**ETHNICITY AND POLITICAL MARGINALISATION IN NIGERIA: A STUDY OF *JASAWA* COMMUNITY IN PLATEAU STATE**

**BY**

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**MAY, 2018**

**Declaration**

I declare that the work in this Dissertation entitled **Ethnicity and Political Marginalisation in Nigeria: A Study of *Jasawa* Community in Plateau State** has been carried out by me in the Department of Political Science and International Studies. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this Dissertation report was previously presented for another degree or diploma at this or any other institution.

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 Name of Student Signature Date

**Certification**

This Dissertation entitled **ETHNICITY AND POLITICAL MARGINALISATION IN NIGERIA: A STUDY OF *JASAWA* COMMUNITY IN PLATEAU STATE** bySalisu Hassan **INUSA** meets the regulations governing the award of the Degree of Master of Science in Political Science of Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

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**Dedication**

This work is first of all dedicated to the service of humanity and the marginalised.

* My parents; Inusa Hassan and Aishatu Inusa Hassan (Ummah)
* My wife; Mubaraka Musa Ibrahim
* My two Sons; Mukhtar Salisu and Late Mubarak Salisu, may Allah S.W.T. His infinite Mercy admits you into Jannatul Firdausi Amin.

**Abstract**

*This study examines the role of ethnicity and the extent to which its consequences affect ethnic relations and political marginalisation of the Jasawa community in Jos North and Plateau state in general. One of the features of a multi-ethnic state is the exhibition of politics of group identity, which tend to manifest largely in form contestation by the relatively larger ethnic groups over others. Ethnic politics or identity politics in developing democracies usually induce conflicts over certain interest between and amongst the competing groups. The basis could be the aspiration for the control of political authority and economic scarce resources between the contending groups, which is likely to strengthened group consciousness towards establishing distinct identities. The study objectives examined the extent to which ethnic contestation over ownership of Jos results to political marginalisation of the Jasawa community. It also investigated the manifestation of indigene/settler dichotomy been a crucial factor in political contest and finally the study attempted to explore other likely factors other than ethnicity responsible for group politics and contestation. The theory adopted in the study is the “group theory”. Group theory hinged on the assumption that the best political outcomes would arise as a result of group conflict and that free and active group life was seen as crucial to the functioning of a democracy, in which the role of state was not to dictate outcomes, but rather to arbitrate among various outcomes. The theory further stated that, the best functioning democracy would not necessarily be the one with best constitutional structure, but rather the one with the most blamed, active and responsive group system. Data were generated using primary and secondary source, the instruments of questionnaire and in-depth interview were utilised. The responses from the questionnaire was analysed using a tabular form presented in simple frequency and percentage, while the qualitative interview data was transcribed qualitatively and analysed. The findings of the study revealed that, the basis for agitations and counter agitations between the Jasawa community and the Berom, Anaguta and the Afizere has been significantly influenced by ethnic identity and inter-communal relations. And that, the colonialist were culpable in entrenching animosity and suspicion between and among ethnic nationalities in Jos-Plateau. The interplay of the variables of ethnicity and political marginalisation as interrogated in the study correlate with one of the assumptions that; “The basis for ethnic contestation over the ownership of Jos is historical, thus a significant factor that contribute to the political marginalisation of the Jasawa community in Jos North”. The study concludes that, the crux of the matter lies in the myth that a Hausa man is not an indigene of Jos, despite the community’s effort in lobbying for the creation of Jos North LG in 1991. The study therefore, recommends that, mutual respect of everybody’s feeling, recognition in terms of giving equal opportunities to all, socio-economic justice, fair play and political engineering with all its attendants components, promotion of norms and values in religion, tradition and culture are significant indices for proper communal integration socially, culturally, economically and politically.*

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**List of Abbreviations**

**AD \_\_\_\_\_\_\_\_\_** Alliance for Democracy

**AG \_\_\_\_\_\_\_\_\_** Action Group

**ANPP \_\_\_\_\_\_\_\_\_** All Nigerian Peoples Party

**APC \_\_\_\_\_\_\_\_\_** All Progressives Congress

**BAA \_\_\_\_\_\_\_\_\_** Berom, Anaguta and Afizere

**CAN \_\_\_\_\_\_\_\_\_** Christian Association of Nigeria

**COCIN\_\_\_\_\_\_\_\_\_** Church of Christ in Nations

**DPP \_\_\_\_\_\_\_\_\_** Democratic People’s Party

**DRC \_\_\_\_\_\_\_\_\_** Democratic Republic of Congo

**ECWA\_\_\_\_\_\_\_\_\_** Evangelical Church Winning All

**FCT \_\_\_\_\_\_\_\_\_** Federal Capital Territory

**ICG \_\_\_\_\_\_\_\_\_** International Crisis group

**INEC \_\_\_\_\_\_\_\_\_** Independent National Electoral Commission

**JCDA \_\_\_\_\_\_\_\_\_** *Jasawa* Community Development Association

**JDA \_\_\_\_\_\_\_\_\_** *Jasawa* Development Association

**JDPI \_\_\_\_\_\_\_\_\_** *Jasawa* Development and Peace Initiative

**JEF \_\_\_\_\_\_\_\_\_** *Jasawa* Elders Forum

**JICD \_\_\_\_\_\_\_\_\_** *Jasawa* Initiative for Community Development

**JIBWIS\_\_\_\_\_\_\_\_\_** Jama’atu Izalatul Bid’ah Wa Ikamatus Sunnah

**JNI \_\_\_\_\_\_\_\_\_** Jama’atu Nasril Islam

**JSA \_\_\_\_\_\_\_\_\_** *Jasawa* Students Association

**JYA \_\_\_\_\_\_\_\_\_** *Jasawa* Youth Association

**LG \_\_\_\_\_\_\_\_\_** Local Government

**LP \_\_\_\_\_\_\_\_\_** Labour Party

**NA \_\_\_\_\_\_\_\_\_** Native Authority

**NAPEP\_\_\_\_\_\_\_\_\_** National Poverty Eradication Programme

**NCNC \_\_\_\_\_\_\_\_\_** National Council of Nigerian Citizens

**NPC \_\_\_\_\_\_\_\_\_** Northern People’s Congress

**NPN \_\_\_\_\_\_\_\_\_** National Party of Nigeria

**NPP \_\_\_\_\_\_\_\_\_** Nigerian Peoples Party

**NRC \_\_\_\_\_\_\_\_\_** National Republican Convention

**NYUC \_\_\_\_\_\_\_\_\_** Northern Yoruba United Congress

**PDP \_\_\_\_\_\_\_\_\_** Peoples Democratic Party

**PIDAN\_\_\_\_\_\_\_\_\_** Plateau Indigenous Development Association of Network

**PLASIEC\_\_\_\_\_\_\_\_\_** Plateau State Independent Electoral Commission

**SA \_\_\_\_\_\_\_\_\_** Special Assistant/Special Adviser

**SSA \_\_\_\_\_\_\_\_\_** Senior Special Assistant/Senior Special Adviser

**SAP \_\_\_\_\_\_\_\_\_** Structural Adjustment Programme

**SDP \_\_\_\_\_\_\_\_\_** Social Democratic Party

**UMBC\_\_\_\_\_\_\_\_\_** United Middle Belt Congress

**UNIP \_\_\_\_\_\_\_\_\_** United National Independent Party

**UPN \_\_\_\_\_\_\_\_\_** Unity Party of Nigeria