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| <b>Country/entity</b>      | Nigeria<br>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

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|------------------------|--|
| <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> |

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| <b>Agreement document</b> | <a href="#">NG_130519_Fulani Position Paper and Declaration of Intent.pdf (opens in new tab)</a>   <a href="#">Download PDF</a> |
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## Groups

|                         |   |
|-------------------------|---|
| <b>Children/youth</b>   | <p>Groups→Children/youth→Other</p> <p>Page 5, 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.</p> |
| <b>Disabled persons</b> | No specific mention.  |

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|--|---|
| <b>Elderly/age</b>                       | No specific mention.  |
| <b>Migrant workers</b>                   | No specific mention.  |
| <b>Racial/ethnic/<br/>national group</b> | <p>Groups→Racial/ethnic/national group→Substantive<br/>[Summary] Pre-negotiation document outlines greivances by the Fulani against the Berom.</p> <p>Page 6, ISSUES, ... 3.14 The problems between the Berom and Hausa in Jos North LGA. The Fulani Community of Plateau State is aware that the dispute between them and the Berom in Plateau State is inextricably connected with the Jos North Local Government Area crisis which is mainly between the Berom people and the Hausa people of Jos. Peace between the Fulani Community and the Berom can hardly be achieved without solving the problems between the Berom people and the Hausa people of Jos North Local Government Area. It is interesting to note that considering the nature of the crises general in Jos North Local Government Area, it is clear that anytime there is crises in Jos North Local Government Area, the Berom people will start attacking and killing Fulani residents in Jos South, Riyom and Barkin LAdi Local Government Areas of Plateau State. It is therefore important for the Berom people to extend hand of friendship to the Hausa people of Jos North in the interest of peace and domestic tranquility. It is our belief that, once there is no problem in Jos North Local Government Area between the Hausa of Jos North Local Government Area and the Berom people, there will be problem generally between the Berom people and the Fulani people residing in Berom dominated Local Government Areas of Plateau State.</p> |
| <b>Religious groups</b>                  | <p>Groups→Religious groups→Substantive<br/>Page 5, ISSUES, ... 3.13 Unjustifiable closure of the Mahanga mosques. 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 demonstrating of intolerance and hatred to our religion. This must be stopped if any meaning peace is intended to be achieved.</p> <p>Groups→Religious groups→Other<br/>Page 1, INTRODUCTION,<br/>... 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 S.,A.W. In view of the heavy loss of lives and property incurred by all parties during the lingering crisis in Jos and environs, no individual community will achieve any meaningful development unless there is genuine peace. ...</p>   |
| <b>Indigenous people</b>                 | No specific mention.  |
| <b>Other groups</b>                      | No specific mention.  |

**Refugees/displaced persons** Groups→Refugees/displaced persons→Substantive  
Page 5, ISSUES, ... 3.9 Resettlement of internally displaced herdsmen. The Berom people should genuinely support the Fulani community in urging both the Federal and State Government to resettle all internally displaced herdsmen from Plateau State in the interest of peace and domestic tranquility. Till date, the Plateau State Government has done nothing to either resettle them or bring succor to their suffering. Neither has the government made any attempt to retrieve their farmlands that were illegally taken over by the Beroms in Jos-South, Barkin Ladi and Riyom LGAs. Meanwhile, majority of affected persons are still homeless and need to return and repossess their houses. The Berom people should not frustrate legitimate efforts by Fulani to return back home, reclaim and re-possess their legally acquired lands and properties where it is possible. Where it is not possible, the Fulani people should be compensated adequately for their losses. This is with particular reference to villages in Jos South, Riyom and Barkin Ladi Local Government Areas of Plateau State where more than 600 Fulani people were killed and their houses and farms ransacked by the Berom people.

**Social class** No specific mention.

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## Gender

**Women, girls and gender** No specific mention.

**Men and boys** No specific mention.

**LGBTI** No specific mention.

**Family** No specific mention.

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## State definition

**Nature of state (general)** No specific mention.

**State configuration** No specific mention.

**Self determination** No specific mention.

**Referendum** No specific mention.

**State symbols** No specific mention.

**Independence/secession** No specific mention.

**Accession/  
unification** No specific mention.

**Border delimitation** No specific mention.

**Cross-border  
provision** No specific mention.

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## **Governance**

**Political  
institutions (new or  
reformed)** No specific mention.

**Elections** No specific mention.

**Electoral  
commission** No specific mention.

**Political parties  
reform** No specific mention.

**Civil society** [Summary] Agreement is between 93 members of the Fulani communities of Jos North, Jos South, Riyom and Barkin Ladi Local Government Areas of Plateau State.

**Traditional/  
religious leaders** No specific mention.

**Public  
administration** No specific mention.

**Constitution** No specific mention.

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## **Power sharing**

**Political power  
sharing** No specific mention.

**Territorial power  
sharing** No specific mention.

**Economic power  
sharing** No specific mention.

**Military power  
sharing** No specific mention.

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**Human rights/RoL general** No specific mention.

**Bill of rights/similar** No specific mention.

**Treaty incorporation** No specific mention.



**Civil and political rights**

Human rights and equality→Civil and political rights→Equality

Page 3, 3.0 ISSUES, ... 3.5 Official marginalization 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 fail 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.

Human rights and equality→Civil and political rights→Freedom of movement

Page 3, 3.0 ISSUES, ... 3.3. Indigeneship. The Fulani Community believe that the issue of indigeneship is one of the causes of dispute between them and the Berom people in Plateau State. The Berom people regard the Fulani people as stranger or settlers in Plateau State. It is our contention that indigeneship issue is related to citizenship rights in Nigeria and it is a purely constitutional matter. There is a no law in Nigeria that allows any person or group of persons to identify and or regard any person or group of persons as strangers or settlers in any part of Nigeria and no law equally allows any person or group of persons to identify themselves as indigenes of a place. It is therefore out position that to ensure peace both the Berom people and ourselves should urge both the Federal Government and the National Assembly to expedite action through legislative means to address the issue of indigene/settler defied 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.

Human rights and equality→Civil and political rights→Thought, opinion, conscience and religion

Page 5, ISSUES, ... 3.13 Unjustifiable closure of the Mahanga mosques. 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 demonstrating of intolerance and hatred to our religion. This must be stopped if any meaning peace is intended to be achieved.

**Socio-economic rights**

Human rights and equality→Socio-economic rights→Work

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 entitled to.

Human rights and equality→Socio-economic rights→Education

Page 5, ISSUES, ... 3.10 Nomadic Schools. The Plateau State Government has for long neglected the nomadic schools which are the only hope of the Fulani children to be educated. The schools have remained in a state of total dilapidation for years while the teachers have deliberately absconded even though they continue to enjoy salary in the name of the school. Meanwhile, the Plateau State Government has continued to frustrate several communal efforts aimed at rehabilitating the schools. This must be a policy to ensure that our communities remain illiterate forever and permanently incapacitated to stand against all the injustices often unleashed on them by the Beroms. The Fulani community calls for the establishment of more nomadic schools particularly in Jos South, Riyom, and Barkin Ladi Local Government Areas of Plateau State. The Fulani community also calls for urgent renovation and development of the existing nomadic schools in Plateau State. This will go a long way in enhancing cordial relationship between the Fulani people and their Berom neighbors in the areas mentioned. As it is not, the Fulani Community is experiencing high level of discrimination by the Government of Plateau State in this regard.

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**Rights related issues**

**Citizenship** No specific mention.

**Democracy** No specific mention.

**Detention procedures** No specific mention.

**Media and communication** No specific mention.

**Mobility/access** Page 5, 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 on the Plateau and should be stopped as the highway respectively constitute the only link between Jos, the Plateau State capital with about 14 LGAs in the State and to other parts of Nigeria.

**Protection measures** No specific mention.

**Other** No specific mention.

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## **Rights institutions**

**NHRI** No specific mention.

**Regional or international human rights institutions** No specific mention.

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## **Justice sector reform**

**Criminal justice and emergency law** No specific mention.

**State of emergency provisions** No specific mention.

**Judiciary and courts** No specific mention.

**Prisons and detention** No specific mention.

**Traditional Laws** No specific mention.

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## **Socio-economic reconstruction**

**Development or socio-economic reconstruction** No specific mention.

**National economic plan** No specific mention.

**Natural resources** No specific mention.

**International funds** No specific mention.

**Business** Page 3-4, ISSUES, ... 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. This must be brought to an end as a sign of willingness to peaceful co-existence.

**Taxation**                      No specific mention.

**Banks**                         No specific mention.

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## **Land reform/rights** Land, property and environment→Land reform/rights→Other land rights

Page 3, 3.0 ISSUES, ... 3.3. Indigeneship. The Fulani Community believe that the issue of indigeneship is one of the causes of dispute between them and the Berom people in Plateau State. The Berom people regard the Fulani people as stranger or settlers in Plateau State. It is our contention that indigeneship issue is related to citizenship rights in Nigeria and it is a purely constitutional matter. There is a no law in Nigeria that allows any person or group of persons to identify and or regard any person or group of persons as strangers or settlers in any part of Nigeria and 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 ourselves should urge both the Federal Government and the National Assembly to expedite action through legislative means to address the issue of indigene/settler defied 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. Furthermore, if long stay in a particular place in Plateau State is anything to go by, then the Fulani Community in Plateau State should have been regarded as indigenes of Plateau State. This is because as far back as 1728 a Fulani family existed in Vwang Turu in Jos South Local Government Area of Plateau State. This family met the land in this area as a virgin land and settled on it in the same way the Berom people settled in that area. This is the family of Abubakar Yashi who was born in 1732. Mallam Abubakar gave birth to Mallam Gidado in 1826 and Mallam Gidado in turn gave birth to Mallam Ahmadu Gidado in 1913 n same piece of land in the same village. It is in record that the Berom people challenged the family ownership of that piece of land by this Fulani family which resulted in the defeat of the Berom people by this Fulani family in a court of law in 1987 and the family were since official given Certificate of Occupancy with Registration Number: PL4541 based on their historical occupation of that land. It is the Berom people that forcefully ejected this family from their legally acquired land in the year 2001. How do we reconcile this fine history of a Fulani family with the unfounded claim of the Berom people that the Fulani are not indigenes of this area?

Page 3-4, ISSUES, ... 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. This must be brought to an end as a sign of willingness to peaceful co-existence.

Page 6, ISSUES, ... 3.15 Longstanding communal suspicion and dispute over ownership/land matters in Jos. The Fulani Community believe that the issue of ownership of Jos has been in the forefront in causing most of the crises that engulfed Jos and environs which is mainly between the Hausa people of Jos and the Berom people. We urge the Berom people to resort to the path of dialogue in order to achieve peace. It is believed that, claims of exclusive communal ownership of Jos by Berom people has no foundation in law and jurisprudence and same should be discarded in the interest of peace and tranquility in Plateau State. Ownership of land has for long been taken away by the Land Use Act and same has been vested on the government. What do the Berom people mean when they say that they are the 'owners' of Jos North, Jos South, Riyom and Barkin Ladi Local Government Areas of Plateau State? Can ownership by a group of people or community co-exist by another group or individuals? Can one community or a group of communities be declared owners of a Local Government Area or public places within a Local Government Area? This is impossible. Therefore, it is our contention that no law in Nigeria recognizes ownership of a whole town by a tribal group. It is therefore

**Pastoralist/  
nomadism rights**

Page 4, ISSUES, ... 3.7 Grazing Reserves. Grazing reserves are areas specifically set aside and protected by government. The Fulani Community in Plateau State is very much aware that both grazing reserves and stock routes are established in Nigeria since 1964 and backed by law in 1965. They were established in some areas of the following current states in Nigeria (Borno, Bauchi, Kaduna, Niger, Kwara, Sokoto, Kebbi, Taraba, Adamawa, Katsina, Nassarawa and Plateau state). In the South West of Nigeria same was done in Oyo and Ogun States. For long, Fulani people have been using these grazing reserves and stock routes without much disturbance. But in Plateau State the experience is different. About 60% of the area of the grazing reserve in Wase Local Government Area of Plateau State has been taken over by farmers and the Government of Plateau State has not done anything in that regard. The Fulani Community in Plateau State is also aware that apart from the grazing reserve in Wase Local Government Area no other one exist in the state particularly in Jos South, Barkin Ladi, Riyom and Jos North Local Government Areas. The Governments should therefore with the joint effort of the Berom Elders in the above mentioned Local Government Areas ensure that grazing reserves are protected where they exist, or are created where they do not, in all farmer/grazer flashpoints particularly in Jos South, Barkin Ladi, and Riyom Local Government Areas of Plateau State. This is in order to address problems associated with farmer/grazer conflicts between the Berom people and the Fulani in these Local Government Areas mentioned. The Government should in this regard support the current peace initiative between the Berom people and the Fulani people by establishing a permanent COMMISSION to address all problems associated with farmer/grazer conflicts in Plateau State and Nigeria in general. The Commission should be saddled with the responsibility of settling all farmer/grazer conflicts as well as the creation and management of grazing reserves in the country, under the Federal Ministry of Agriculture. The Commission should also regulate the administration of national and international stock routes where they exist. Where they do not, the Commission should map them out properly, establish and protect these routes accordingly and unfettered access to such routes allowed the Fulani people as doing so is critical to ameliorating farmer/grazer conflicts.

Page 4, ISSUES, ... 3.8 Denial of access to grazing areas by security agents. 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. Meanwhile, the Plateau State Government refused to take appropriate action despite several complains by the Fulanis. This has helped in fanning the embers of the series of farmer/grazer conflicts in Plateau State. In the circumstance, the security operatives have continued to intimidate the Fulani herdsmen and blocked them from getting access to the areas to feed their livestock without any genuine reason. This is a clear demonstration of denial of our rights to food and feeds for our livestock and has remained a source of great concern leading to mistrust and misgivings. We want to urge the authorities concerned, in the interest of fairness and justice, to ensure that our people are allowed to freely exercise their constitutional rights without intimidation or harassment.

**Cultural heritage**

No specific mention.

**Environment** No specific mention.

**Water or riparian rights or access** No specific mention.

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## **Security sector**

**Security Guarantees** No specific mention.

**Ceasefire** No specific mention.

**Police** Page 5, 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.

**Armed forces** No specific mention.

**DDR** No specific mention.

**Intelligence services** No specific mention.

**Parastatal/rebel and opposition group forces** No specific mention.

**Withdrawal of foreign forces** No specific mention.



**Corruption**

Page 3-4, ISSUES, ... 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. This must be brought to an end as a sign of willingness to peaceful co-existence.

Page 4, ISSUES, ... 3.8 Denial of access to grazing areas by security agents. 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. Meanwhile, the Plateau State Government refused to take appropriate action despite several complains by the Fulanis. This has helped in fanning the embers of the series of farmer/grazer conflicts in Plateau State. In the circumstance, the security operatives have continued to intimidate the Fulani herdsmen and blocked them from getting access to the areas to feed their livestock without any genuine reason. This is a clear demonstration of denial of our rights to food and feeds for our livestock and has remained a source of great concern leading to mistrust and misgivings. We want to urge the authorities concerned, in the interest of fairness and justice, to ensure that our people are allowed to freely exercise their constitutional rights without intimidation or harassment.

**Crime/organised crime**

Page 2, 3.0 ISSUES, 3.1. Cattle rustling/denial of access to areas where resulted 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 are the owners of the cows. It is well known the Vwang-vom District, which is the major hideout for culprits and which is also the area where to 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 other who may want to indulge in such act in the future and to subsequently avoid recurrence of the crisis with the Fulanis who would be desperate to recover their stolen cows.

Page 4, ISSUES, ... 3.8 Denial of access to grazing areas by security agents. 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. Meanwhile, the Plateau State Government refused to take appropriate action despite several complains by the Fulanis. This has helped in fanning the embers of the series of farmer/grazer conflicts in Plateau State. In the circumstance, the security operatives have continued to intimidate the Fulani herdsmen and blocked them from getting access to the areas to feed their livestock without any genuine reason. This is a clear demonstration of denial of our rights to food and feeds for our livestock and has remained a source of great concern leading to mistrust and misgivings. We want to urge the authorities concerned, in the interest of fairness and justice, to ensure that our people are allowed to freely exercise their constitutional rights without intimidation or harassment.

**Drugs** No specific mention.

**Terrorism** No specific mention.

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## **Transitional justice**

**Transitional justice general** No specific mention.

**Amnesty/pardon** No specific mention.

**Courts** No specific mention.

**Mechanism** No specific mention.

**Prisoner release** No specific mention.

**Vetting** No specific mention.

**Victims** No specific mention.

**Missing persons** No specific mention.

**Reparations** Transitional justice→Reparations→Material reparations  
Page 2, 3.0 ISSUES, 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 of the Government of Plateau State should access the monetary value of all the cows stolen or taken away from the Fulani people and compensate them adequately.

**Reconciliation** No specific mention.

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## **Implementation**

**UN signatory** No specific mention.

**Other international signatory** No specific mention.

**Referendum for agreement** No specific mention.

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| <b>International mission/force/similar</b> | No specific mention.   |
| <b>Enforcement mechanism</b>               | No specific mention.   |
| <b>Related cases</b>                       | No specific mention.   |
| <b>Source</b>                              | Humanitarian Dialogue Centre, Nigeria, Jos State Agreements: <a href="https://www.hdcentre.org/activities/jos-plateau-state-nigeria/">https://www.hdcentre.org/activities/jos-plateau-state-nigeria/</a> |

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