The Roman Catholic Church of St. Finbarr’s in Rayfield, Jos, attacked by a suicide bomber in January 2012.
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1. INTRODUCTION

1.1 The HART delegation consisted of:
Baroness Caroline Cox, the HART CEO,
Rev. David Thomas, Projects and Logistics Coordinator,
Franklin McGuire, HART volunteer

1.2 Acknowledgements – The team is grateful for the support of many people in Nigeria who made this visit possible. In particular we would like to thank those who provided hospitality and transport in Jos, Kano and Bauchi, and those who gave of their time for meetings.

1.4 Quotations – Where possible all quotations used in the report have been placed in italics.

2. OBJECTIVES

The purpose of this visit is threefold:

1  Advocacy: To obtain first-hand information about the situation to assist HART in fulfilling its mandate for advocacy;

2  Aid: To visit HART partners in Kano and Plateau States to appreciate, evaluate and assess their work and thereby be accountable to our donors for funds provided by HART.

3  To demonstrate concern for, and solidarity with, our partners and friends in these challenging times when so many members of their communities are suffering greatly from attacks by militants which have left them with a legacy of death of loved ones, injuries, and loss of homes, places of worship and livelihood.
3. EXECUTIVE SUMMARY

Itinerary: Jos, Kano, Bari, Bauchi, Jos.

[Note: Our notes are based on meetings with representatives of the Christian community. On this visit we were unable to meet the Muslim community as in previous years for security reasons. However, the views expressed by a wide range of Christian leaders were very consistent and deserve to be taken seriously as they represent a significant proportion of the population of Northern Nigeria and Central Belt.]

Executive Summary.
In recent decades, Nigeria’s northern and central States have suffered from episodic intercommunal conflict, sometimes escalating into large-scale violence. The causes are complex and multifaceted, including tribal antagonisms; competition for land – often associated with the Fulani; chronic problems of unemployment, poverty and marginalisation; and in many places, conflict between religious groups, especially the Muslim and Christian communities.
In recent months, the rise of the self-avowed Islamist Boko Haram has been responsible for a very disturbing escalation of violence with ferocious attacks on specific targets, including those associated with Government, police, security forces and Christian places of worship.
Its self-proclaimed anti-Western agenda includes the Islamisation of Nigeria and the expulsion of Christians from the northern States.

**Key Issues**

**The Distinction Between Aggression and Self-Defence:** It is essential to recognise the fundamental difference between self-defence and the right to protect one's own family and property – and retaliation.

**Asymmetry of Aggression:** Although the intercommunal violence has caused death, injury and destruction of property in both Muslim and Christian communities, all the evidence demonstrates an asymmetry in that the attacks are not initiated by the Christians and the difference in the number of victims killed and injured.

**The Potential Disintegration of Nigeria:** There is widespread concern that the continuing violence may lead to an escalation of the exodus of Christians from the affected States and the dissociation of the Southern States from the North, leaving the latter in poverty and with minorities vulnerable to discrimination and violence.

**JOS**

**Polarisation of communities:** The violence has led to the movement of Muslims and Christians into separate areas in the city, with a diminution in the opportunity for positive interfaith activities and, in some areas, ghetto-type districts with large numbers of marginalised people, especially youths, often uneducated and unemployed, vulnerable to radicalisation and recruitment into terrorist groups.

**Problems with Security:** The security forces are overstretched. It is estimated that there are only approximately 300,000 policed (all branches) in Nigeria and, when violence erupts in one area, they need to be redeployed from another area, leaving places vulnerable to further violence. There have also been reports of partiality and even complicity by some members of the military in favour of the Muslims during some of the attacks in Christians, resulting in a loss of confidence in some of the Christian communities in the security provided by the Army. Some measures are being out in place to try to rectify this situation.

**The relative lack of retaliation and revenge attacks by Christians against the Muslim communities:** Evidence shows a marked relative lack of retaliation by the Christian communities against violence initiated against them. This is attributed to the intensive efforts made by the church leaders to try to dissuade their communities, especially the youth, from retaliatory violence.

**Respect for the Christian community and some Christian leaders:** It is widely acknowledged that some of the experienced leaders in the Christian community, especially
the Anglican Archbishop, the Most Revd. Benjamin Kwashi, is widely respected by his own
church and many leaders in the Muslim community and is undertaking greatly appreciated
initiatives to promote more harmony and understanding between the Christians and
Muslims, especially the youth.

**Foreign Mercenaries:** there is evidence that there have been foreigners among the
militants who have been involved in the attacks against the Christian communities and
concern over some of the sophisticated weapons they use, suggesting foreign
supplies/funding

**Anxiety and Frustration and Emigration:** many of the Christians are feeling increasingly
frustrated and afraid as the violence continues and is escalating with the growth of Boko
Haram’s involvement. There is a fear this may lead to greater emigration – a form of
‘religious cleansing’, and/or to a greater propensity to retaliation (possibly reflected in the
recent violence in Kaduna).

**Migration and population explosion within the Muslim community:** desertification of
areas in northern Nigeria and surrounding lands, together with the shrinking of Lake Chad,
has caused many people to migrate from these areas to the fertile lands of Plateau State.
They are Hausa speaking who mingle easily in Jos and are swelling the numbers of Muslims
in Jos, often unemployed and potentially vulnerable to recruitment to radical groups.

**Asymmetry of Reporting in the Media and Political Arenas:** There is widespread concern
among the Xian community that media broadcasts and many official reports are biased in
favour of the Muslims and against the Christians.

**Religious Motivation:** Many official and media reports are perceived to downplay religious
motivation as a major factor in the violence, focussing instead on political causes. Local
people point to the reality of the situation, asking why it is churches which have been
consistently targeted in the continuing violence (although Boko Haram have diversified their
targets to include governmental and other organisations’ buildings as well as security
forces).

**The Need for Accurate Information:** The cumulative statistics of attacks on religious
communities need to be accurately recorded in order for the trends and distribution to be
available for analysis and a better understanding of the nature of the violence over the years
and in recent months.

**Protection for Minorities:** The Federal Government has a responsibility to provide
protection for all its citizens. There is widespread dismay over the failure of Federal and
State Governments to ensure the safety and fundamental rights of all Nigerians and concern
that this may lead to disaffection and further of dislocation of communities which could have
a destabilising effect on the nation and the surrounding region.
KANO and BAUCHI

Overview since 20/1/12: Episodes of violence continue, including attacks against Xian communities. Some are documented in this report.

Tafewa Belewa and Bogoro: these districts inside Bauchi State have been subjected to sustained attacks, political marginalisation, and request to be relocated under administration in lower Plateau State.
4. CONVERSATIONS

Information, analysis and recommendations based on conversations with community leaders in Jos, Kano city, Bari and Bauchi.

The Distinction Between Aggression and Self-Defence.
It is essential to recognise the fundamental difference between retaliation on the one hand and self-defence and the right to protect one's own family and property on the other.

Asymmetry of aggression: Since the beginning of 2012, many churches have been attacked:
- a) Dmaturu twice (in Maiduguri);
- b) Numun (Yola in Adamowa State) Deeper Life Church attacked by gunmen shooting through the windows, killing 23 and injuring many more; Boko Haram claimed responsibility and demanded all Christians to leave Northern Nigeria within 24 hours;
- c) Jos: 4 churches: COCIN (Church of Christ in Nigeria) HQ Compound church; St. Finbarr Roman Catholic Church in Rayfield; Deeper Life Church in Muslim Mohammed Way; Christ Chosen Church 2 weeks ago;
- d) Maiduguri: 3 churches attacked - COCIN, ECWA, Pentecostal - by Boko Haram; and, almost every other week-end, an attack in urban or rural areas on churches or police; 2 attacks on prisons with freeing of inmates in Kogi (near Abuja) and Yola. BOKO HARAM recruit freed prisoners.
- Gunmen went from house to house belonging to clergy and 3 COCIN Pastors have been known to be killed.
- In Bauchi, there have been similar house-to-house attacks on COCIN clergy, with 3 known to have been killed. There have also been persistent pressure and attacks from Muslim community at Tafawa Balewa on the border with Plateau State; 2,000 members of the predominantly Christian community have had to flee into Plateau State.
- Muslim militants will raid villages and churches, killing as many as possible and disappear into the night. Nothing has been done to address this situation.
- Several other attacks have only been heard about long after the event, because local media have not reported them. When there are reports, they have usually referred to
assailants not as ‘Muslims’ but as ‘gunmen’ and to ‘places of worship’ (no mention of churches).
- There have been no records of any attacks on mosques. There have been reports of bombs found near mosques – but none have exploded so far. 3 times in Kano when bombs have been found near mosques, they have always been removed before they have exploded.
- In Maiduguri, a Muslim was killed, reportedly because he was deemed to be an informer. He was killed ‘Al Qaeda style’ – his slaughter by beheading was published on the internet.
- In Kano: from January, Boko Haram has attacked sporadically. Gunmen came in trucks with c. 20-30 militants and throw grenades and shooting police stations; they also attacked earlier this year an Air Force military school with grenades and shooting; no official figures of casualties. 2 churches (ECWA and Pentecostal) have also been attacked. According to official figures, 5 died; according to Christian Association of Nigeria (CAN), many more.
- Gombe: the Anglican cathedral and 3 other churches (Anglican, ECWA and Pentecostal) were attacked in one night with gunmen going from house to house shooting. There have been unconfirmed reports of 16 killed. Attempts to obtain figures from Police Commissioner have been refused and referred to the Hospital; the Hospital refused data and referred back to the Police. The prison was also attacked but no prisoners were freed.
- [NB Churches are located near each other because Muslims only permit this].
- Zaria: In May, Ahmadu Bello University: students were in church and suicide bombers attacked, throwing bombs into the church and shot students as they tried to escape. Casualty figures are disputed: 18 are known to be dead and many others were injured.
- Sokoto; bomb explosion reported in a village with 6 killed, but no news available.
- Zamfara: reports of fighting between students; possible Boko Haram involvement.

Generally speaking, the problem remains one of information: the security forces know but say nothing; or they are not fully aware of what is happening.

THE POTENTIAL DISINTEGRATION OF NIGERIA:
There are widespread, frequently voiced fears that Nigeria will be divided into two nations by 2015. The political class is living in a different world from local people who perceive the political leaders as having lost faith in the country and making as much money as possible before its dissolution.
**Jos**

**Polarisation of communities:**
The attacks have led to the depopulation by Christians of certain areas such as parts of Jos North (see previous HART Report) and to a division between the communities, with strict territorial demarcation and polarisation. While Muslims can enter predominantly Christian areas (visibly so), it is too dangerous for Christians to enter many Muslim areas. In the Rikkos area of Jos North, there used to be an Anglican church, vicarage and nursery school. It is too dangerous for Christians to enter the area now.

When the military banned the use of motorbikes, the Christian community complied; when police arrived in the Muslim areas, it is reported that they were confronted by militants with guns.

**Problems with Security:**
In confrontations, the Muslim militants possess sophisticated weapons, including machine guns, whereas the Christians only have stones and sticks. This raises the question of where the Muslims obtain their weapons and the concern that these may be supplied from foreign sources. Many people now believe that it is impossible to isolate what is happening in Jos and other parts of Nigeria from developments in Pakistan, Mali, Somalia, Sudan, Guinea and other foci of terrorism, where there are parallel movements to eradicate Christianity.

The inability of the Government to provide adequate security: it is believed that there are only 300,000 police (all branches) for a population of 160 million. Therefore, if conflict erupts in Kano, it is necessary to relocate forces from elsewhere, such as Jos.

The security forces are spread so thin that on the road between Bauchi and Maiduguri (a 6-hour journey), one can travel for 3 hours before encountering a security check. The militants are aware of this lack of provision of security and therefore use this area as a training ground for their terrorist activities.

There has been reluctance by local communities to provide security personnel with intelligence relating to terrorist activities, but this may be changing. (See above for report from Kano, suggesting that local communities are now so worried about terrorist attacks that they are giving information to the police).

There is a tendency for Nigerians not to give information to the police because they are suspected of involvement and are arrested on suspicion of complicity (it was emphasised that this is a personal opinion).

There is concern that Jos has been used as a ‘testing ground’: when the Government failed to take sufficient robust responses to the militants’ attacks. (E.g. militants who were arrested
were subsequently released within days), this encouraged the terrorists to continue their attacks.

There has been a tendency for Government and political leaders to interpret militants’ attacks in political terms, although land use policies have long been in place to address the issues regarding the Fulani.

It is essential to recognise the real motivation behind the attacks and the violence, as people have been killed, families devastated, children separated from parents - and there is deep suffering.

One example of the government’s weak response: a week ago, when 2 Fulani were arrested, they threatened to mobilise all the Fulani of West Africa and to wipe out the Birom tribe; subsequently, there was an upsurge in the violence; the two Fulani were released. [It was suggested that this might be associated with lack of Federal support for the State].

The authorities are afraid of offending the Muslims. The Federal Government needs supporters in the North and therefore always denies that there is a religious element to the violence.

**The relative lack of retaliation and revenge attacks by Christians against the Muslim communities:**

After the attacks on churches, there is deep resentment and frustration, especially among the youth. Church leaders go out to meet them and emphasise that retaliation is not in accordance with Christian faith and also that it is counter-productive. A revenge killing would be of no benefit to anyone.

Local Christian leaders argue: *'But the world will just not acknowledge that the Gospel is potent and powerful. Whether they believe the Gospel or not, they should support it.'* I.e. the Christian Gospel's message of compassion, generosity, patience and restraint are effective and should be both recognised and supported.

**Respect for the Christian community and some Christian leaders:**

In the context of all the brutality of the perpetrators of violence, the people respect the reality that Christians do not respond for reasons of politics or money and that they are not fools or ‘dupes’. People respect this and therefore the Church still has influence. The militants and criminal elements lack the support which the Church still has.

*‘For there to be security, the security forces are needed. We bring security with our voice, so the two combine effectively’.*

Some Muslim leaders come to Archbishop Benjamin Kwashi because they are so worried and don’t know what to do. Some are worried because Jihadist youths and men are coming
from other areas, stealing, raping and behaving aggressively in their communities with nowhere to turn for redress. Muslim youths are frustrated and volatile. They claim that money for reconciliation goes to beautiful hotels with talk, talk, talk and nothing happens because Muslim clerics do nothing. Whenever there are talks with the Muslim community, there are a limited number of spokesmen, it is impossible to engage with other members, including the youth, and only the representatives speak for them. But there are exceptions. For example, Archbishop Ben Kwahsi spoke at a large community gathering of Muslim and Christian religious and political and youth leaders, convened and hosted by the University of Jos. He received a standing ovation from both communities. Subsequently, representatives of the Muslim youth and Haji Sani Muazu, a leading representative of the Muslim community, have requested more meetings with him and for him to have the opportunity for regular radio and TV broadcasts. The Archbishop is known to understand and express all the people’s feelings effectively and in ways which promote reconciliation. Similarly, the Archbishop meets gatherings of Christian and Muslim youth and is enthusiastically received by both. He has made representations to the political leadership on behalf of both Muslims and Christians, which is deeply appreciated.

**Foreign Mercenaries:**
The home-grown militants are getting tired but they are involving more militants and criminals to join them. They are freeing criminals from prison: they recruit, they indoctrinate, they drug and they feed them.

**Anxiety and Frustration:** The level of frustration amongst young people is growing. Even without the influence of the militants and criminal elements, there is frustration and this can be used by the militants to recruit them. The Muslim community have large families and do not educate them, so young people are unemployable, roam the streets and are ripe for recruitment to violence and indoctrination into militant ideology.

**Problems of population migration (this is a significant part of the problems causing the present crisis, which no-one will talk about in public):** with desertification in Northern Nigeria and the shrinking of Lake Chad, there is a movement of predominantly Muslim people from Northern Nigeria, Niger, Chad and Cameroon into Plateau State and Central Belt, where there is water and fertile land. Therefore one factor in the attacks, the killings and the terror is to drive the local people from their lands. Many of these newcomers have dual citizenship, speak Hausa well and mingle easily in Jos. Most of the dry season farming
before the crisis was done by them. Previously, they were hired; now they want to take over the land.

**Emigration:** in previous crises, Christians often refrained from fighting back against their attackers, trying to obey the Christian command to ‘turn the other cheek’. Consequently, they would tend to flee when attacked.

**Migration and population explosion within the Muslim community:** An average Muslim, even if he has 2 wives also has 2-3 concubines; and wives must deliver as many children as possible so a Muslim man has an average of 8 children. The Muslim community is so congested that there is no space for children to build homes.

When there is a crisis in the community, the Muslims take over Christian homes and won’t return them; they take over churches and use them for own purposes e.g. In some areas, churches have been turned into rubbish dumps (the ECWA Church in Rikkos and the COCIN Churches in Angwan Rogo).

Therefore, Christians have lost their homes and businesses in these areas, as in Jos North. More recently, Christians have understood the Muslims’ strategy and consequently stayed to defend their families and their property – hence the frequency of ruined buildings with ‘This House in Not for Sale’ daubed on their walls; and some have tried to recoup lost land, pushing some settlers back from their lands.

Muslims claim they have been driven out from Kuru – but they left of their own volition, not because they were attacked but because of fear based on previous experiences. These include:

a) the 2001 crisis when a young woman crossed the road in front of the mosque near her home; Muslim youths beat her up; her brothers came to defend her and violence exploded; security forces came;

b) a subsequent incident in Yelwa, initiated by Muslims, where Christian women and children were burnt alive in church, leading to intercommunal conflict;

c) another attack by Fulani Muslims in 2004 in Shendam, when a local Christian community chief was killed (to kill a chief is seen as killing a community); the community mobilised and men came out into Hausa Muslim community, killing many Muslims; a state of emergency was declared in Plateau State.

There is anarchy, no law enforcement; some killings have been carried out in front of law enforcement agencies who do nothing. In the North, there is a generation of young men and women who have no confidence in the authorities. A police officer was killed in Rayfied and nothing done.
Since 2001, nobody has been held accountable, especially in government, for the lives which have been lost. Some local people have been arrested but often released. Some police officers have lost their jobs – but not because people have died or churches been destroyed. No police official has been penalised for lack of responsibility for what has happened.

It is claimed that General Umaru’s soldiers would go on location and shoot indiscriminately to sustain the conflict and his soldiers would receive money for protection and provide nothing.

One very disturbing example of the depth of frustration and anger felt by some of the Christian youth: in Nasarawa, Angwan Rukuba, after the church attacked was attacked, there was blood everywhere. The Chairman of the Task Force, General Umaru Hassan, arrived at the scene and young Christian men chanted ‘We don’t want soldiers because you side with Muslims and because you shoot us when we try to help our people’. The General told them to listen and they refused. One said ‘You are a Muslim and you can kill us and do whatever you want to us.’ They then took a car tyre and set it alight and threw it over the dead suicide bomber. One boy said ‘I’m more a man than you!’ He took a knife and cut and ate some of the bomber’s flesh and challenged the General to do so. He refused and the boys continued to tell the General that they would continue as the soldiers continue to refuse to protect the Christians.

The situation has improved since General Umaru left at the end of 2011. The new General initiated effective reforms; he has been moved on but the situation remains better.

**Asymmetry of Reporting in the Media and Political Arenas:**

The Christian community has noted that whenever there is a Muslim attack on a Christian community, no-one reports it; when a Christian is attacked, no-one responds – for example, the post-election violence in 2008, when at least 23 churches were destroyed and people were chased out; attempts to rebuild have led to further destruction:

- No compensation from Government; most of the stories have been denied by the Government; therefore youth feel they have to respond.
- Muslims who have been arrested have mostly been released.
- If Christians attack Muslims, there is widespread reporting. But a police Commissioner who reported Muslims causing trouble was removed from his post.
- Media refuse to disclose numbers of Christians killed or injured because this will ‘inflame’ the situation. Reports of Muslims attacked are instantaneous.
In Kaduna, when youths were arrested last week, the Police Commissioner gave the name of one Christian allegedly involved but refused to release the names of any of the 9 Muslims involved.

The fundamental question which always remains unanswered is: how much do the security forces know and are unwilling to intervene; or are they looking for scapegoats?

Apart from Boko Haram, there have been no other significant recent incidents in Jos (apart from Fulani attacks) or any recorded attacks by soldiers. There is now greater trust in the police but some continuing reservations about soldiers, although their behaviour has been better and there are combined police-soldier patrols so there is mutual accountability.

If it were not for Boko Haram, the situation would be improving, with the development of good interfaith relations, mending of fences, and encouraging intercommunal initiatives. But there is real fear that if Boko Haram persists in the way it is, it will be very difficult to keep the country united.

Unless the Muslims speak out against Boko Haram, there will be a risk that the South of Nigeria will not want to have any part in the country as it is and there will be a break-up of the nation.

Religious Motivation:
If the motives are not religious, why is it Churches of all kinds which are being attacked? Although in some clashes, Muslims are killed, there have been no attacks on mosques. Confrontations are invariably initiated by Muslims, not by Christians.

The Need for Accurate Information:
There is an urgent need to develop a comprehensive and reliable data base of attacks on religious communities. CAN should produce a website showing details of recent events. Even State governments do not publish statistics: even following the attacks in Lagos, different papers published different figures. Attempts have been made to supply satellite communications to remote rural areas, but it is hard to raise money for this purpose.

Protection for Minorities:
Democracy should ensure adequate representation and protection of minorities. In the North, many of these minority tribes, such as the Anacthai, Jarawa-Afizere and Rykyba, belong to churches. They are such small minorities that they will probably never be able be represented at Federal level. Now the Hausa are taking their lands. These are Christian
minority tribes which are all marginalised and threatened. Archbishop Ben is trying to provide scholarships to support them.

**The Need for International Support in Combating Corruption:**
It is important for Europe and USA to help Nigeria in fighting corruption: oligarchs invest their money abroad – in London, France, USA, Germany. The sums are huge. These countries must help us by showing Nigerian ‘criminals’ that they cannot get away with these foreign investments. ‘African anger is on the increase for the stolen money stored abroad. France has had a foretaste. The younger generation is going to rise and it will be uncontrollable.’

**Visit to The Lord’s Chosen Charismatic Revival Ministries Church attacked Sunday before last:**
The Suicide bomber drove through the security road block and rammed into the church where the car exploded. The driver was killed. Despite the extensive damage, with the roof crashing to ground level in part of the building, there were no immediate fatalities, although an unspecified number of injuries. At least one of the casualties subsequently died in hospital.

**KANO**

Local indigenes are increasingly concerned about the continuing violence and are now cooperating with police to inform and promote a police response. For example, on the previous night (June 21st), police raided a neighbourhood in Panshakara, a suburb of Kano: police had been tipped off regarding a vehicle parked for 3 days; when people came to remove it, locals notified the police who came immediately; they started shooting and police responded; some were killed; others arrested, including foreigners from Chad, Niger and Mali.

**Overview since 20/1/12** but before intelligence was received that Boko Haram would come to Kano. There have been continuing attacks, ranging from January until June 20th. **On 20th January**, militants attacked 6 locations – mainly Government, police HQ, barracks and immigration offices on the road in Kano. Majority were suicide bombers with vehicles; if vehicle access impossible, on foot.
A Roman Catholic convent affected by impact of bombing at Police HQ at Bompai; buildings collapsed at convent and church damaged; also Deeper Life Church and Old Protestant Church.

First militants explode a bomb; then, as people run in fear, militants are waiting and shoot them as they flee.

The Nigerian State Security Service office was attacked but militants couldn’t gain access so they exploded their vehicle; snipers on roofs shot people as they ran.

Another police station at Mandori; same sequence; almost simultaneous.

Total killed that day: c. 185 and many injured – hospitals overflowed.

Since January, many sporadic attacks, including the attack on May 25th at the University place of worship (Christians had not been permitted to build a Chapel) – a suicide attack by people on foot, throwing bombs; people ran and were shot as they ran. The attackers had come on motorbikes. 21 died (including 2 Professors and several doctors) and many injured; predominantly Roman Catholic).

Subsequently, nearly every week, there is a suicide bomber and shootings most nights.

After bombing; people run. If caught, they are required to say something Islamic; if unable to, they are killed, shot from the stomach up so they cannot survive. If they do say something Islamic, it is counted as a confession of faith and it is claimed that they are a Muslim, so they cannot revert to being a Christian or they will be counted an apostate and will be killed.

Sometimes, during violent incidents or quite apart from them, persons are taken away immediately and the Imam requires a prayer and then they are taught how to pray and recite prayer, so they are defined as a full Muslim. They are abducted. Especially if a woman, they are taken off and supplied with basic needs; sometimes, immediately married. Women are given away for free.

**Effect on the churches and community:** spiritual, economic and social.

People do not socialise or meet as before – by 6pm everyone is running back home – because no motorbikes are allowed, which are the main form of taxi for hire, travel is greatly hampered. Gathering to be sociable has been affected. Economically, places of eating and meeting have been adversely affected; shopping also as people don’t come into town to buy or sell; business people have been laying off employees; many have sent families away to safer locations while the men only may return to run businesses; but many men now joining the exodus; and many are moving their businesses – Christians and Muslims who aren’t indigenes are leaving; economic life is crumbling.
BAUCHI.

A list of attacks in Bauchi State prior to January 2011 is included in the Bishop’s Annual Report for 2011.
Attacks have continued since January 2012, including from January to June, including:
January: ECWA Good News Church in Railway District, Bauchi town and the Roman Catholic Children’s Church at 0200, so no-one was hurt.
June 3rd: A suicide bomber attacked Harvest Field Church in Yelwa, Bauchi town, during the morning service, about 0900. 12 were killed, the majority of whom were children and 25 injured. Christians ran to the scene and the Army opened fire on them, killing 8 and wounding 20. Total casualties: 20 killed and 45 wounded.
‘We cannot understand the Army’s intentions: it is a Christian area and the Christians were not carrying weapons. Some of the injured are still in the University Teaching Hospital in Bauchi.’

Sunday, June 23rd, about 2030-2100, a bomb was placed in the ‘Overcomers’ Ministry Church’ which is under construction. No-one was there but 10 persons nearby were wounded, one of whom subsequently died in hospital.
There are many people still hiding outside the town and some are still missing, whereabouts unknown. Boko Haram claimed responsibility for the attack.

Tafewa Belewa and Bogoro:
Attempts were made to convert the indigenes to Islam in 1804, but this was resisted. In 1904, Christianity came to their region and was accepted. Since then, the problems started which have continued to today.
The people have been marginalized, denied employment and killed. In recent times, there have been consistent attacks and killings day and night.
A report (contents reprinted as Appendix 1) gives detailed information on the numerous attacks since January until May 2012, including killings, destruction of homes and churches.
There was one attack on June 7th and another on June 23rd, when Islamists came in the night around 0300 with guns, and started shooting. Christians began to shout and raise the alarm, chasing them off, and there were no casualties
There would be far more serious casualties if a system of 24-hour monitoring and constant look-outs had not been established. The local leader described the situation:
‘When militants come to attack, the guards raise the alarm, and protect themselves with sticks—that’s all they have, mostly. Some hunters have large guns they fire into the air to frighten people away, but they never shoot the attackers, in line with their Christian beliefs.’
In the past year, many attacks have not been attributable to Boko Haram but have been carried out by Meyeti Allah – a Fulani terrorist group using military Jihad to expand their territory and claim territory for Islam. Boko Haram became involved and entered into alliance with Meyeti Allah; foreign militants from Niger have also been involved. They also killed the District Police Officer during a night raid. The DPO was shot in his hotel room; 12 other people were killed in their homes, including a family of 6 people. The militants came with heavy weapons including rocket launchers (RPG) and AK47s. They fired rockets into houses and the secondary school (St. Paul's Academy). The community leaders have submitted a Memorandum to the Federal Government requesting the relocation of Tefawa Belewa and Bogoro from Bauchi State to a new Plateau State under the provisions of the new Constitution currently under consideration. This would be appropriate, since they are the only two Christian communities in Bauchi State and they have the same culture as the surrounding Lower Plateau region.

At the scene of a church, bombed during Sunday Service just a few days before HART's visit. Fortunately, although many were injured, only one died.
5. HART PROJECTS

HART has in recent years supported:

- The Clinic and Primary School at Bari in Kano State;
- the Christian Institute, Jos;
- Women’s Empowerment work in Kano, especially in the rural areas.
- St. Andrew’s School, Ganawuri;
- Emergency Relief in Jos and Bauchi, and surrounding rural areas (including in the aftermath of the appalling tragedy at Dogo Na Hawa);

5:1 Bari

The Christian villages around Kano continue to experience widespread discrimination and minimal access to education and healthcare. For this reason, HART is supporting a Clinic and school in the rural area of Bari that is open to all. Persons using the Health Centre are 20% Christian and 80% Muslim.

5:1:1 B.B. Ayam Memorial Clinic and Maternity

The clinic in Bari employs a full time nurse (3 yrs nurse training), Makele Padama, with regular visits by a doctor from Karaye Comprehensive Health Centre, 45 minutes away. The nurse is assisted by a health worker, Jummai Maichibi, who received training at a previous Health Centre. The Pharmacy Administrator is Gambo Auta (not a pharmacist); the records keeper, Tabitha Dauda, and the Diocesan Treasurer, Isyaka Bala, who oversees the finances. The clinic hopes soon to employ a qualified midwife, the previous nurse, Kimi, having been a midwife. Two births have taken place at the clinic so far. The employment of a midwife would allow more extensive home visiting, the nurse being kept busy with out- and in-patients. At present any outreach visiting must be accomplished by foot. The experienced Administrator at St. Luke’s Hospital, Mrs. Elan Wood (whose husband is a lecturer and canon at St. Francis’s College) has provided great help to the centre in setting up its administration, including financial, and continues to provide oversight of the financial management. She has been at St. Luke’s since July 2010.
The main diseases being treated are malaria, typhoid, illnesses of respiratory tract and gastrointestinal tract problems, peptic ulcer and hypertension. Water shortages are a common problem and diseases resulting from impure water are widespread. The centre now has 8 female beds and 6 male beds fully operational as well as a delivery room, doctor’s consultation room and a laboratory. The latter is at present able to test for malaria, typhoid, diabetes, hepatitis B, plus a variety of urine and stool tests. A qualified nurse expects to receive 80-100,000 Naira/month; a doctor 150,000.

Community Response: The local community has shown strong support, including assisting in the building as a community venture. The strong “take-up” of its services reflect the quality of the staff, their dedication and care, and the considerable discount given for medicines (see section below).

Future Developments:
1) The approval documents necessary to be issued by the State Ministry of Health in order for births to be permitted at a centre have now been obtained. Political moves at the area lower level did slow it down. As stated two births have now taken place.
2) Building of a larger laboratory, changing present laboratory to extra ward space, is well under way with walls and roof already in place.
3) Recruitment of a midwife.
4) Building of staff accommodation within the health centre compound is nearly completed.
5) There is a room and some donated equipment for an operating theatre.

Medicines:
HART was not able to deliver boxes of medicines as last year, which were then received with great enthusiasm as being “very useful”. However, continued HART funding enables the clinic to function without shortages. Anti-malarials were the supply most depleted but they have access to supplies. The medicine shortages and inability to access certain medicines in this part of Kano State, noted to be a significant problem last year, have now been solved. Most medicine supplies come from Jos via St. Luke’s hospital; some from the Jawa Company based in Lagos but with a branch in Kano.

Patients are generally expected to make some contribution to the cost of medicines, up to 50% of cost value. Therefore, the clinic does subsidise such treatment considerably.

Funding: Trusthouse Charitable Foundation provided substantial funding in the early stage in the building of the clinic and local people affirm that this was essential for the foundation of the clinic and expressed deep to Trusthouse and HART for this essential support. In addition to HART and Trusthouse, funds are also received from the Diocese itself (still young and poor) and individual supporters in Abuja and Lagos, impressed by this creative work in the north amongst rural poor.
The leadership of Bishop Idris Zubairu of Bari, supported by Bishop Zac (Zaccheus) Nyamm of Kano has enabled this significant development over the past three years, and we look forward to the fulfilment of the next year’s goals.

5:1:2 School

![Girls at school in Bari, Kano State](image)

The school has grown to over 200 children from the 8 children with 1 teacher of four years ago, with 3 nursery classes and 8 primary classes. The gender ratio of students is especially impressive: 99 girls and 106 boys. The primary students study English, Maths, Social Science, Agriculture, Health Science and Hausa. 9 teachers are employed but there is the need for more. Teachers are not highly recognized or recompensed, receiving 6,000 Naira to 10,000 Naira/month (the latter for a Primary Head) compared to 80,000-100,00 for a nurse and 150,000 for a doctor.

A new two-story building is under construction and the present school has already begun its move to the lower story of 8 classrooms; the upper story will allow for the future expansion to secondary schooling. A residential facility is also to be included in the lower story as well as in the building of the old school, so that children from a very wide area, not merely those who are local, may profit from education. At present children who come from afar live in crowded rented accommodation. Additional funding is required to complete the building, the cost having been higher than usual in order to make the foundations and ground floor strong...
enough to support the second. Barnabas Fund and the Church of Nigeria have already contributed. HART’s funding is for the clinic and payment of the school teachers’ salaries.

The children at the present Bari School, Kano State.

Considerable hard work and negotiation were needed for the diocese at last to obtain official registration from the State Ministry of Education; not at all easy for a school which has a Christian basis, and which teaches in English in order to provide their pupils with access to the knowledge and scientific work that this implies. The school, however, continues to receive no assistance from the State Government, despite having to hand over to the State 10% of all money received in pupil fees. [It should be stated here that the school has provision for children coming from families without the means to pay fees.] All that the HART group saw in the classrooms, and amongst the teachers and children we met, testified to the high standards of teaching and pupil attainment.

Finance Generating: The brick manufactory set up in 2009 by the Bishop continues to employ 6 local people and saves a considerable amount in construction costs as well as generating sales.
The new primary and future secondary school under construction. When finished it will have a second floor. The school is waiting for extra funds in order to complete the building work that will enable the school to open.

5:2 Kano
At present HART is not involved with a specific project in Kano other than contributing to financial support of a Women’s Empowerment Worker through the Mothers’ Union. She organizes teaching sessions/ workshops and conferences, and procures necessary equipment for training in income generation. Over the past year the number of women involved has decreased from the approximately 120 of a year ago. Because of the recent political and religious violence in the urban area of Kano City itself many people have fled the area. The work however continues in the rural areas and, despite continuing difficulties and sometimes danger; it is sought to expand this rural work.

We should state that the health centre and school in the Diocese of Bari were envisaged and initiated under the auspices of the Bishop and diocese of Kano. The Bishop intends to set up in the rural area of Gign dan-habi both a clinic and school similar to those in Bari.

5:3 Jos
The Christian Institute, established in the early 1990’s in a borrowed room with 5 students, now educates 80+ full-time students and a further 20+ part-time. Set up by the Diocese of the City of Jos in Plateau State, Central Nigeria, its 105 students, both male and female,
both single and family, come from Plateau State and further afield within Nigeria, plus a few students from outside Nigeria.

The main Courses are:
- Health Care;
- Theology;
- Communications and Computers
- Music.

There are 7 full-time and 22 part-time teaching staff + 8 other staff.

Of the teaching staff, 2 are University Professors and 11 hold Doctorates or Master’s degrees.

Objectives of Institute:
“To be a place of education to prepare students for a life of service of their fellow men and women.
To prepare them to be caring leaders within their community.
To approach education as holistic rather than as merely intellectual, and to be concerned with the development and growth of our students both inside and outside the classroom.”

- The Institute is involved in the process of registering for the National Exams in Community Health, which will mean undisputed national recognition of the qualification offered.
- It has also begun to work in partnership with Zawan College of Health and Technology, the leading medical college in Jos.
- The construction of a new building for married accommodation is now complete to its foundations and lower courses of walls, the goal sought before the rainy season commences. The purchase of a further neighbouring plot of land with a simple one-story building has been completed in order to expand the Institute’s agricultural work, and to convert the building to a primary school for the local area, which contains many poor families. It is hoped that another 4 or 5 years could see the establishment of a secondary school.

In the year ending May 2012 there has been a slight reduction from last year’s numbers. However, the numbers are planned to increase in 2012-13, in particular on the Community Health course. Over the past year HART has contributed funds towards the expanding constructional work at the Institute: specifically the accommodation for staff and single
males, and the Chapel. Both staff and students appreciate the donation from the Trusthouse Charitable Foundation towards the accommodation; specifically the repair and strengthening of the lower story of the previously existing but unusable residential accommodation, with the construction of an upper story. The brilliant and energetic Principal, Deaconess Susan Essam, continues to create superb morale and maintain high standards. HART will assist in seeking donors for next year’s planned expansion of the Community Health and Computer and Communications courses.
6. ACKNOWLEDGEMENTS

The Anglican Archbishop of Jos, the Most Rev. Ben Kwashi.
The Rt. Rev. Bishops of Bauchi, Kano and of Bari.
Staff of the Health Centre, Bari, including the Nurse, Treasurer, Health Worker, Pharmacist’s Assistant and Administrator.
Staff of the School, Bari.
Deaconess Susan and the Staff and students of the Christian Institute, Jos.
Those who showed us round in both urban and rural scenes of destruction resulting from violence; and those who showed us many signs of reconstruction since the periods of violence.
The Reverend Noel Peter Bewarang, the co-ordinator of CeGHaD in Jos.
and The Reverend Hassan John, for sharing much information.
The representatives of the communities of Tafewa Balewa and Bogoro, Bauchi State.
All who provided us with a warm welcome and hospitality, including the congregation of St. Christopher’s Church, Jos.
All who assisted us with transport and enabled us to arrive safely and on time at so many different destinations.

HART would like to express its thanks to the Administrator and Staff of St. Luke’s Hospital for all the assistance they have given, and continue to give, to the Bari Health Centre.

Caroline Cox and David Thomas
June 27th 2012
Appendix i) INTRODUCTION TO HART:

HART operates on the basis of 4 interrelated principles:

aid
advocacy
authenticity
accountability.

Aid: assessing and providing the most appropriate type of relief. HART seeks to focus primarily on people in need who are not receiving adequate assistance from major organizations – often for security and/or political reasons. Large organizations are often constrained by due need to consider safety of expatriate personnel working on location. HART, being a small organization, committed to working with local partners, keeps no expatriate staff 'on the ground'; rather establishing, supporting and evaluating projects on the basis of regular visits, involving a different assessment of “Risk” for its personnel. This policy enables HART to provide humanitarian aid in areas when and where many major aid organizations are not operating – thus making a difference, even with relatively small budgets.HART is non-denominational and will offer aid and advocacy to all in need, unconditionally.

(ii) Advocacy: making known the needs and concerns of those who are suffering. Most major aid organizations can only visit locations with the permission of the sovereign government, no matter how great the humanitarian needs. As many of our partners live in conditions of oppression and persecution, at the hands of their own governments, HART seeks to visit them in order to obtain evidence of their situation and then to represent their concerns, as appropriate, to the wider communities, national and international.

(iii) Authenticity: gathering first hand evidence of oppression, persecution and humanitarian needs. HART personnel regularly visit people ‘on location’ in order to seek their advice on their priorities for aid, to support and to evaluate the development of programmes and to be able to speak as advocates on the basis of first-hand experience.

(iv) Accountability: to those for whom HART speaks and to those who support our work. Ensuring our advocacy is accurate and sensitive to their situation; Informing our supporters of what we have done and what they made possible.
Appendix ii) ITINERARY:

January
20 Wed. arrive in Abuja; travel to Jos, Plateau State; meeting with Archbishop of Jos.
21 Thurs. visit college; travel to Bari, and visit Clinic and School; travel to Kano.
22 Fri. meeting with Bishop of Kano; return to Jos.
23 Sat. meeting with CeGHaD, including director Noel Bewarang; visit sites of recent destruction; visit Christian Institute.
24 Sun. attend St. Christopher’s Church; lunch with local people; meeting with Hassan John.
25 Mon. travel to Bauchi; meeting with Bishop of Bauchi, and return to Jos.
26 Tues. travel to Abuja; meeting with British High Commissioner
27 Wed. depart Abuja for UK

(due to security situation, this year’s visit was unable to include certain visits and meetings, including meeting with Leaders of the Muslim Community as in previous years.)