict. In his work, he shows that segregation has generated significant social

costs, such as mistrust, diminished socialisation, political isolation of minorities in some enclaves, and an uneven distribution of infrastructure investment. These processes mirror larger Middle Belt and Nigerian trends, in which communities affected by conflicts tend to lack security and developmental attention simultaneously (Tuki, 2025).

More broadly, African urban studies observe that the housing markets in enclaved cities are misplaced. Examples include gated communities and luxury estates that have become safe havens in Lagos that inflate land prices in certain areas and informal settlements that spread elsewhere (Ilesanmi, 2012; Badiora, 2023). These exclusive networked enclaves are usually better equipped and enhanced, thus strengthening socio-spatial inequality as anticipated by Graham and Marvin (2001). In South Africa and Ghana, similar trajectories are detectable, and the gated communities further establish historical segregation and privatise previously existing public roads and areas (Landman, 2004; Ablo and Bertelsen, 2022)

Combined, this body of research indicates that enclave urbanism, whether conflict-induced (as is the case in Jos and Kaduna) or socio-economically insecure (as is the case in Lagos, Ghana and Johannesburg), creates disjointed housing landscapes, unbalanced access to infrastructure, and compound planning problems.

3. METHODOLOGY

The methodology adopted in this research was a narrative and theoretically informed review that integrated a wide range of diverse literature on enclave urbanism, spatial segregation, conflict processes, and housing in Jos metropolis and similar African urban contexts. The narrative review methodology was chosen over a systematic protocol to allow for greater flexibility in concepts, facilitate the incorporation of empirical evidence, and support study planning and theoretical contributions to fragmented urbanism. The methodology helps facilitate the interpretive richness and consistency of the interdisciplinarity of urban studies (Ravensbergen and El-Geneidy, 2023; Wolman et al., 2024).

To cover all the areas, we searched various academic databases, Google Scholar, Scopus and Web of Science. Search keywords were generated through the iterative process and consisted of the following combinations: Enclaves, Jos Nigeria conflict, residential segregation in Jos, urban enclaves in Africa, housing inequality in Nigeria, conflict, segregation, and enclave formation, Jos Nigeria conflict, ethno-religious segregation Jos, ethnic strongholds, frontiers of violence Jos, enclave urbanism Nigeria, gated communities Lagos, gated communities South Africa, and splintering urbanism. The process prioritised literature published between 2000 and 2025, covering the period of recurring crises in Jos and the rise of contemporary debates on fragmented urbanism in Africa.

The most extensive source of empirical literature on Jos was found in Google Scholar because of its wide-ranging index and found 54 studies that fit the inclusion criteria were found. Scopus delivered 31 comparative urban studies in Nigeria that were related to the notion of enclave urbanism and Web of Science delivered 18 African comparative studies, especially those of South Africa, Ghana, and Kenya. Through backward reference searching, 22 conceptual and theoretical works were retrieved that dwell on basic literature on territoriality, divided cities, and infrastructural fragmentation. There were policy and conflict-specific documents (n=10) that were added to provide contextual insight, but did not serve as the main pieces of analytical evidence (see Table 1).

All sources had inclusion criteria that included: (1) being written in English; (2) be published between 2000 and 2025; (3) being peer-reviewed or institutionally credible; (4) be methodologically clear; and (5) being directly related to enclave urbanism, segregation, conflict dynamics or urban housing/planning. The exclusion criteria included non-academic literature, incomplete methodological description, lack of conceptual input, or irrelevance.

After selection, the 135 selected studies were coded into a four-part thematic framework using a thematic coding structure for enclave urbanism (see Figure 1). First, conceptual and theoretical

backgrounds; second, conflict and identity processes in Jos; third, housing and infrastructure and planning issues; and lastly, the wider African comparative frames. This framework was logical in terms of its analysis of the drivers, manifestations and implications of enclave urbanism in Jos.

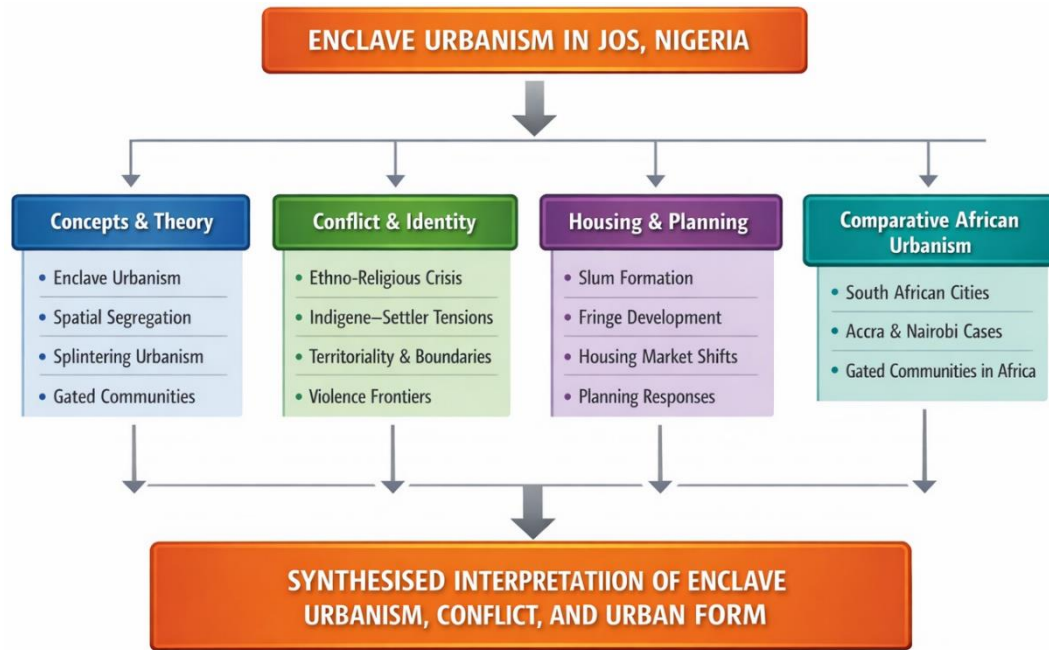


Figure 1: Thematic coding structure for enclave urbanism in Jos

Table 1: Sources of data

Type of information	Database searched	Search phrases / terms used (Examples)	Inclusion criteria applied	Number selected for review
Empirical studies on Jos (segregation, conflict, housing, enclave dynamics)	Google Scholar	“Jos Nigeria conflict”, “residential segregation Jos”, “ethnic strongholds Jos”, “enclave urbanism Nigeria”	Peer-reviewed; 2000–2025; empirical focus on Jos; English language	54
Nigerian comparative urban studies (Lagos, Kaduna, Abuja)	Scopus	“Urban segregation Nigeria”, “gated communities Lagos”, “ethno-religious conflict Kaduna”, “housing inequality Nigeria”	Peer-reviewed; relevance to segregation/enclave urbanism; comparative urban context	31
African comparative urban literature (South Africa, Ghana, Kenya)	Web of Science	“Urban enclaves Africa”, “divided cities”, “urban fragmentation sub-Saharan Africa”, “post-apartheid spatial segregation”	African case relevance; conceptual/empirical contributions; 2000–2025	18
Conceptual/theoretical works (splintering)	Backward Reference Search	Reference lists of Higazi (2011); Graham and Marvin	Conceptual depth; theoretical contribution to	22

urbanism, gated urbanism, territoriality)		(2001); Madueke (2018–2019)	enclave urbanism and segregation	
Policy and conflict reports (contextual evidence only)	Policy Reports / Grey Literature	Friedrich-Ebert-Stiftung reports; International Crisis Group; Human Rights Watch	High-quality policy reports; contextual relevance; non-analytical pieces excluded	10
Total	—	—	—	135 studies included

4. DISCUSSION: ENCLAVE URBANISM AND URBAN DEVELOPMENT IN JOS

This section addressed the objectives defined in the introductory section of this chapter. First, it seeks to gather conceptual and evidence-based information on processes of spatial differentiation, enclave-oriented urban forms, and conflict-affected urban environments with specific attention to the Nigerian and African contexts in general. Second, it investigates the evidence of the connection between Jos's ethno-religious conflict and the ways in which it has created and sustained enclave urbanism in the city's physical layout, housing arrangements, and day-to-day existence. Third, it provides a comparison of Jos and other city enclaves in Nigeria and Africa, such as Lagos (class-based gated enclaves) and Kaduna (conflict-driven segregation), and lastly, it discusses the implications of urban planning and policy in fractured or split cities like Jos.

4.1. Enclave urbanism and spatial segregation in Jos

Jos has effectively transformed into a divided city where enclave urbanism and spatial segregation complement one another with complicated implications for ethnic conflict processes, according to reviewed studies (Eke, 2022; Madueke and Vermeulen, 2018; Madueke, 2018; Nnabuihe, 2020; Suhr-Sytsma, 2022). Madueke (2019) documents the establishment of Christian and Muslim strongholds, such as the predominantly Christian Anglo-Jos, Tudun Wada, and Bukuru, and the predominantly Muslim Gangare, Angwan Rogo, and Bauchi Road. It also identifies the so-called frontier neighbourhoods, such as Nasarawa Gwong, where the conflicts are at their worst. The same trend is quantitatively supported by Rikko et al. (2022), who also note that a significant portion of the examined wards are single-faith populations and argue that there is now no free mobility, inhabitation, or commerce across wards.

Residential segregation has come to characterise everyday activity, according to Adamu (2024a). For example, Christians would not want to travel to Muslim-dominated enclaves and vice versa, especially at night, for fear of being assaulted. Residents directly link their residential behaviours to safety concerns rather than work or services in surveyed responses, indicating that security has become the primary locational reasoning for both middle-class and urban poor people (Adamu, 2024a). In keeping with territoriality patterns in other divided cities, these patterns eventually solidify into what might be called ethno-religious regions (Calame and Charlesworth, 2009; Dixon et al., 2022; Liao et al., 2025).

Planning-wise, this means that the functional urban area has become a collection of semi-autonomous enclaves. Road networks, public transport routes, and service catchment areas all interact with and often bend around the invisible boundaries of fear in the city. Mixed neighbourhood development is politically controversial, and infrastructure proposed to link enclaves may be viewed with mistrust. However, by guaranteeing social isolation and mobilisation to violence, the status quo of fortified enclaves is also a source of conflict risk (Eke, 2022; Adamu, 2024a).

4.2. Housing, Displacement, and Development on the Periphery

The creation of residential enclaves in Jos has transformed both the urban structure of the city and its physical, natural environment. People moved from their mixed or minority status areas to dominant group territories because of ongoing violent attacks (Higazi 2011; Madueke 2018; Adamu 2024a). The

displaced families established their new homes in unplanned settlements at city borders because they lacked funds to purchase housing in the established neighbourhoods.

The research on hilltop and peri-urban villages in the Jos region shows that peripheral regions frequently lack basic facilities, do not adhere to the city's master plan, and are difficult to service with roads, water, and waste management. The initial protection of displaced persons in these areas leads to permanent enclaves of marginalisation. These become permanent isolated enclaves without proper management and unstable property rights (Dung-Gwom and Jugu, 2017; Azzi et al., 2021; Rikko et al., 2022).

Within established areas, the housing market is distorted by enclave urbanism. Land prices, rents, and the demand for houses in supposedly safe regions are all on the rise. Concurrently, properties in newly hostile districts may be demolished, sold at a discount, or left unoccupied (Rikko et al., 2022). The result is an inefficient allocation of housing stock, leading to some parts of the city having underutilised or abandoned housing, while other areas are congested and lack adequate infrastructure (Ezeanah, 2020; 2021).

According to Adamu (2024a), segregation has also led to a disproportionate amount of money being invested in infrastructure throughout the enclaves, with some receiving comparatively better roads and other services while others are ignored. This is partially because government officials are reluctant to enter hostile zones or because communities thought of as "settlers" are not seen as having enough political clout. This supports grievances and strengthens the perception that urban development is biased based on ethnicity and religion (Ejdemyr et al., 2018; Adamu et al., 2022; Adamu et al., 2024).

4.3. Comparative perspectives of other city enclaves: Kaduna, Lagos, and beyond

An analogy of Kaduna helps support the notion that enclave urbanism, which is based on conflict, can become institutionalised over time. Since the late 1980s, Kaduna has witnessed several Christian-Muslim conflicts, such as the Sharia crisis of 2000 and the Miss World riots of 2002. A study of Kaduna explains how the city is literally divided into a north where most people are Muslims and a south where the majority are Christians, which are also informally called Mecca and Jerusalem (Abdulyakeen and Bello, 2023). The residential segregation is so strong that researchers have termed it a kind of de facto ethical cleansing with residential sorting, just as in Jos (Meagher, 2013; Rikko et al., 2022; Campbell, 2022). The Kaduna instance suggests that integration may become challenging once the violence peaks, sometimes too late after the cementing of geographical segregation. Instead of focusing on direct ethno-religious conflict, Lagos' enclave urbanism is centred on class-based gated enclaves and informal settlement (Ilesanmi, 2012; Aimola, 2017; Wuam and Jatau, 2022; Badiora et al., 2024; Adamu et al., 2024).

Multiple Nigerian cities across the country display patterns which resemble enclave development. The northeastern urban center of Kano contains a Sabon Gari district which serves as home to non-Muslim migrants primarily from Igbo Christian communities because this area developed during colonial times and continues to function as a cultural and religious enclave (Muhammad 2015). The city of Kano has avoided the severe internal conflicts which Jos and Kaduna experienced but its residents continue to live in separate areas according to their ancestral background and religious beliefs because the city practices institutionalized segregation (Sabon Gari literally means "new town" for strangers) (Fourchard, 2009). The cities of Bauchi and Zaria experienced multiple small-scale conflicts, which established certain city areas as territories controlled by particular social groups (Higazi, 2011). The Nigerian capital, Abuja, emerged through complete urban design during the 1970s and 1980s to become a national city that welcomed all citizens, but it does not display the same ethno-religious segregation that exists in older urban centers. The city of Abuja displays social class segregation through its gated neighbourhoods, which house wealthy residents, and its distant areas, which contain slums and satellite towns for poor people, even though ethnic conflict does not exist in the city.

Urbanism in the form of enclaves in Lagos is based on class-based gated communities and informal settlements as opposed to direct ethno-religious conflict. Exclusive enclaves like in Lekki or Ikeja have

gated estates, their own security, their own infrastructure, and residents' associations (Ilesanmi, 2012; Badiora, 2023; Visagie et al., 2025). Simultaneously, there are also massive informal settlements like Makoko and Ajegunle, living in a challenging situation that is constantly endangered by the threat of eviction (Amakihe, 2017). The concept of splintering urbanism, proposed by Graham and Marvin (2001), is especially apparent in Lagos, where luxury enclaves are linked to international capital and high-quality infrastructure, whereas other regions face the lack of services and disconnection (Titilayo, 2025).

Comparative examples extend beyond Nigeria's borders. The continent of Africa contains various examples that show how cities divide their spaces because of disputes about group identities. The post-election ethnic violence in Nairobi, Kenya, during 2007–2008 created new ethnic-based divisions, which separated different parts of the city between informal settlements and established neighbourhoods. The violent conflicts between ethnic groups forced minorities to leave their homes, which resulted in the formation of enclaves that contained only one ethnic group, according to Kinyanjui (2014). Research in post-apartheid African cities shows that gated communities have become sites of continued socio-spatial fragmentation and privatisation of public spaces, reinforcing historical patterns of segregation and challenging efforts at spatial integration (Ramoroka and Tsheola, 2014; Bandaiko et al., 2021; Moekela, 2025). Another level of comparison is the South African experience. Landman (2004) and other studies reveal that gated communities in post-apartheid cities are quite effective in supporting historical segregation and privatising public space with serious implications for spatial planning and social cohesion. These enclaves build islands of order and wealth at the expense of integration, just as gated estates in Lagos or fortified enclaves in Jos and Kaduna (Landman, 2004; Ramoroka and Tsheola, 2014 Bandaiko et al., 2022).

The growth of gated communities creates problems for spatial integration according to South African urban planner Landman (2002; 2019). This mirrors the concerns arising in Nigerian cities. In conflict-affected countries, such as Sudan or Côte d'Ivoire, cities like Khartoum or Abidjan have experienced periods where certain quarters were polarised by ethnic or sectarian strife, though perhaps not as starkly or permanently as Jos. The security crisis in Mogadishu, Somalia, created an enclave urbanism pattern because different clans and militias took control of various city areas, which resulted in a multi-faceted urban landscape. The city transformed into a collection of separate territories or enclaves, which warlords controlled through their fortified bases and the absence of any central authority. The situation serves as an extreme example and demonstrates how urban areas become divided into separate territories when state authority disappears (Marchal 2006).

In these varied examples, one thread runs through them all, which is that enclave urbanism, be it the fear of crime, ethnic or religious violence or market logic, has created fractured cityscapes with unequal access to housing and infrastructure. Jos is consequently in a particularly challenging planning context since it is at the intersection of fragmentation based on governance and war.

4.4. Implications for Urban Planning and Policy in Jos

The reviewed literature reveals several critical implications for urban planning and policymaking in Jos. First, planning needs to be made purposeful in terms of equity, and it should be sensitive to the socially fragmented cityscape. The existence of enclave boundaries should be acknowledged by urban planners, and equitable distribution of infrastructure and services among the enclaves should be sought. Furthermore, there should be integration in the regions that were once segregated. This integration can be gradually achieved through the provision of incentives, such as the creation of mixed housing developments, integrated educational institutions, and a market that is strategically placed in the interface between the enclaves to enable relationships among the enclaves or communities.

In addition, peripheral and displacement-driven settlements, which often emerge informally in response to conflict, require targeted upgrading. This should include improved access to roads and water, effective drainage systems, and secure land tenure to prevent these areas from evolving into long-term

slums. Similarly, stigmatised or underused urban areas, particularly those shaped by past violence, present opportunities for redeveloping into public facilities or mixed-use spaces, provided that such initiatives are closely linked to broader peacebuilding efforts and inclusive community engagement.

Security remains a primary concern in this context. Rather than reinforcing parallel or enclave-based security arrangements, urban policy should promote the co-production of safety through collaboration with community-based organisations and the design of inclusive and secure public spaces. Experiences from other Nigerian and African cities further emphasise the importance of regulating gated developments, protecting the urban people, and embedding principles of spatial justice in planning practices. Therefore, urban planning in Jos should move beyond passive neutrality. It must adopt a more deliberate and activist stance aimed at addressing urban divides, reducing spatial and social fragmentation, and fostering a more integrated, inclusive, and harmonious urban environment.

5. CONCLUSION

This review has examined the concept of enclave urbanism in the city of Jos, Nigeria, in terms of spatial segregation, ethno-religious conflict, and housing. Findings reveal that repeated Christian-Muslim violence, indigenous settler politics, and ineffective governance have transformed Jos, originally a rather mixed city, into a mosaic of ethno-religious enclaves with different security practices, housing patterns, and development outcomes. These processes are echoed through highly pronounced spatial division, displacement due to conflict, informal fringe settlements, distorted housing markets, skewed infrastructure delivery and unrelenting social distrust that negatively impacts the functionality of Jos as a shared urban space.

Examples of enclave urbanism in Kaduna, Lagos, and cities such as Johannesburg and Durban in South Africa and beyond suggest that there is a broader trend of urban fragmentation in African cities, fueled, in some instances, by conflict, and in other instances, by the forces of markets and classes. In all these environments, enclaves hinder inclusive, equitable, and sustainable urban development. The major problem facing planners and policymakers in Jos is how to strike a balance between managing conflicts and spatial integration by employing conflict-sensitive planning, equitable investment, settlement upgrading, and progressive formation of shared spaces and institutions. Though the planning process cannot solve deep social and political differences, it may strengthen or alleviate them. The future studies should embrace mixed methods to monitor finer-grained spatial and housing dynamics and evaluate the planning and peacebuilding interventions, as enclave urbanism is also symptomatic of, and an underlying cause of, urban crises in Jos.

6. CONFLICT OF INTEREST

There is no conflict of interest associated with this work.

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