

<b>Country/entity</b>	Nigeria Plateau State
<b>Region</b>	Africa (excl MENA)
<b>Agreement name</b>	Declaration of Intent (by the Fulani Dialogue Steering Committee)
<b>Date</b>	19 May 2013
<b>Agreement status</b>	Multiparty signed/agreed
<b>Interim arrangement</b>	Yes

**Agreement/conflict level** Intrastate/local conflict

**Nigerian Civil War (1967), Delta Unrest (1990 - ), Communal Conflicts (1978 - ), and Boko Haram Insurgency (2009 - )**

Since 1960 when Nigeria became independent, it has seen a number of coup d'états and instability. In 1967, after confederation plans for the Nigerian regions to gain more independence failed, the Eastern region seceded as the Republic of Biafra and this caused the Nigerian Civil War. The conflict resulted from political, economic, ethnic and religious tensions which had existed since before Britain drew new borders when colonising the area. The discovery of oil in the Niger Delta heightened the intensity of the conflict. With the aid of British forces, the Nigerian military managed to take back the territory in 1970. Since then, ethnic violence has persisted.

**Nigerian Delta Unrest (1990 - )**

Conflict in the Niger Delta arose in the 1990s between foreign oil companies and ethnic groups which felt exploited after being forced to abandon their land. The Nigerian military caused international consternation in 1995 when members of the Ogoni tribe of the Niger Delta were found hanged without due process. The proliferation of arms in the region has encouraged the rise of armed groups which have targeted oil companies and pipelines. This came to a head in 2004 when Shell withdrew personnel from two oil fields in response to attacks on wells and pipelines by rebels. The military have attempted to clamp down on militant groups in the Niger Delta but it was not until the establishment of the Presidential amnesty program in 2009 which required the surrender of weapons by militants in exchange for amnesty. In 2016 a new militant group called the Niger Delta Avengers has announced its existence in the Niger Delta illustrating the continued instability in that region.

**Boko Haram Insurgency (2009 - )**

Sectarian violence has also been rife in Nigeria and since 2002, the radical Islamist group Boko Haram have been violently seeking to establish sharia law throughout Nigeria and an Islamic caliphate in the Northern part of the country. In 2009 they began an official insurgency which spread to Cameroon, Chad and Niger. In 2014 the group kidnapped 276 girls from a college in Chibok and bombed the town of Jos. The insurgency is the result of Muslim – Christian tensions in the country which is a constant source of instability and violence. In 2015 the military led a regional coalition of forces on a counter-offensive against Boko Haram and they were successful in taking ground. There are also conflicts between Fulani herdsman and Christian peasants in the Middle belt. Widespread corruption and lack of state authority exacerbate these many complex tensions.

**Central Nigerian communal conflicts (1978 - )**

Unrest in Nigeria is a product of socio-economic pressures between migrating herdsman and settled agriculturists, exacerbated by firearms proliferation, ethnic conflict, sectarianism and banditry. Since 2001, attacks have adopted a more sectarian character involving suicide bombings and shooting at churches by the jihadist group, Boko Haram. Peaks of violence occurred in 2004 and 2011, pastoral/farmer conflict has resulted in the deaths of thousands since the Fourth Nigerian Republic was founded in 1999. The Land Use Act of 1978, exacerbated conflict by allowing longtime occupants 'indigeneship' and the ability to apply for a certificate of occupancy, putting migrating communities at a disadvantage.

Close

Nigerian Civil War (1967), Delta Unrest (1990 - ), Communal Conflicts (1978 - ), and Boko

<b>Stage</b>	Pre-negotiation/process
<b>Conflict nature</b>	Inter-group
<b>Peace process</b>	Nigeria - Plateau State Process
<b>Parties</b>	<ol style="list-style-type: none"> <li>1. Alhaji Shebu Buba, Chairman [Signed]</li> <li>2. Salihu Musa Umar, Secretary [Signed]</li> <li>3. Arda Idris Gidado, Member [Signed]</li> <li>4. Haruna Boro Usaini, Member [Signed]</li> <li>5. Nura Abdullahi, Member [Signed]</li> <li>6. Mohammed Adam, Member [Signed]</li> <li>7. Danladi Chiroma, Member [Signed]</li> <li>8. Ardo Mahmud Adam, Member [Signed]</li> <li>9. Alh. Bello Uthman, Member [Signed]</li> </ol>
<b>Third parties</b>	The Humanitarian Dialogue Centre.
<b>Description</b>	<p>Declaration of Intent of the Fulani Steering Committee in the Jos Communal Process, agreeing to the points outlined in the 'Opening position paper of the Fulani Communities of Jos North, Jos South, Riyom, and Brkin Ladi Local Government Areas of Plateau State, On Peace in this Area'. This paper highlights grievances of the Fulani tribe in the region including; cattle rustling and access to grazing areas; compensation for stolen cattle; the issue of indigene (settlers) in Jos; discrimination against Fulani in working for local government; marginalization of Fulani by the local government; denial of freedom to business practices and farming activities; bias against Fulani by security services; the resettlement of IDPs; the issue of nomadic schools; denial of use and harassment on highways leading out of Jos; targeted arrest of Fulanis by security officers colluding with Berom peoples; the closure of the Mahanga Mosque; the conflict between the Berom and Hausa in North Jos; and communal suspicions regarding land ownership.</p>

**Agreement document** [NG\\_130519\\_Fulani Position Paper and Declaration of Intent.pdf \(opens in new tab\) | Download PDF](#)

**Local agreement properties**

<b>Process type</b>	Formal structured process
<b>Rationale</b>	<p>There is a supporting body in the form of the Centre for Humanitarian Dialogue, supporting a series of dialogues across multiple areas in a two week period. These are clearly structured with clear aims around community driven resolutions and attempts at establishing clear process through encouraging inter-communal dialogue and conflict mediation processes across these various areas in the Middle Belt region of Nigeria, namely Jos and Plateau State in this instance.</p>

**Is there a documented link to a national peace process?** No

**Link to national process: articulated rationale** n/a

**Name of Locale** Jos

**Nature of Locale** Region

**GPS Lat/Long (DD)** 9.921756, 8.914522

**Participant type** Local community/civilian group(s)/civil society organisations

**Mediator, facilitator or similar** Mediator or similar referred to

**Mediator (references)** The agreement refers to the Centre for Humanitarian Dialogue (HD Centre) as having started the process and facilitated it, committing to support it as long as parties continue with dialogue. This dialogue is part of a series of five, carried out in a two week period. In the concluding comments, the HD Centre is once again referred to in the context of the discussion where the composition and commitment of the steering committee is set out, Page 7, 4.0 CONCLUSION, 4.2 Adoption of the Steering Committee, ... the participants, by means of another voice vote administered by the Chairman, overwhelmingly APPROVED the composition of the Steering Committee of the HD Centre Fulani Dialogue Forum

**Type of mediator/facilitator/similar** International or transnational actor

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**Local issues**

**Ritual/prayer and process (including use of scripture)**

Page 1, 1.0 INTRODUCTION, 1.3 ... Our religion, Islam, is a religion of peace and has encouraged Muslims to be forgiving and always willing to embrace peace initiatives and participate actively and sincerely in reconciliation process aimed at peaceful settlement of disputes between them and other as exemplified by the Prophet Muhammad

Page 3, 3.0 ISSUES, 3.5 ... We would like to urge the Plateau State Government to be fair enough to equally respect our rights as bona fide citizens of Plateau State irrespective of our religion or tribe

Page 5, 3.0 ISSUES, 3.13 ... The mosque in Mahanga village in Riyom LGA has remained closed by the government for long without any justifiable reason. This is a direct denial of our right to freedom of worship and demonstration of intolerance and hatred to our religion. This must be stopped if any meaning peace is intended to be achieved.

## Grievance List

Page 2, 2.0 BACKGROUND, 2.1 ..we need to point out that the Berom people have wreaked lots of havoc on our people and caused very serious damages in our relationship and our well being in Plateau State. The experience of the Fulani community of Plateau State from 2010 to date as a result of the barbaric and unjustifiable attacks on their people by the Berom people is most pathetic, horrible, agonizing, thought provoking and most excruciating.

Page 2, 2.0 BACKGROUND, 2.2 ... the Beroms with the endorsement of the Government of Plateau State and the Berom Traditional Council have attacked the Fulani Community at various places in Jos South, Barkin Ladi, and Riyom Local Government Areas of Plateau State without any or the slightest provocation and mercilessly killed them, stole their cattle in large numbers, burnt their houses and forcefully ejected them from their legally acquired land. Hundreds of Fulani including men, women, and children have been killed and many more wounded. Large numbers of cattle have been stolen or killed. Thousands of Fulanis have been displaced and their dwellings destroyed.

Page 2, 2.0 BACKGROUND, 2.3 ... nothing has been done by the authorities. No single arrest was done. No single cow was recovered. This is despite the clarity and glaringness of their complaints and fact that the Fulani people know their attackers and know where their cows were

Page 2, 2.0 BACKGROUND, 2.3 ...we suggest that, all problems associated with the issues of Compensation, indigeneship, grazing reserves, resettlement of the displaced, access to stock routes, development of nomadic schools, discrimination and employment opportunities etc are discussed and addressed

Page 3, 3.0 ISSUES, 3.3 Indigeneship, ... no law equally allows any person or group of persons to identify themselves as indigenes of a place, it is therefore our position that to ensure peace both the Berom people and our selves should urge both the Federal Government and the National Assembly to expedite action through legislative means to address the issue of indigene/settler divide in Nigeria once and for all and particularly that, the matter is not within the legislative competence of the Plateau House of Assembly. In addition, discrimination on this basis against the Fulani people by the Government of Plateau State should be discouraged in its entirety.

Page 3, 3.0 ISSUES, 3.4 Employment opportunities. The Berom people have always frustrated all efforts by the Fulani people to be employed in Government establishments/ agencies always on the basis that the Fulani people are strangers and/or settlers in Plateau State even though they are Nigerian citizens and are entitled to all rights and privileges to which other Nigerians residing in Plateau State are entitle to.

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

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

**Cattle rustling/  
banditry**

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Page 2, 3.0 ISSUES, 3.1 Cattle rustling/denial of access to areas where rustled cows are hidden. A very pressing issue is that recently, some elements within the Berom people have resorted to cattle rustling as their major business to the detriment of the Fulanis who the are owners of the cows. It is well known that Vwang-vom district, which is the major hideout for the culprits and which is also the area where the rustled cows are hidden and arranged for disposal by the Beroms have remained a no-go-area even to security agents. This is an issue of serious concern and should be addressed in such a way as to nip it in the bud and to return the rustled cows back to their owners. The culprits should be brought to book in order to serve as deterrent to others who may want to indulge in such act in the future and to subsequently avoid recurrence of crisis with the Fulanis who would be desperate to recover their stolen cows.

3.2 Compensation. The Berom people should take steps to return all cows stolen or, taken away from the Fulani people, Where such return of cows is not possible, the Berom people or the Government of Plateau State should assess the monetary value of all the cows stolen or taken away from the Fulani people and compensate them adequately.

Page 4, 3.0 ISSUES, 3.8 ... While the Berom people, with impunity, continue to cultivate and build their houses on areas that are officially designated as cattle routes and grazing reserves respectively, they also attack grazing cattle, kill them and maim the herdsmen.

Page 5, 3.0 ISSUES, 3.11 Unwarranted blockage of highways. The tradition of unwarranted blockage of the highway between Barkin-Ladi/Kassa along Jos road and Abuja-Jos Road by irate youth, who often maim and kill innocent commuters is a serious threat to the peace process

**Social cover**

Page 2, 3.0 ISSUES, 3.1 ... The culprits should be brought to book in order to serve as deterrent to others who may want to indulge in such act in the future and to subsequently avoid recurrence of crisis with the Fulanis who would be desperate to recover their stolen cows.

Page 5, 3.0 ISSUES, 3.12 Unwarranted arrests and harassment of Fulani people. It has become a tradition of the Beroms to often commit crime and then connive with the police to arrest the Fulanis, instead of the real culprits, and subject them to harassment, maltreatment and extortion. Till this moment, some Fulani youth below the age of 18 are still in police detention and all effort to secure their freedom has failed. There is therefore, the need for the dialogue to insist on the freedom for this youth as an indication of sincere commitment to the peace process.