

REPORT ON THE RSD TRAINING IN [REDACTED] VILLAGE,
[REDACTED] LOCAL GOVERNMENT AREA, KADUNA STATE

Introduction:

Resulting from the RSD training that took place in [REDACTED] village, of [REDACTED] Local Government Area (LGA), Kaduna State.

Before the magic of connected conversations, where sincere questions were asked and answered...

In the process of generating issues that need solutions; though some issues were repeated from both sides, and in different styles or in different languages, the following were raised.

1. Discrimination between the people of the community, based on ethnic, tribal and religious dichotomy is happening.
2. Religious, ethnic and political intolerance is also witnessed almost daily.
3. Unforgiving attitudes and the quest for vengeance was also mentioned during the dialogue sessions.
4. Intolerant and impatient tendencies by all the different tribal/ethnic and religious groups within the community, as well as transfer of aggression were also mentioned, and agreed upon by all during the sessions.
7. Inflammatory and hate speeches by some preachers and some leaders.
8. Discrimination, selfish, Partiality and taking side
9. [A local pastor] was mentioned by the Fulanis as a role model in peacebuilding and conflict prevention in the some areas of the State.
10. An issue of accusations and apportioning blames by politicians in the present insecurity situation in the country; was also mentioned. (PDP versus APC).
11. The main issue according to them is hatred and conflict-oriented religious dichotomy.

Connected conversations:

1. During this period, a male participant from the Bajju [primarily farmers] tribal group extolled some virtues of the Hausas [primarily herders] that he knows, and has never had an atmosphere to mention that. He said that Hausa people are hardworking and always trying to live on self-reliance.

2. And surprisingly the Hausas there too, mentioned that the Bajju elders, the Gbagyis and the Adaras, who the predominant there, are compassionate and caring to the Hausa youth. And when they see them doing wrong or something that can be harmful to them, they scold, counsel or guide them against those things.

3. An indigenous [farmer] man asked a Fulani [herder] man, why do you deliberately allow your cows to enter our farms and destroy our crops?

The Fulani man responded and said that we don't allow our cattle to deliberately enter your farms, it only happens mistakenly.

And the indigenous person insisted on his claim. Then the Fulani man said yes, if you find such an instance, it must be by some of us who are under the influence of drugs, because, to say the truth, some of us are taking hard drugs, and so, people like them, can do what you are talking about.

Here, the indigenous man agreed, and the remaining tribe's men and women also showed a sign of agreement. And even their body language showed that they were contented by that reply. And then the Fulani man added that, if we did destroy crops unintentionally, we stop at the farm and look for the owners, so that we can do restitution.

4. Then a female native or indigenous female asked the Fulani's, why is it that you don't forgive, and you always want to retaliate or take vengeance?

The Fulani responded that, we do forgive of course, but if we understand that the wrong done to us is deliberate, we don't forgive! Then she said, but to forgive is religious, and God loves those who forgive. Then he said yes, it is religious to forgive, and it is not religious to deliberately attack or insult a people.

5. And here, a Fulani man asked the indigenous people why do you block the roads in the Townships, I mean the small roads in the town, and that makes it difficult for our cattle to pass easily?

The indigenous responded that, we are not doing that to annoy you, but we are only afraid that our small children are going to be knocked down by the cows; and because in those days you don't allow cows into Townships.

And here, the Fulani's expressed their satisfaction with the response of the indigenous people.

6. Then a Fulani asked another question, why do you burn down the remnants of the crops which you don't use, I mean the stacks, after taking your crops home?

We see this as wickedness, because our cows need the stacks!

The crops famers responded that, not all of us do this, but we know that some of us do that wickedness.

Most of us know that the stacks or the undesirable remnants are useful for your cattle, and when eat that helps in clearing our farms, and the cattle also dedicate and leave behind manure, which is a natural fertilizer for us!

7. Then a Fulani lady appreciated how the indigenous people invite them to their festivities, where they eat and dine together happily.

However, she complained that it is not happening these days.

The indigenous responded that yes, it is not happening now because of the insecurity that bedevils our communities.

8. The indigenous people also appreciated how the Fulani's used to be very generous to them in those days too.

Then both agreed that it is time to restore those good relationships, especially that both agree that they used to participate in each other's ceremonies, and in each other's religious or cultural festivities whenever they come.

Then all the participants hoped that chances like these will be given to them, to connect closer to each other, and discuss mutually.

And they finally commended Neem Foundation and the Karuna Center for Peacebuilding, for giving them this opportunity to participate.