OPENING POSITION PAPER OF THE FULANI COMMUNITIES OF
JOS NORTH, JOS SOUTH, RIYOM, AND BARKIN LADI LOCAL
GOVERNMENTS, ON PEACE IN THIS AREA

1.0 INTRODUCTION

1.1 On 19 May, 2013, about 93 members of the Fulani Communities of Jos North, Jos South, Riyom, and Barkin Ladi Local Government Areas of Plateau State, met at the Crest Hotel in Jos, to dialogue together about the incessant crises that have engulfed this area, and the way forward.

1.2 The 19 May meeting was facilitated by the Centre for Humanitarian Dialogue (HD Centre), as part of its efforts to help build peace in the area. The Fulani dialogue was one of five facilitated by the HD Centre within the same two-week period, the others being among the Afizere, Anaguta, Berom, and Hausa.

1.3 The delegates to the 19 May Fulani meeting expressed their unreserved appreciation and commendation to the HD Centre for starting this process and promising to continue with it as long as the parties are willing through dialogue and negotiation to search for a lasting settlement of their disputes. The Fulani Community welcomes any initiative and intervention from any quarter towards the actualization of peace and peaceful coexistence of people in Plateau State and Jos North, Jos South, Riyom and Barkin Ladi Local Government Areas. Our religion, Islam, is a religion of peace and has encouraged Muslims to be forgiving and always willing to embrace peace initiatives and participate actively and sincerely in reconciliation process aimed at peaceful settlement of disputes between them and others as exemplified by the Prophet Muhammad S.A.W. In view of the heavy loss of lives and property incurred by all parties during the lingering crisis in Jos and environs, no individual community will achieve any meaningful development unless there is genuine peace. Members of the conflicting communities are all yearning for peace; they are willing and eager to open a new chapter in their co-existence. None of them have an alternative place they can call home except their present abode. Therefore everyone must be willing and ready to make concessions if the need eventually arises so that lasting peace and tranquility may prevail between them.

1.4 This document, the “Opening Position Paper of the Fulani Communities of Jos North, Jos South, Riyom, and Barkin Ladi Local Governments, on Peace in This Area”, was first drafted by the Fulani Dialogue Steering Committee, whose members are listed on the last page hereof. The Steering Committee’s draft opening position paper was distributed at the 19 May Fulani meeting, read out, and discussed extensively. The delegates unanimously authorized the Steering Committee to revise the position paper in light of their comments and suggestions, and to issue the revised paper as their official “Opening Position Paper”. This is what the Steering Committee has done in preparing and issuing this document.

2.0 BACKGROUND

2.1 Without belabouring our nasty experiences and predicaments in 2001 and 2008, we need to point out that the Berom people have wreaked lots of havoc on our people and caused very serious damages in our relationship and our well being in Plateau State. The experience of the Fulani community of Plateau State from 2010 to date as a result of the barbaric and unjustifiable attacks on their people
by the Berom people is most pathetic, horrible, agonizing, thought provoking and most excruciating. Its therefore of great interest to summarily state and highlight some of these unfortunate events and their devastating effects on our people so that the whole world and any other person or group of persons interested in genuine dialogue with us for peace can understand the nature of our grievances against the Berom people in Plateau State.

2.2 Thus, in 2010 and following years the Beroms with the endorsement of the Government of Plateau State and the Berom Traditional Council have attacked the Fulani Community at various places in Jos South, Barkin Ladi, and Riyom Local Government Areas of Plateau State without any or the slightest provocation and mercilessly killed them, stole their cattle in large numbers, burnt their houses and forcefully ejected them from their legally acquired land. Hundreds of Fulanis including men, women, and children have been killed and many more wounded. Large numbers of cattle have been stolen or killed. Thousands of Fulanis have been displaced and their dwellings destroyed. All our efforts to seek justice, through the traditional and local government authorities and through the security agencies, have been frustrated and have gone nowhere.

2.3 It is therefore pertinent at this stage to state that, despite the steps taken by the Fulani people by way of reporting these atrocities committed against their people and the terror unleashed on them nothing has been done by the authorities. No single arrest was done. No single cow was recovered. This is despite the clarity and glaringness of their complaints and the fact that the Fulani people know their attackers and know where their cows were and have reported same. In this regard therefore, for the achievement of peace and peaceful coexistence between the Berom people on one hand and our people on the hand, we suggest that, all problems associated with the issues of compensation, indigeneship, grazing reserves, resettlement of the displaced, access to stock routes, development of nomadic schools, discrimination and employment opportunities etc are discussed and addressed by all parties involved in any dialogue for peace particularly were such dialogue is with our people.

3.0 ISSUES

3.1 Cattle rustling/denial of access to areas where rustled cows are hidden. A very pressing issue is that recently, some elements within the Berom people have resorted to cattle rustling as their major business to the detriment of the Fulanis who are the owners of the cows. It is well known that Vwang-vom district, which is the major hideout for the culprits and which is also the area where the rustled cows are hidden and arranged for disposal by the Beroms have remained a no-go-area even to security agents. This is an issue of serious concern and should be addressed in such a way as to nip it in the bud and to return the rustled cows back to their owners. The culprits should be brought to book in order to serve as deterrent to others who may want to indulge in such act in the future and to subsequently avoid recurrence of crisis with the Fulanis who would be desperate to recover their stolen cows.

3.2 Compensation. The Berom people should take steps to return all cows stolen or taken away from the Fulani people. Where such return of cows is not possible, the Berom people or the Government of Plateau State should assess the monetary value of all the cows stolen or taken away from the Fulani people and compensate them adequately.
3.3 Indigeneship. The Fulani Community believe that the issue of indigeneship is one of the causes of dispute between them and the Berom people in Plateau State. The Berom people regard the Fulani people as strangers or settlers in Plateau State. It is our contention that indigeneship issue is related to citizenship rights in Nigeria and it is a purely constitutional matter. There is no law in Nigeria that allows any person or group of persons to identify and or regard any person or group of persons as strangers or settlers in any part of Nigeria and no law equally allows any person or group of persons to identify themselves as indigenes of a place. It is therefore our position that to ensure peace both the Berom people and our selves should urge both the Federal Government and the National Assembly to expedite action through legislative means to address the issue of indigene/settler divide in Nigeria once and for all and particularly that, the matter is not within the legislative competence of the Plateau House of Assembly. In addition, discrimination on this basis against the Fulani people by the Government of Plateau State should be discouraged in its entirety.

Furthermore, if long stay in a particular place in Plateau State is anything to go by, then the Fulani Community in Plateau State should have regarded as indigenes of Plateau State. This is because as far back as 1728 a Fulani family existed in Vwang Turu in Jos South Local Government Area of Plateau State. This family met the land in this area as a virgin land and settled on it in the same way the Berom people settled in that area. This is the family of Abubakar Yashi who was born in 1732. Mallam Abubakar gave birth to Mallam Gidado in 1826 and Mallam Gidado in turn gave birth to Mallam Ahmadu Gidado in 1913 on same piece of land in the same village. It is in record that the Berom people challenged the family ownership of that piece of land by this Fulani family which resulted in the defeat of the Berom people by this Fulani family in a Court of Law in 1987 and the family were since officially given Certificate of Occupancy with Registration Number: PL4541 based on their historical occupation of that land. It is the Berom people that forcefully ejected this family from their legally acquired land in the year 2001. How do we reconcile this fine history of a Fulani family with the unfounded claim of the Berom people that the Fulani are not indigenes of this area?

3.4 Employment opportunities. The Berom people have always frustrated all efforts by the Fulani people to be employed in Government establishments/agencies always on the basis that the Fulani people are strangers and/or settlers in Plateau State even though they are Nigerian citizens and are entitled to all rights and privileges to which other Nigerians residing in Plateau State are entitled.

3.5 Official marginalisation of the Fulani community. In fact, The Plateau State Government has been very unfair to the Fulani community in the distribution of many state resources. We would like to urge the Plateau State Government to be fair enough to equally respect our rights as bona fide citizens of Plateau State irrespective of our religion or tribe and to extend development projects especially roads, hospitals, portable water, electricity, etc. to our people.

3.6 Denial of freedom to business practices and farming activities. In addition to cattle rearing, the Fulani community also participate in farming activities and other legitimate businesses in the effort to enjoy a decent livelihood like every other citizen. However, the Berom people, with the connivance of the Plateau State Government and the Police, have consistently denied the Fulanis the right to freely
carry out these activities through confiscation of their legally acquired farmlands and orchestrated attacks and destruction of their properties. This must be brought to an end as a sign of willingness to peaceful co-existence.

3.7 Grazing reserves. Grazing reserves are areas specifically set aside and protected by government. The Fulani Community in Plateau State is very much aware that both grazing reserves and stock routes were established in Nigeria since 1964 and backed by law in 1965. They were established in some areas of the following current states in Nigeria (Borno, Bauchi, Kaduna, Niger, Kwara, Sokoto, Kebbi, Taraba, Adamawa, Katsina, Nassarawa and Plateau State). In the South West of Nigeria same was done in Oyo and Ogun States. For long, Fulani people have been using these grazing reserves and stock routes without much disturbance. But in Plateau State the experience is different. About 60% of the area of the grazing reserve in Wase Local Government Area of Plateau State has been taken over by farmers and the Government of Plateau State has not done anything in that regard. The Fulani Community in Plateau State is also aware that apart from the grazing reserve in Wase Local Government Area no other one exist in the state particularly in Jos South, Barkin Ladi, Riyom and Jos North Local Government Areas. The Government should therefore with the joint effort of the Berom Elders in the above mentioned Local Government Areas ensure that grazing reserves are protected where they exist, or are created where they do not, in all farmer/grazer flashpoints particularly in Jos South, Barkin Ladi and Riyom Local Government Areas of Plateau State. This is in order to address problems associated with farmer/grazer conflicts between the Berom people and the Fulani in these Local Government Areas mentioned. The Government should in this regard support the current peace initiative between the Berom people and the Fulani people by establishing a permanent COMMISSION to address all problems associated with farmer/grazer conflicts in Plateau State and Nigeria in general. The Commission should be saddled with the responsibility of settling all farmer/grazer conflicts as well as the creation and management of grazing reserves in the country, under the Federal Ministry of Agriculture. The Commission should also regulate the administration of national and international stock routes where they exist. Where they do not, the Commission should map them out properly, establish and protect these routes accordingly and unfettered access to such routes allowed the Fulani people as doing so is critical to ameliorating farmer/grazer conflicts.

3.8 Denial of access to grazing areas by security agents. While the Berom people, with impunity, continue to cultivate and build their houses on areas that are officially designated as cattle routes and grazing reserves respectively, they also attack grazing cattle, kill them and maim the herdsmen. Meanwhile, the Plateau State Government refused to take appropriate action despite several complaints by the Fulanis. This has helped in fanning the embers of the series of farmer/grazer conflicts in Plateau State. In the circumstance, the security operatives have continued to intimidate the Fulani herdsmen and blocked them from getting access to the areas to feed their livestock without any genuine reason. This is a clear demonstration of denial of our rights to food and feeds for our livestock and has remained a source of great concern leading to mistrust and misgivings. We want to urge the authorities concerned, in the interest of fairness and justice, to ensure that our people are allowed to freely exercise their constitutional rights without intimidation or harassment.
3.9 Resettlement of internally displaced herdsmen. The Berom people should genuinely support the Fulani Community in urging both the Federal and State Government to resettle all internally displaced herdsmen from Plateau State in the interest of peace and domestic tranquility. Till date, the Plateau State Government has done nothing to either resettle them or bring succour to their suffering. Neither has the government made any attempt to retrieve their farmlands that were illegally taken over by the Beroms in Jos-South, Barkin Ladi and Riyom LGAs. Meanwhile, majority of affected persons are still homeless and need to return and repossess their houses. The Berom people should not frustrate legitimate efforts by Fulani to return back home, reclaim and re-possess their legally acquired lands and properties where it is possible. Where it is not possible, the Fulani people should be compensated adequately for their loses. This is with particular reference to villages in Jos South, Riyom and Barkin Ladi Local Government Areas of Plateau State where more than 600 Fulani people were killed and their houses and farms ransacked by the Berom people.

3.10 Nomadic schools. The Plateau State Government has for long neglected the nomadic schools which are the only hope of the Fulani children to be educated. The schools have remained in a state of total dilapidation for years while the teachers have deliberately absconded even though they continue to enjoy salary in the name of the school. Meanwhile, the Plateau State Government has continued to frustrate several communal efforts aimed at rehabilitating the schools. This must be a policy to ensure that our communities remain illiterate forever and permanently incapacitated to stand against all the injustices often unleashed on them by the Beroms. The Fulani Community calls for the establishment of more nomadic schools particularly in Jos South, Riyom and Barkin Ladi Local Government Areas of Plateau State. The Fulani Community also calls for urgent renovation and development of the existing nomadic schools in Plateau State. This will go a long way in enhancing cordial relationship between the Fulani people and their Berom neighbours in the areas mentioned. As it is now, the Fulani Community is experiencing high level of discrimination by the Government of Plateau State in this regard.

3.11. Unwarranted blockage of highways. The tradition of unwarranted blockage of the highway between Barkin-Ladi/Kassa along Jos road and Abuja-Jos Road by irate youth, who often maim and kill innocent commuters is a serious threat to the peace process on the Plateau and should be stopped as the highway respectively constitute the only link between Jos, the Plateau State capital with about 14 LGAs in the State and to other parts of Nigeria.

3.12 Unwarranted arrests and harassment of Fulani people. It has become a tradition of the Beroms to often commit crime and then connive with the police to arrest the Fulanis, instead of the real culprit, and subject them to harassment, maltreatment and extortion. Till this moment, some Fulani youth below the age of 18 are still in police detention and all effort to secure their freedom has failed. There is therefore, the need for the dialogue to insist on the freedom for this youth as an indication of sincere commitment to the peace process.

3.13 Unjustifiable closure of Mahanga mosques. The mosque in Mahanga village in Riyom LGA has remained closed by the government for long without any justifiable reason. This is a direct denial of our right to freedom of worship and demonstration of intolerance and hatred to our religion. This must be stopped if any meaning peace is intended to be achieved.
3.14 The problems between the Berom and Hausa in Jos North LGA.
The Fulani Community of Plateau State is aware that the dispute between them and
the Berom in Plateau State is inextricably connected with the Jos North Local
Government Area Crisis which is mainly between the Berom people and the Hausa
people of Jos. Peace between the Fulani Community and the Berom can hardly be
achieved without solving the problems between the Berom people and the Hausa
people of Jos North Local Government Area. It is interesting to note that considering
the nature of the crises generally in Jos North Local Government Area, it is clear that
anytime there is crises in Jos North Local Government Area, the Berom people will
start attacking and killing Fulani residents in Jos South, Riyom and Barkin Ladi Local
Government Areas of Plateau State. It is therefore important for the Berom people to
extend hand of friendship to the Hausa people of Jos North in the interest of peace
and domestic tranquility. It is our belief that, once there is no problem in Jos North
Local Government Area between the Hausa of Jos North Local Government Area
and the Berom people, there will be problem generally between the Berom people
and the Fulani people residing in Berom dominated Local Government Areas of
Plateau State.

3.15 Longstanding communal suspicion and dispute over
ownership/land matters in Jos. The Fulani Community believe that the issue of
ownership of Jos has been in the forefront in causing most of the crises that engulfed
Jos and environs which is mainly between the Hausa people of Jos and the Berom
people. We urge the Berom people to resort to the path of dialogue in order to
achieve peace. It is believe that, claims of exclusive communal ownership of Jos by
Berom people has no foundation in law and jurisprudence and same should be
discarded in the interest of peace and tranquility in Plateau State. Ownership of land
has for long been taken away by the Land Use Act and same has been vested on
the government. What do the Berom people means when they say they are the
"owners" of Jos North, Jos South, Riyom, and Barkin Ladi Local Government Areas
of Plateau State? Can ownership by a group of people or community co-exist by
another group or individuals? Can one community or a group of communities be
declared owners of a Local Government Area or public places within a Local
Government Area? This is impossible. Therefore, it is our contention that no law in
Nigeria recognizes ownership of a whole town by a tribal group. It is therefore
pertinent for the Berom people to have a rethink over their claims on not Jos North
Local Government Area alone but other Local Government Areas for peace to be
achieved.

4.0 CONCLUSION

4.1 Validation of the draft position paper. By means of a voice vote
administered at the 19 May, 2013 Fulani meeting, by the Chairman of the Steering
Committee, participants overwhelmingly ACCEPTED the draft position paper,
AUTHORIZED the Steering Committee to amend it in accordance with their
discussion, and ENDORSED it, as amended, as the collective declaration for peace
by the Fulani Community of Jos-South, Barkin Ladi and Riyom LGAs of Plateau
State Nigeria.

4.2 Adoption of the Steering Committee. While suggesting for the
improvement of the representation of the Fulani community of Jos South in the
Steering Committee, the participants, by means of another voice vote administered
by the Chairman, overwhelmingly APPROVED the composition of the Steering
Committee of the HD Centre Fulani Dialogue Forum and MANDATED the Committee to represent them at all levels of the Process towards a lasting solution to the lingering crisis in Jos-North, Jos-South, Barkin Ladi and Riyom LGAs of Plateau State Nigeria.

4.3 Names and signatures of the members of the Steering Committee.
We, the undersigned members of the Fulani Dialogue Steering Committee hereby state that the foregoing “Opening Position Paper of the Fulani Communities of Jos North, Jos South, Riyom; and Barkin Ladi Local Government Areas of Plateau State, On Peace in this Area”, has been made and adopted by us in accordance with the wishes of the Fulani meeting of 19 May, 2013.

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[Note: HD has been authorized by the Chairman of the Fulani Steering Committee to issue the foregoing as the opening position statement of the Fulani community, although it has not been possible to obtain all the signatures in good time. The signatures will be added as soon as possible.]
INTRODUCTION

The Centre for Humanitarian Dialogue, through the support of the Canadian Embassy, has initiated a dialogue between the different communities of Jos and its environs where strife and crises had been recurrent from 1999 to date. The Hausa community appreciates this initiative and wishes to express its full commitment towards resolution of local conflicts peacefully and by negotiation. We seek a fair solution in which all have a stake in a peaceful political process and no community is excluded. It is also against the background of discussions and assurances given by the HD Centre and various participants, to the effect that our grievances and those of the other sides of the "conflict" will be collated and analyzed for further action, as a basis for creating and sustaining a durable peace. We look forward to working with the HD Centre and other stakeholders as the process continues. For the purpose of clarity, the term 'Hausa Community' in this write up connotes all those referred to as 'Hausa' in the former Jos Division which includes but is not limited to all Muslims and other tribes that are referred to as Hausas.

A Hausa Dialogue forum was held on Saturday, 18th May, 2013 at Crest Hotel, Jos, Plateau State, Nigeria. The Forum was organised by the Centre for Humanitarian Dialogue (HDC) as part of its commitment and effort at facilitating and mediating inter-communal dialogue to come up with credible solutions to the lingering crises in the four LGAs of Jos-North, Jos-South, Barkin Ladi and Riyom in Plateau State, Nigeria. The Forum was attended by invited dignitaries and stakeholders within the Hausa Community in the affected areas. The participants overwhelmingly APPROVED the composition of the Steering Committee of the HD Centre Hausa Dialogue Forum and MANDATED the Committee to represent them at all levels of the Process towards a lasting solution to the lingering crisis in Jos-North, Jos-South, Barkin Ladi and Riyom LGAs of Plateau State Nigeria.

HD Centre facilitators for the warring communities, members of the Steering Committee of the Hausa dialogue, members of the HDC Advisory Committee and the Representatives of the HD Centre: Dr. Philip Ostien and Dr. Andrew Ladley.

STATEMENT OF FACTS

1. It is an established fact that from 1994 to date, there had been continued violent conflicts in and around Jos that involves several communities including the Hausa Community.

2. That as a result of these incessant conflicts, thousands of people have been killed or maimed and no arrests were made and where arrests were made, the people involved for one reason or the other were allowed to go free without being brought to justice.
3. That property worth billions of naira was destroyed. Our own means of livelihood and properties worth billions of naira were specifically targeted and destroyed through arson by ethnic militias and their collaborators. These acts of violence have created wide economic and social havoc among our people.

4. That over 40 established Hausa settlements were sacked and completely destroyed by the Berom Communities of Bukuru, Barikin Ladi, Riyom and other Berom dominated areas.

5. That there is mistrust, hatred and loss of confidence between the Hausa Community and the Plateau State Government through its discriminatory policies.

6. That several Commissions of Enquiry were established by the Plateau State Government to look into and recommend solutions to these crises, but due to the lopsidedness in their formation, these commissions failed in doing anything concrete. In addition the commissions were designed to do what the State Government wants them to do as an interested party.

7. That right from the inception of this violent strife, the Hausa Community had always been on the defensive and at the receiving end because it had never launched any specific attack on any community.

8. That since the beginning of this conflict, there had been deliberate use of the media, especially the State owned media (PRTV) and the social media to demonize the Hausa Community as well as incite and instigate other communities.

9. That there had been deliberate attempt to distort the history of the old Jos Division on the Plateau through several jaundiced newspaper articles and publications. There is a hate campaign going on by means of ethnicity and religion targeted to create suspicion mistrust and disharmony against Hausa Community.

10. The average so called Plateau indigene have been sold a dummy by their leaders in Government and at community level that the Muslims in Plateau largely as so called settlers have plans to Islamise Plateau State through Jihad.

11. It is on record that the Plateau State Government had never sympathised or apologized to the affected Communities for its failure to provide security for lost lives and properties since the inception of these crises.

12. That a dialogue to resolve these issues is very important. We therefore support all forms of dialogue aimed at finding lasting solutions to the crisis for sustainable peace.

THE ISSUES IN CONFLICT

1. INDIGENESHIP
A claim over exclusive ownership of land by the Berom and some other communities against the Hausa degenerated into deliberate refusal to continue to issue indigene certificates to members of the Hausa Community. The use of the term indigene confers favours and gives greater access to state resources, such as school or university scholarships, jobs in the civil service, and even in the allotment of infrastructures. The present State Government has done nothing to redress the challenge which has expanded beyond Jos North to the other neighbouring Local Government Areas of Jos South, Bassa, Riyom and Barikin Ladi. The previous Government of Plateau State had issued a letter calling for a return to the status
quo, when members of the Hausa Community were enjoying this benefit as equal stakeholders, but the present Government is doing little or nothing about this issue.

2. **SUBVERSION OF OUR TRADITIONAL LEADERSHIP STRUCTURES**
   There has been genuine yearning for the creation of chiefdoms and districts by the Hausa and other communities that are adequately qualified due to the size of their population and economic viability but instead of creating them, even the age long traditional leadership structures that are in the statute books which clearly chronicled the Traditional Institution of Sarkin Bukur belonging to the Hausa Community and also like that of the Sarkin Jos which was later undermined and reduced to Magajin Garin Jos, and a host of other Ward Heads have not been appointed giving rise to suspicion and mistrust. The Hausa have such traditional institutions that are over 100 years old in Jos South, Barikin Ladi and Bassa Local Government Areas. The Hausa have clearly stated that, with regard to Jos North, the Hausa Community are not interested in the throne of the Gbong Gwom which is now a Berom affair, but requires a leadership position for its people and its area which are qualified to have several districts due to the size of the population and the economic viability of the area.

3. **POLITICS OF EXCLUSION**
   A deliberate State policy of excluding the Hausa Community from governance and socio-economic empowerment has been entrenched by successive administrations in Plateau State culminating in imposition of candidates in elections, marginalisation from appointive positions and manipulation of elections and malpractices. There was integration and cohesion in politics among the communities in the past that was responsible for peace and tranquillity. The basic strategy of the exclusion of the Hausa Community in Plateau is the ascription of 'settlership' to their status. Our numbers and geographic location confer on us a choice of leadership in a democracy under a free, fair and just atmosphere.

4. **ECONOMIC EMASCULATION**
   There is a deliberate policy aimed at damaging and marginalizing members of the Hausa Community that are actively engaged in private businesses through the destruction of markets and attempts to relocate them to hostile areas. Deliberate attempts to close down motor parks, over taxation and introduction of discriminatory levies, refusal to grant education scholarships and indigene certificates for members of the Hausa Community that are needed to further their education or access gainful employments. Members of the Hausa Community are deliberately excluded from enjoying Government Poverty Alleviation programmes. This has compartmentalised and or polarised the towns along religious and ethnic lines, while also creating unemployment, drug addiction, lack of educational opportunities and general poverty.

5. **DENIAL OF THE RIGHT TO EDUCATION AND ACCESS TO BASIC AMENITIES TO THE HAUSA COMMUNITY**
   The policy of denial extends to education and access to other basic amenities to the Hausa Community of former Jos Division. For instance, the Family support model school located in the Hausa Community area of Kerana, Bukuru, has remained
closed for long while the authority had redeployed all the teachers to schools located in other communities. Several efforts by the Hausa Community to operate the school had been truncated by the authority. Similarly, the Sardauna memorial Secondary school in Jos North has suffered the same fate; whereas the school land has continuously been seriously encroached upon and the authority concerned keeps aloof. In addition, the Hausa community are also being denied primary health care, and other basic amenities in their areas. This is a deliberate denial of the basic rights of the Hausa children to education as further demonstrated by total neglect of schools within their communities which are in total dilapidation and without teachers.

6. **IMPURITY AGAINST LAW AND ORDER**
   There is impunity by people especially within Berom Communities to commit crimes which includes ethnic genocides, murder, profiling, arson and other forms of destruction of properties with no law arresting them. Even those arrested are eventually allowed to go scot free as teams of lawyers engaged by the State are handy to set them free.

7. **UNWARRANTED BLOCKAGE OF HIGHWAYS**
   That there is the practice of unwarranted blockage of the highway between Barikin-Ladi/Kassa along Jos road, the Abuja-Jos Road and Bukuru-NIPSS Vom Road by irate Berom youths which is a serious threat to the peace process on the Plateau and should be stopped as the highway respectively constitute the only link between Jos, the Plateau State capital with about 14 LGAs in the State and to other parts of Nigeria.

8. **ILLEGAL CONFISCATION OF EID-PRAYER GROUND AND MOSQUE**
   There is a deliberate policy of encouraging Christian Communities to confiscate legally acquired places of worship like age old Eid Praying grounds in the former Jos Division as exemplified in the Muslim Eid Praying ground of Rukuba road and Tudun Wada Friday Mosque (All the six routes leading to the mosque have been deliberately blocked except one which also forms the only exit from the mosque) in Jos North and the 45 years Eid Praying ground at Barikin Ladi either on the pretext that the land was wrongly sold to the community or through violent threats.

9. **ILLEGAL CONFISCATION OF BURIAL GROUND**
   Similarly, the Hausa Community in Jos-North and Jos-South have been denied access to their traditional graveyards to bury their dead ones. The Muslims of Jos-South have helplessly resorted to burying their dead ones inside their Mosque, which is already full. The Muslim burial ground in Tudun Wada has illegally invaded by the Christians who have started building houses on the field while the authority concerned, the State Government, remained carefree to neither salvage the situation nor allocate alternative land for Muslim burial despite the ardent need for it.

10 **HATE CAMPAIGNS**
There is a deliberate use of religion and ethnic differences by the Plateau State Government and its elites using Churches, Community Development Associations, Media and Traditional Institutions to fan the embers of dispute, disaffection, suspicion and campaign of calumny against the Hausa Community in Plateau State.

**PEACE DECLARATION**

**We propose a way forward and a road map leading to a Peace Declaration as follows:**

1. The Hausa Community should be guaranteed all the rights and privileges accorded all other ethnic groups in Plateau State as it is incontrovertible that they are bona-fide citizens and indigenes of the State.
2. The Hausa Community want their basic rights and privileges guaranteed and protected in line with the constitution of the Federal Republic of Nigeria.
3. The Hausa Community want cessation of all forms of discrimination by the Plateau State Government especially in the areas of education, employment support such as poverty eradication and provision of social services and amenities to our communities.
4. The Hausa Community want a clear unreserved apology given by the Plateau State Government to all those affected by strife, as well as the resettlement of displaced communities back to where they were before the crises and granting of some form of compensation to affected victims of the various carnages who have suffered substantial damages and loss of bread winners.
5. The Hausa Community recommend that three (3) additional Districts be created in Jos North Local Government Area for Communities including our Community while the District of Bukuru be restored on the present occupant who was selected to the office by the Community since the death of former district head - Alhaji Sulaiman Mohammed who died in 2001. Doing these will definitely restore confidence from perceived marginalisation and entrench peaceful co-existence and harmony. There is the compelling need to strengthen the Hausa traditional institutions in Jos, Bukuru, Barin Ladi and Bassa among others, as a way of cultivating early warning signals in times of crisis.
6. The Hausa Community recommend that carefully implementing the White Paper of General Abisoye and Solomon Lar Advisory Committee but especially the White Paper chaired by the Attorney General and Minister of Justice in 2011 will go a long way in resolving most of the contending issues associated with the crisis and restore peace in our communities.
7. The Hausa Community recommend that Government at all levels should set up machinery for constant dialogue amongst the various communities as a way of engendering greater understanding and respect for one another in order to correct misconceptions to bring back peace and harmony.
8. The Hausa Community recommend that peace can be entrenched with the resuscitation of grazing reserves, and animal rights of way should be enhanced to curtail incessant feud between Fulani herdsmen and farmers as fighting between them always affects the Hausa.
9. There must be a level playing ground for all political contests devoid of rigging of elections and imposition of anointed candidates by Plateau State Government through Plateau State Independent Electoral Commission, PLASEIC, for peace to be restored which allows the legitimate exercise of constitution rights and democratic freedom. Manipulation of laws or and creation of conflict as a means of disenfranchising our people should be stopped by the State Government and its agencies.

10. The Hausa Community want the practice of unwarranted blockage of the highway between Barkin-Ladi/Kassa along Jos road, the Abuja-Jos Road and Bukuru-NIPSS Vom Road by irate Berom youths which is a serious threat to the peace process on the Plateau to be stopped.

11. The Hausa Community wants the denial and illegal confiscation of places of worship be stopped and adequate protection for the exercise of religious freedom be provided for the sake of fairness and justice. The Plateau State authority should intervene and ensure the safety of worship places across the State especially those at Rukuba Road and Tudun Wada in Jos North and that of Barkin Ladi LGA.

12. In the same vein, Denial of the right to Education and basic amenities to the Hausa Community should be addressed accordingly by the Plateau State Government through all agencies concerned.

13. The Hausa Community wants the issue of illegal confiscation of legitimately acquired burial grounds in Jos North, Jos South (Bukuru) and all other places to be addressed urgently. The Hausa Community must be allowed to bury their dead ones at designated grave yards as a mark of assurance for peaceful co-existence.

14. The Hausa Community strongly recommend rebuilding of the existing Jos Main Market which was burnt in 2001 to alleviate hardship suffered by the people and assist in mitigating tension as a way of restoring peace.

15. Finally, The Hausa Community strongly recommend that all Federal agencies, but especially security outfits be represented by both Muslims and Christians to lend credence to justice and fair play anywhere in Nigeria. This will aid the return of peace. As it is now, only in Plateau State can one find all the Federal Government established security outfits headed by only Christians, entrenching fear and suspicion by the Muslims and a semblance of official injustice.

16. Islam is a religion built on peace and justice. The religion calls on persons in authority to always be fair and just, to all manner of people under their authority. It also admonishes all its adherents to live peacefully among themselves and their neighbours. The Hausa Community therefore recommend that all communities beseech the Almighty God to guide and protect us all as we strive to have a just and peaceful society at all levels.

This is the Hausa Community declaration of Peace.
# The Hausa Steering Committee Signature Page

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<tr>
<th>S/n</th>
<th>Name</th>
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<tbody>
<tr>
<td>1</td>
<td>Alhaji Umaru Sani</td>
<td>Chairman</td>
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<td>2</td>
<td>Hon. Ibrahim Dasuki Salihu Nakande</td>
<td>Vice-Chairman</td>
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<td>3</td>
<td>Alhaji Shehu Ibrahim Masallah</td>
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<td>4</td>
<td>Hon. Nazif Ahmad</td>
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<td>5</td>
<td>Engr. Mansur Nakande</td>
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<td>6</td>
<td>Engr. Hassan Hussain (MNI)</td>
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<td>7</td>
<td>Alhaji Babba Bala Muhammad</td>
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<td>Alhaji Danjuma Ibrahim B/Ladi</td>
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<td>Alhaji Sani Mu'azu</td>
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<td>Alhaji Sani Mudi</td>
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<td>Alhaji Haruna Tanko Wada</td>
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<td>16</td>
<td>Hon. Aminu Baba</td>
<td>Member</td>
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[Note: HD has been authorized by the Chairman of the Hausa Steering Committee to issue the foregoing as the opening position statement of the Hausa community, although it has not been possible to obtain all the signatures in good time. The signatures will be added as soon as possible.]