Fulanization-Islamization of Nigeria: Towards A Re-Construction of the Narrative.

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Abstract

This paper examines the narrative of Fulanization-Islamization of Nigeria; a narrative that became very potent in recent times. It is an agenda story which is very closely associated with the leadership of President Mohammadu Buhari as the head of democratic rule of the present dispensation in the country. This paper has the objective to study the contents of the narrative and strive to see their affirmations or negations. The affirmations of the perceived lingual construct would necessarily imply a change in the administrative patterns or acts of governance that lead to the narrative. The negations would mean a need to reiterate that fake news has a constant invalidity status and consequently should be abhorred at all times. The narrative is a strong story construct that adds up to the eventful pages of Nigeria now and would as well be found in historical books in the subsequent generations with the potency of commendations or condemnations. The findings of this paper reveal, among other things, that the porous borders of Nigeria and the conscious migrations from the North to the South or immigrations of the Fulani from near and far neighbouring countries to populate Nigeria are understood or perceived by some as a Fulanization process. And the movement of the Fulani through the Northcentral

states to the South is taken by many to be supportive of the Islamization project. Therefore, the fears of Nigerians especially the non-Muslims are that Nigeria is being Fulanized under the watch of Buhari's led Federal government in order to Islamize the country. The robust recommendations of this study include, inter alia, a total and deeper understanding of the secularity of the Nigerian State in order to respect and maintain its secular character and this means that there should be no religious bigotry or intolerance, tyrannical oppression or suppression. In this wake, the respect for social justice which is foundational to the corporate existence of Nigeria has permanent validity and as such should not suffer any violation or compromise. The new postures-shift of government would facilitate the epistemological contents of the re-construction of the narratives which means that its new actions would give birth to new perceptions and interpretations and therefore a harvest of new positive dispositions and greater trust in its affairs. The methodology employed in this work is phenomenal-descriptive which means that the contents of this particular narrative in Nigeria are recounted and analyzed as perceptible events as they happened.

Keywords: Fulanization, Islamization, Epistemological Re-construction, Narrative, Nigeria.

Introduction

The Hegelian tripartite categories of thesis, anti-thesis and synthesis affirm the dynamism of human history and civilizations. Presently, there is a thesis-construct in the form of a narrative on the agenda of Fulanization-Islamization of Nigeria. The project of Islamization of Nigeria is an old project as its dimensions are replete in its history. On this note, Ele (2018:14) wrote that "In Nigeria today, especially with the current dispensation of civil governance, there have been voices raised from different quarters that Islamization agenda have been excavated from its grave of inattention,

resuscitated and renewed with much vigour. The Islamization and comprehensive annihilation of Christian presence in an otherwise heterogeneous, pluralistic, secular socio-political Nigeria is understood by Christians in the country to be certain, subtle and steady". According to Vondip (2019: 2-5), CAN –Christian Association of Nigeria "believes that the foundation for Islamization of Nigeria has been laid by the makers of the Nigeria Constitution and some previous leaders of Nigeria. Particular examples are provisions made in the Constitution for the operation of Sharia laws and courts. This makes the common law and the Sharia law to be operating in the same constitution. This naturally has divided the nation into two and sets the tone for Islamization. Furthermore, as we have said before, the registration of Nigeria, (a secular state) as a member of Organisation of Islamic Cooperation (OIC) by military fiat is a further confirmation of deliberate Islamization of the country. This calls for a review if our leaders are sincere with their claim that nobody is Islamizing the country". He went further to ask: "…what is the justification for the community cleansing by killer Fulani herdsmen who jump on innocent communities in the night killing them and taking over their communities? We never saw any far reaching steps taken to bring these killer herdsmen to book!" He continued: "What is the justification for the Federal Government effort to create and maintain cattle routes or colony for Fulani herders despite their level of impunity. How can you justify the Federal Government's establishment of a radio station for Fulani? Why can't strict security measures that silenced the IPOB in few days be taken against BOKO HARAM and killer Fulani herdsmen? … We cannot for many years claim that our borders are porous and nothing is done about it. Nigeria cannot afford losing her citizens for years because we have an uncontrolled border." (Pwanagba, *dailypost.ng*). The unchecked borders promote the inflow of unwanted elements into the country. The imbalances in the appointment of security chiefs and other personnel to the effect that Muslims are virtually in charge of the country's security architecture is one more factor that breeds suspicion around the Islamization narrative. Apart

from the old strategies, some of which have been mentioned above, which are being applied to Islamize Nigeria, the new one added to them is Fulanization.

Fulanization-Islamization Agenda

Fulanization is a concept that explains the Fulani tribe's quest to enlarging the scope of its terrestrial and marine spaces through their concerted efforts to grab and usurp other ethnic nationalities' ancestral homes in Nigeria. It has the underpinning philosophy of clinching to governance stools of influence and affluence, civil, religious, military and traditional in order to fulanize. The earlier chapters of Fulani presence in a new environment is dominated by stooping down but later chapters become those of conquest versions mostly by means of militarization. Fulanization is an end in itself in some right as it has the advocacy for population spread and strong cultural assimilations on the host communities. However, it is very significantly a major step to Islamization of the country since the Muslim-Fulani population would have dominated and overwhelmed everywhere. Therefore, Fulanization is a political tool for dominance as well as a religious method for Islamization. As a political instrument, Muslims are polygamous by their culture and that means they can marry up to four wives as approved by Islam but Christians by their faith practice monogamy of "one man one wife". In order to clarify this assertion, let us give an example with one family each from both faiths in simple arithmetic thus: A Muslim marries four wives and a Christian marries one. Each of the women gives birth to five children each, *ceteris paribus* (all things being equal). The Muslim has 4x5 =20 children and the Christian has 1x5 =5 children. And still the Muslim has elastic chances to marry more wives in the face of gynecological issues like infertility and can divorce with effortless ease but the Christian has inelastic chance since the promise of "for better for worse" especially in the wake of secondary impotence or any issues that do not have any canonical value of diriment impediment. So during elections in the constituencies that have been fulanized, it is clear

who wins – the Fulani, the one with majority of the valid votes cast. In Nigeria, the experience is that votes are cast along ethno-religious lines; sometimes party affiliations may count while the integrity of the candidate may even rank last. In democracy, votes count without prejudice to electoral malpractices, and they will continue to win with wild margins. In the same vein, once they get a pretty permanent settlement, they move and install an emir which means a negative influence on the traditional institutions of the original indigenes. There will be troubles with allegiance, alliances and supremacy battle and history has instances of such contests and contexts.

Adelakun (2019:3-6) elaborately gave elucidations on the subject matter in the following words: "The Fulanisation/Islamisation presently destroying Nigeria has not followed the pattern they said it would. The project has gone beyond implanting ethnic cohorts in high places or even the attempt to make all of us Muslims. No, it is about the creation of a political cult based on ethnic and religious identity of the most influential figure in the land – the President – and that of his closest associates whom he has implanted in power. For this group, political power is an heirloom that must be circulated within their exclusive class, and which admits handpicked members after they have proved themselves worthy of belonging by ostentatiously performing their loyalty to this club of political elites". She also said that "You would have noticed that since the present administration started, almost all the vociferous voices that yelled against one thing or the other in the past have virtually gone mute. Their silence is not a coincidence; these former social advocates have been browbeaten by the inveighing forces of Fulanisation/Islamisation that demand conformity from everyone to enable a perpetuation of power. This regulation of compliance takes several forms but one of the most obvious is the cult of silence …there is conspiratorial silence not to see or speak. These elders or leaders are maintaining a posture of self-censure and looking away from the unfolding anarchy because to speak up is to risk jeopardizing certain

privileges". She maintained that: "The connection between the evils done by Fulani herdsmen on the streets and the Fulanisation/Islamization agenda can be seen if we understand how various spheres connect. They are regulating ethics of behavior, and the end goal is to make social ecology more amenable for these power mongers to reign. Fulanisation/islamisation demands that you identify with their religion and culture, pander to it, and also consciously carry out actions that help them institutionalize their power. That is why it is not enough that southern politicians join All Progressive Congress; they have to dress like the Fulani. It does not stop there. If Buhari heads to Saudi Arabia, they not only follow him there, they dress like Saudi Arabians. That is how the politics of Fulanisation/Islamisation works these days". She concluded that: "It will be the one that will mandate that we deny our reality and continuously swear to allegiance to our abusers so that they can reward us with crumbs that fall off their table." To buttress the above viewpoint, it is also a common experience that those who decamped from their political parties to join the ruling party were absolved from the corrupt charges already slammed on them, be it financial, electoral or any for that matter. Fulanization-Islamization is not an imaginary phantom or phantasy; it is real in the eyes and minds of many Nigerians and other people across the globe. In the words of Nwala (2019), "the Fulani tribe in Nigeria are running the country as a personal estate bequeathed to them by their father (Usman dan Fodio). The Fulani have permanently taken over power. Fulani settlements have been established all over the place. (There are plans to have) RUGA, cattle grazing colonies and (there are) moves to take over all waterways, etc. They have taken over the executive, legislature, judiciary, security agencies and armed forces, bureaucracy, economy, foreign affairs, etc". He went on to reiterate: "You can see what is happening today; the principle of quota is gone, the principle of rotation is gone, the principle of zoning is gone and the principle of Federal Character has been thrown into the dustbin. Thus, all the basic democratic ingredients that could hold the polity together have

been completely eroded". The narrative is that Fulanization-Islamization action plan is perceptible in the country.

As a religious method, their migrants and pastoralists are Islamic missionaries. As they move, spread and settle, they build mosques, Qur'anic schools, and Islamic banks, install imams and raise their Islamic symbols in the forms of attire, and other anthropological expressions. They inter-marry with indigenes and convert their many wives to Islam. It is historic that the Fulani are migrants with citizenship approach to life which means that they become indigenes wherever they occupy. This is not so with other tribes like the Igbo who emphasize indigeneship, ancestral origins and family roots. So, if a Fulani migrates from any part of the world and lives in another new place, he/she automatically hails from the new place. This informs their differential surnames by geography. Unlike the Igbo who must go home at birth, death or other bio-social and cultural circumstances. This informs why their surnames go by their ancestral roots.

The Narrative

The narrative is a story-construct (thesis) that has epistemological value. The perceived gnoseological concern or controversy, content or context of this narrative, thesis or story construct stems from the interpretations or misinterpretations of its communication like body languages and gestures, utterances, write-ups, administrative styles, emphases or de-emphases on patriotic goals, actions or inactions of the elites, political and religious leaders, opinion leaders, the influential and the affluent in the country. The fate of ugly constructs in human affairs ought to be de-constructed, as a moral obligation, and the de-construction (an anti-thesis) will enable a re-construction (synthesis).

Recently, the former President Olusegun Obasanjo was a guest speaker at the second session of the Synod held at the Cathedral Church of St. Paul's Anglican Church, Oleh in Isoko South Local Government Area of Delta. He

spoke on the theme: "Mobilizing Nigeria's Human and Natural Resources for National Development and Stability". The Owu-born retired general said among other facts that "the twin evils of Boko Haram and marauding cattle herders were initially treated with kid gloves. They have both incubated and developed what Nigeria can handle alone. They are now combined and Internationalized with ISIS in control." Furthermore, he said that: "It is no longer an issue of lack of education and lack of employment for our youths in Nigeria which it began as, it is now West African fulanization, African Islamization and global organized crimes of human trafficking, money laundering, drug trafficking, gun trafficking, illegal mining and regime change". (*saharareporters.com*, 2019, P.2). The Federal Government of Nigeria has since reacted to Obasanjo's speech through the Hon. Minister of Information and Culture, Alhaji Lai Mohammed who said: " It was particularly tragic that a man who fought to keep Nigeria one is the same one seeking to exploit the country's fault lines to divide it in the twilight of his life. He noted that: "Book Haram and ISWAP are terrorist organizations pure and simple, adding that they care little about ethnicity or religion when perpetrating their senseless killings and destruction. It is therefore absurd to say that Book Haram and its ISWAP variant have their goal the Fulanisation and Islamisation of Nigeria, west Africa or Africa".(Sanni, 2019, *Premium Times Newspaper*, P.1). In his reaction to Lai Mohammed's statements, Wole Soyinka, the Nobel Laureate, who spoke in Lagos at the all Africa day 2019 organised by United Bank for Africa (UBA) on the topic: "Africa's History Redefined: Our past, a Path to the Future", said: "We should be careful not to be too dismissive over the matter. The Federal Government is leaving aside the substance, which is the high level of kidnapping, youth suicide, and terrorism in the country. I support unity in Africa but we need to particularize the area of unity we seek. Even book haram also tries to unify everybody. The literary giant pointed out that "when we talk about Uthman Dan Fodio, what comes to people's mind is a threat to dip the Koran into Atlantic Ocean. There are many people in this controversy. My feeling is that the response of Minister

of Information shows they are leaving behind the substance, and worried about the language". For him, "Obasanjo was calling for a meeting to tackle some the serious issues in the country, including youth suicide. He said there are immediate needs to sit down and discuss these issues. And I am saying there are more immediate needs to do that" (*saharareporters*, New York. P.1). The Honourable Minister Lai Mohammed forgot or so it could seem that ISWAP means "Islamic State in West Africa or Islamic State's West Africa Province (abbreviated as ISWA or ISWAP)" and that "Book Haram was founded upon principles of the *Salafism* advocating *Sharia law*"(*Wikipedia, Boko Haram*). Based on their nomenclature, ideology and operations, these terrorist groups are jihadists in Islam. On this note, Adelakun (2019:2-3) wrote that: "While there are many contributing factors that rubbish any simplistic claims, it does not mean the charges of Fulanisation/Islamisation have no legitimate basis. The Global Terrorism Index notes that Fulani herdsmen are the fourth deadliest terror group in the world, and there is a reason you have not seen them being tried in courts despite the grievousness of their crimes". It is because Boko Haram has Islamization underpinning that the abducted Christian school girl Leah Sharibu who refused to convert to Islam was denied her release from the captivity of the Jihadists. It is for the reason that Fulani herdsmen are Islamic jihadists that they move around in Nigeria with AK 47 guns and other instruments of mass destruction to kill the *infidels*, that is the non-Muslims. In the wake of these abuses of fundamental human rights of individuals, groups and communities, the victims have been denied the soothing balm of social justice as none who violated their dignity and rights are made to face the full wrath of the law. All we get are panels of inquiries, transfers of police commissioners, condolences, talks that neither walk nor words that work and the evils continue.

The narrative of Fulanization-Islamization of Nigeria is based on the empirical experiences of Nigerians, victims and other observers. This

phenomenon is on the daily diaries of Nigerian and International Societies. The factors that feed the narrative include:

Porous Borders and Migration

Nigeria has the challenge of porous borders and this has brought enormous security challenges to the country. However, this disadvantage has placed the Fulani on an advantageous pedestal to immigrate into the country unchecked with their plans, products, prospects and problems. This phenomenon interrogates our economic and foreign policies on migrations, culture and security architecture.

The Nigerian President Muhammadu Buhari blames insecurity in Nigeria as the handiwork of Muammar Gaddafi, the former Libya leader who was killed a couple of years ago by the opposition in his country. In his words: "The bandits who escaped from Libya after the death of their leader in 2011 took to terrorism, the brunt of which Nigeria and some other African countries are currently bearing. The Nigerian cattle herder use to carry nothing more than a stick, but these are people with AK-47 and people refuse to reflect on the demise of Gaddafi". Furthermore, he said that:" …the arms Mr Gaddafi provided to his supporters had filtered into Nigeria where they are now being used to fuel killings across the North-Central. The problem is…now made worse by the influx of armed gunmen from the Sahel region into different parts of the West African sub region". (Busari, *Premium Times* Abuja, 2019, p.1). This is a confirmation of the porosity of borders and the presence of foreigners with criminal orientations and tendencies in Nigeria. Some of these aliens are Fulani herders from outside Nigeria. If the nomadic culture of Nigerian herders was to carry only stick, then, it is ineptitude on the part of the leadership of Nigeria to allow them carry AK-47 today and worse still foreigners in the guises of herders killing Nigerian citizens unabated and none is in prison or standing trial in any Nigerian court. These migrated into the country, known to the country, and they commit crimes against the land and yet there are no political will and

mechanisms to tighten the borders with definitive legal and foreign policy frameworks. These are some glaring issues one can easily pick and which need to be addressed from Mr. President's own narrative.

The Nomadic Culture of the Fulani

The Nomadic culture of the Fulani makes them to see the whole world as their possession. They move from place to place with their animals. They are very close to nature as the explore forests and rivers in search of pastures and water for their animals. Any area discovered and found resourceful by them for their business, they tend to occupy. This occupation, uninvited by the original owners, the host communities and which is characterized by force and permanence is the origin of herders-farmers clashes in the middle-belt and southern parts of the country. The farmers are in their native places or farm settlements growing their crops legitimately only to realize that Fulani herders have invaded their farms with their cattle and destroyed their crops worth thousands or millions of naira. What this means in the eyes of the law is that the Fulani herders have committed land trespass and willful damages. On the part of the farmers, they would react in anger to seek compensation or kill some cattle that destroyed their crops. There will be crisis if not nipped at bud immediately. Omotosho (2019) described the situation as trespass by herders and reverse-aggression by the farmers and not herders-farmers conflict which is a misconception of the problem. In his words, "The foundation of this problem is not fair on the farmers to call it conflict, since the farmers have not moved from where they are farming legally, rather it is the herdsmen who came to meet them where they are and hence it is correct to refer and deal with this problem as trespass than conflict". The Fulani herdsmen have sacked communities, killed people, raped women, blocked the roads, robbed innocent travelers and destroyed properties as armed bandits across the length and breadth of middle-belt and southern regions of Nigeria. These they have done as purposeful offences and at other times as reprisal attacks over the killing of their cattle by an individual or groups in an area

who retaliated over the destruction of their farms. To kill their cattle means to pay with human lives; so for them the cattle rank same with human beings. When they perpetrate these evils they are shielded in the media and the police with versions and narratives that say "unknown gun men", alleged Fulani herdsmen" or "faceless armed bandits" and when the local vigilante confront and apprehend them they are let out of the hook by ensuring that complainants do not implicate them in their statements or the vigilante groups are charged with illegal security outfit or the herders are released with feedback that "directives came from above". This is one more evidence of Fulanization-Islamization in action.

Religious Demands

A Muslim President who wants the entire citizens of his/her country to become Muslims and a Christian President who wants his/her citizens to become Christians is a *religious saint*. He/she is working towards the realization of what his/her faith places on him/her. A Muslim who is faithful may nurse the wish that every human being would be a Muslim. In like manner, a true Christian would desire very earnestly that all human beings in the whole wild world become Christians. This is because each is convinced of the rich values of his/her religious affiliation. Therefore, Islamization and Christianization are in obedience to the religious obligations of one's faith. It is also good to note that the practitioners of African Traditional Religion would also wish that everybody practices their folk religion. Their worldview has basic inextricable connections with the religious metaphysics of their ancestors. However, as good as they are the method of conversion places a moral value on the entire missionary idea. Therefore corrosive jihadism, whereby a non-Muslim is killed, abducted and held hostage because of fidelity to one's religious faith cannot but be condemned absolutely and in its entirety because we have the freedom of religion, association and conscience. So conversion should be by choice and not by force. We also have pockets of violence, instances of ostracism and denial of rights among the indigenes of various tribes because some of their

own refuse to practice their indigenous religion. The method is bad and ought to be stopped immediately in order to ensure true freedom of human persons everywhere and at all times. Any Christian who evangelizes by way of force or violence contradicts the missionary method of Christianity. Christians are asked as a divine missionary mandate to convert the whole world but it is not by coercion but by persuasion (Matthew 28:19-20; Mark 16:15-16; Acts 1:8). The founder of Christian Religion, Jesus Christ is the prince of Peace; Islam talks about peace as central to its doctrines, so it is a contradiction to maim, kill, abduct and destroy the persons, presence and symbols of other faiths to enforce conversion. Therefore forceful conversion to Islam contradicts this idea of peace. African Traditional Religion also has symbols of peace and structures that promote positive peace values in the society.

When one becomes privileged to lead a country as the head of government, or serve the public in any portfolio he/she should primarily respect the constitution as sworn to uphold at the very inception of his regime, service or administration. In the case of Nigeria, the constitution makes it clear that Nigeria is a secular state; what it means is that there is no religious favouritism for whatever reason but that every person has the freedom to worship his/her God the way he/she understands and values his/her faith and but never to violate injuriously this same right that another has. So those who want to Islamize by force or Christianize by coercion or *traditional-religionize* the rest by threats in this country are not righteous adherents or practitioners of their religions and neither are they good citizens of Nigeria. If one's faith does not show demarcations between the common wealth of the state from the individual wealth of leaders then it is wrong fundamentally because the wealth of the nation is common and for all while the wealth of the individual is particular and for some. So in Nigeria, let Muslims convert others by their righteousness, let Christians Christianize Nigeria by their saintly lives of the beatitudes while the

practitioners of African traditional religion can win converts by their upright lives.

Political Programs

The political programs of the Nigerian Federal Government that favour the Fulani is understood as a Fulanization agenda. Recently, the country was in tension over cattle grazing routes and the Ruga (Rural grazing area). Benue State was particularly targeted because of its anti-grazing Law. The anti-grazing law was put in place in the State under the watch of Governor Samuel Ortom to avert grazing crisis. According to Salami (2019:2), "Tension escalated late last month when the government of Benue State in the middle belt complained the federal government had improperly created "Ruga" (rural grazing area) settlements in the state. Unlike ranches, these are cattle colonies for herdsmen from across different states to relocate to. But the project is widely seen as a strategic ploy enabling herdsmen to claim subsidized land, in the same areas where they have caused serious unrest". In line with this view, Ele (2019:56) wrote that the real reasons may not be issues around imbalances in the eco-system that is the impact of climate change in the North as some adduce but "…Fulani expansion project. Then with the Fulani settlements or colonies in every part of Nigeria, Islamization becomes a plan to execute with ease".

This grazing program in favour of the Fulani herdsmen as pushed by the Federal Government was vehemently rejected by the Southern and Middle Belt leaders Forum. The group in a statement noted that "…the move by the Federal Government is against the unity of the country as the herdsmen have engaged in killings of innocent Nigerians in different parts of the country. The idea is repugnant, repulsive and provocative as it seeks to colonize the rest of Nigeria under the guise of promoting cattle rearing…. (*saharareporters*, 2019, pp. 1-2).

The grazing routes which the herders insist should be re-established have been overtaken by modernity in many ways. The nomadic activity of long travels by foot, the establishment of infrastructures of development along those routes and forceful invasion by the herders do not support the continuity of this ancient practice without modern approaches. It becomes imperative that any policy to that effect must take note of the constitution of the country about the power of the state Governors over land ownership and allocations and very essentially, the cultural identities of each state, people and region.

Towards a Re-construction of the Narrative

The re-construction of the narrative has to be prefaced by a de-construction of what people have as epistemological content of their experience. The implication is that *what they know* has to be erased from the cognitive domain of *memoria* by a healthy feeding of their feeling that there is social Justice. The unity of Nigeria has the respect of its constituent parts as a fundamental necessity. This respect is anchored on social justice which is the bedrock for the existence of a nation-state. The re-constructed narrative will solve the cries and agitations from different ethnic nationalities in the face of difficulties of oppression and suppression, marginalization and supremacy enforcements by those who may erroneously feel they are "born to rule" and others "live to serve".

Nigeria will be safe for all when Fulanization-Islamization agenda is found to be false. It can only be false or made to be so in reality through a de-construction process. The de-construction process of the constructs shall naturally give birth to a synthesis. And the synthesis would be achieved through:

a. Upholding the secularity of the country as it is in the constitution and respecting the rule of law as enshrined in it. Every Nigerian citizen should appreciate the constitution as the protector of our rights as persons and our values as a country. In this sense, it has to

be obeyed and every bias or foundation for its violation or lopsidedness in its provisions should be amended to protect and sustain social Justice.

b. Regulation of immigration and the strict security checks at the borders will change the narrative that the Fulani are allowed to enter the country for the purpose of Fulanization-Islamization. This implies the need to have pragmatic and robust foreign and security frameworks.
c. Religious tolerance is the only viable option for a country like Nigeria that has faiths-in-plural. The narrative of terrorism and extreme violence to propagate Islam would have to change; the support of a particular religion by political will of leaders would not be there again and thus the feeling which motivates the Fulanization-Islamization narrative will die naturally.
d. Let every Nigerian see him/herself as Nigerian patriot in order to eschew the mentality of tribal champions or ethnic lords and political messiahs which breed nepotism, tribalism and corruption.

Recommendations

The following recommendations are proffered to ensure that this study bears the desired results; they are:

1. There should be maximum respect for social Justice in the country and its supportive frameworks.
2. The secularity of Nigeria shall ever be upheld in all circumstances and at all times.
3. The Fulani militia, their political migrants and Islamic missionaries under the guises of the Fulani herdsmen should apply restraint in their trespass on the ancestral lands of other tribes.
4. The Fulani Radio should serve the needs of all Nigerians who should follow in the news, programs and diverse languages such as English, the country's *lingua franca*. Its communicative exclusiveness against other tribes fuels the narrative of Fulanization-Islamization.

5. The programs of Nigerian Government whether of settlements, agriculture or about any sphere should be universal for all citizens and not the Fulani only or any one tibe for that matter.
6. The need to secure Nigeria is everybody's business, therefore there is need to share the responsibility across tribes in the appointment of security chiefs and in the domiciliation of state's arms and ammunition.
7. Herders should be disarmed to go with herders' stick and not Ak-47 guns, daggers, bows and arrows or any other instrument of mass destruction.
8. The perpetrators of evils of violence, rape and robbery should be made to face the full wrath of Justice.
9. Nigerians need exemplary patriots and not tribal lords and clan patrons/ matrons whose world revolves around selfish ends and limited clannish scopes.
10. The Nigerian Government has the responsibility to build bridges of honest relationships across Nigeria and avoid any temptations towards the erection of divisive walls in the country.

Conclusion

Fulanization-Islamization is a big narrative in the country; its perception is portent in currency but its idea is repugnant in many minds. It exists because there are perceived events or utterances that gave room for its birth. Those factors that fan its flames could be victims or victors of either interpretation or misinterpretation of the facticity and historicity of contemporary state of affairs in the country. However, opinions are free but facts are sacred, the maxim goes. In Nigeria, we abhor fake news and jettison same into the dustbin of history but the narrative as grave as this Fulanization-Islamization has to be de-constructed in order to have a synthesis-narrative based on proper evaluations and re-construction of its epistemological content. The Government of the day has to show serious actions that would prove that this Fulanization-Islamization narrative is

untrue and cannot be condoned under its watch. This approach based on vivid actions of honest patriotism and social Justice has the consequences of its exoneration in the present and futuristic compliments for posterity in the pages of history.

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