

THE INTRACTABLE INSECURITY IN PLATEAU STATE, INSTIGATED BY COMMON IDENTITY.

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Abstract

Plateau State, located in Nigeria's Middle Belt, is a historically plural society that has experienced periodic cycles of insecurity rooted in, Crises, violent conflicts, terrorism, banditry, kidnaping, Farmer-Herder Clash, organized attacks, and communal conflicts overtime. Recent years have witnessed intensified attacks, mass fatalities, displacement, and deepen distrust among local communities. This paper examines the dynamics of insecurity and the inability to track it, which is instigated by common identity and religious affiliation in the State. An attempt is made to employed two theories such as Social identity Security theory, and Conflicts to analyze the nature, dynamics and effort to resolve the conflicts, although conflicts is part of human but it can be managed. also effort are made to collate data from interviews of people involved in the conflict, the researcher personal observation, Government Communique, Commission of Enquires, the Dailies, Radio and television broadcast, Empirical evidence, Academic literature, and Civil Societies, the paper proposes an actionable government intervention, inclusive resolution mechanism, a truth and genuine conflicts resolutions, peaceful and trust worthy resolutions, and community-level peace processes.

Keywords: Intractable, Insecurity, Instigated, Common identity

Introduction

Plateau state is located in the north-central Zone of Nigeria known for its diverse cultural heritage and beautiful landscape. It is often referred to as the home of peace and tourism due to its peaceful coexistence among various ethnic groups and its many tourist attractions such as the Shere hill, Riyom Rock formation and Padam game reserve. The State capital is known and called **Jos**. Agriculture is a major economic activity with crops such as Irish potatoes, maize, rice, yam and beans.

Plateau State had been bedeviled by crises, and violent conflicts, such as ethno-religion conflicts terrorism, kidnapping, Farmers herders' clashes, banditry, Communal clashes, organized attacks and a lot of insecurity witness for the past two decades was mostly defined by common identity such as religion crises and tribal identity are use been moister point for surviving in plateau state, Religious competition, fundamentalism and assertiveness have increased in plateau and other part of Nigeria, conflicts have been occurring in the late 1970s between born-again Christians and Muslims, The same is true of some of the Islamic movements in their attitudes towards Christians and secular state, although the disputes among Muslims themselves have been intense (Loimeier, 1997, Falola, 1998, Kane 2003) in (FriendRich 2011).

Because of the continual conflicts It has being experience on the plateau, the peace of plateau has been eroded resulting in the loss of lives and livelihood, one of the most violent periods occurred between 2001 and 2004 it was mainly religious and ethnic

clashes it was estimated 53,787 deaths were witness during 32 months sectarian violence, According to Armed Conflict Location & Event Data Project (ACLED) (2013-2018) about 1,520 people killed, (2019-2023) an estimated 1,117 people were killed. (2023-2026) 331 people killed on a Christmas eve attacks in Bokkos, Mangu LGAs These factors have been explained with religious conflagrations in many quarters signifying it as the survival between the Christian and Muslim, But much of the violence appears to be politically and religion influence, Whenever there is political crisis the struggle takes a religious dimension (Ajide, 2022). Civil society activist, Scholars, Community and youth leaders and conflict transformation experts agreed that the crisis in Plateau state is religious motivated, the common point of view is that religion has generally been deployed as a smokescreen and a ploy to garner clannish sympathy and support (Ajide 2022). According to Krause (2011), the Christians fear that Muslims are taking control of their state, and the Muslims, on the other hand, are fearing of continues domination of the state by Christians. He opined that the conflicts or crises in Plateau state were fighting for dominancy and supremacy. For instance when it occurred in Barkin-ladi and Basa Local Government Areas, the struggle was for land between farmers and herders. The recent conflicts/crises in Mangu and Bokos LGAs between farmers-herders clashes where many lives and properties were destroyed. Was a testament to the violence conflicts in in the State.

This paper is focus on the intractable nature and the intensity of the conflicts which is motivated by common identity. The Christian and the Muslim are suspicious of one another and easily interpreted every crises as religion for instance, conflicts, banditry, kidnaping, terrorism farmers-herder and organized attacks are easily interpreted by religious conflagrations making it more complex, intense; and intractable the aim of this paper is to provide solutions to series of conflicts in plateau state, assessing the nature of the conflicts and proffering a recommendation. . The clashes attest to the intractable conflicts which is interpreted with religion colorations making it prolong.

From the forgoing crises, violent conflict and all forms of insecurity are relative according to historical antecedent, Geographical area, period of time, and interpreted by identity.

Conclusively the violence in Jos the capital of plateau state was mostly between Christians and Muslim. It is perceived by indigene as struggle to defend ancestral land from settlers.

The several causes of crises, conflicts and violence confrontation has pursed a serious insecurity in plateau state, these violence conflict have manifested in form of religious crises, farmers herders clashes, terrorism, banditry, kidnapping, political crises, land dispute, organized attack These conflicts and violence have been studied by many bodies including Government institutions, civil society, religious organizations, and international agency concluded that region play a key role of interpretation, also, poverty, politics and land grapping contributed making it more complex to track.

The table indicated some of the violence conflicts in Plateau from 1991-2025

S/N	Phase 1 1991-2000 Key events	Phase 2 2000-2005 Key events	Phase 3 2006-2010 Key events	Phase 4 2011-2015 Key events	Phase 5 2016-2021 Key events	Phase 2021-2025 Key events
1	Creation of Jos North LGA	Violence over appointment of Chairman of NAPEP	Violent over alleged electoral irregularities in local government elections	Farmer-Herders clashes in many LGAs	Inter-ethnic tension	Banditry, Kidnaping Farmer-herders
2	Violence from protests over appointment Officials of Jos North LGA	Communal clashes in Wase and Langtang LGA	Dogo Na Hauwa Massacre	Resettlement Issue land disputes	Farmers-Herders clashes in many LGAs	Farmers-herders clashes, farmers-herders
3	Struggle over resource control	Heighten ethno-religious rhetoric	Perceived claim of ownership of Jos	Multiple Bomb blasts in Jos & reprisals	Inter-Community clashes	Banditry ,kidnapping, Farmer-herder
4	Claims of ownership of Jos	Perceived electoral irregularities	Chieftaincy tussle	–	–	–
5	Indigenes Vs settlers dispute leading to ethno-religious violence	Perceived claim of ownership of Jos	–	–	Destruction of Farms	Farmers-herders clashes, farmers-herders
6	Chieftaincy tussle	–	–	–	Attacks on mining Communities	–

Source: Adopted Plateau state Roadmap to peace (2018) and modified by official Journal of management and Social Science Faculty, Godfrey Okoye University,

Series of mass killing and destruction have occurred in Jos in 1991-2025 the violence has also affected other parts of the high Plateau, in rural area outside of Jos.

It is said that the people of Plateau state have no capability to engage in violence conflicts but they are resolute in their struggles, motivated by common identity.

Theoretical framework.

To analyzed the crisis, violence conflicts, terrorism, banditry, kidnaping, farmer and herders clashes, and organized attacks causing insecurity in plateau state. Two theoretical approach is used. The Social Identity security theory and Conflict theory.

Social Identity Security theory explains security by understanding people sense of identity, who they are and the groups they belong to shapes perceptions of threat, conflict, and protection, linking this approach to security studies give a clearer descriptions. According to work of Henri Tajfel and John Turner, (a) people categorize themselves into groups, b) they compare their group with others, (c) They seek positive distinctiveness to feel superior or secure, when applied to security this means threats are not physical (military or economic)but also symbolic threats such as identity, values, and belonging. This approach view (1) identity as a source of security; That security is not only about survival but also about the protection of identity, (2) In-group vs Out-group Dynamics; Perceptions of threat are shaped by group boundaries, (3) perceived threats matter more objective threats; groups may react strongly to perceived threats, even if those threats are exaggerated or symbolic, (4) types of identity-base threats; physical threats, cultural threats, political threats, economic threats. Social Identity security theory expands the traditional security thinking beyond the state and military to include societal and human dimensions.

Mechanisms linking identity to insecurity; (a) identity mobilization-political elites may manipulate identity difference to gain support, creating fear of other. (b) Stereotyping and prejudice-negative stereotypes reinforce division and justly hostility, (c) identity competition; groups compete for recognition, resource, and power, increase tensions.

In multi-ethnic societies like plateau state. Ethnic and religious identity often shape political alignments. Conflicts (e.g, farmer-Herder clashes, communal violence) are partly driven by identity perceptions, Security challenges are not just about weapons but about belonging, inclusion, and recognition.

Conflict Theory explains society as a system characterized by inequality, competition, and struggled for power and resources. According to this theory social order is maintained not by consensus but by domination power struggles between different groups. The theory argues that conflict between groups is inevitable because resources such as wealth, power, and status are limited. Karl Marx one of the preponderance of this theory argued that society is divided into two main classes a) The Bourgeoisie are the ruling class that owns the means of production, b) The Proletariat are the working class that sells its labor. According to Marx, conflict between these classes leads to social change and revolution. Later scholars like Max Weber, Ralf Dahrandorf, Lewis A. Coser expanded conflict theory.

Some of the assumptions of Conflict theory are; Society is divided into groups with competing interests. b) Power and resources are unequally distributed. C) Dominant

groups maintain control through political and economic systems. d) Social changed often occurred through conflict and struggled. This theory identifies several forms of conflicts such as; (i.) Class conflict (ii). Ethic conflict. (iii). Religious conflict. (iv). Political conflict. (v). Economic or resource conflict.

Conflict theory explains how inequality and competition for resources lead to social and political conflicts

The politico-religious motivated conflicts in plateau state

Some of these violence conflicts can be attributed to religion differences, political instability, poverty, inadequate security infrastructure, arm proliferations, struggle for power and influence, and external influence, have been constituting insecurity in plateau state. The political shifts that occurred after the transition from military to civilian rule in Nigeria in 1999 and the impact this had on inter-group relations in plateau state (FriendRich 2011). Would defined the direction of politics on the plateau. **According to Social Identity Security theory**; security is understanding people sense of identity, (a) They seek positive distinctiveness to feel superior or secure, (b) people categorize themselves into groups, (a) they compare their group with others. This approach view (1) identity as a source of security; That security is not only about survival but also about the protection of identity, (2) In-group vs Out-group Dynamics; Perceptions of threat are shaped by group boundaries, (3) perceived threats matter more objective threats; groups may react strongly to perceived threats, even if those threats are exaggerated or symbolic, (4) types of identity-base threats; physical threats, cultural threats, political threats, economic threats. Social Identity security theory expands the traditional security thinking beyond the state and military to include societal and human dimensions.

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In multi-ethnic societies like plateau state. Ethic and religious identity often shape political alignments. Conflicts are partly driven by identity. **According to Conflict theory** argues that social order is maintained not by consensus but by domination power struggles between different groups. Conflict theory explains how inequality and competition for resources lead to social and political conflicts. Also, According to Human Security theory, individuals are the central focus of security, (a) security policies should prioritize the safety and welfare of individuals rather than state. (b) Human security includes economic, social, political, environmental, and health. (c) Look at crisis prevention before they escalate into conflict of violence. (d) Human security applies to all people regardless of national, ethnicity, or region. Human Security theory focuses on protecting individuals from a wide range of threats including poverty, violence, and environmental disasters. Looking at the strength of this theories to address the political and religious conflicts in plateau state, it will be adequately analyzes the violence conflicts in the state

The creation of Jos North LGA by the erstwhile Head of state General Ibrahim Babagida in 1989 generated a lot of grievances between the indigenes; Berom, Afizere, Anaguta and the settlers Jasawa, Fulani. The indigene said they were not consulted according to them it was a clear plan by the then Military Administrator to transfer their heritage to settlers. After the creation; those conflicts of power struggle become more, struggling for the Chairmanship of Jos North LGA. Political power is a means of allocations of resources and benefits, the struggle for electoral office is a means of acquiring resources and influence, it was means to get political appointment and employments through the possession of indigene certificate, because of this the settlers were denied such opportunity. International crisis group (2012), Ajide (2022) notes that identity is used to grant indigene access to economic and political resources and opportunity while non-indigene are excluded.

The Chairman of Jos North who was elected in 1999 left office in 2002 no local Government election took place until November 2008. The State Government suspended election in the riot hit area due to security concern despite protest by the Jasawa Community (Mohammed 2007) the Jasawa elite have been in negotiation about boarder political inclusion and office for their Community with Governor Jonah Jang over several years Jang refuse to cooperate with The Jos North LGA collation center had been relocated and neither side had been properly informed about it, this fuelled suspicion among the Jasawa that their vote would be lost, tension rose when both youth groups waited at the new collation center for the announcement of the results. Eventually, they were forcibly dispersed by police, before long youth gangs went on the rampage through the city, killing, burning and looting in the central neighborhoods (Ishola, &Luginaah, 2025). Jasawa Ositien sum the elections that took place, the stage was set, protest between by the Jasawa in Jos North LGA (Ositien 2009) the Christian were suspicious. of the power politics at that time.

Among Christian perceptions of Jos Conflict have become interlinked with regional and national politics, they fear that if Muslim wins control over Jos North LGA they will soon control plateau state as a whole (Krause 2011). The Congo- Russia crisis of 2001 stated as mere religion crisis between a Christian lady who attempted to cross and Muslim praying ground to her house on Friday was attacked by the Muslim claiming that she trespassed into their praying ground making the Christians to reacted thereby escalating the crisis the 2001 crises resulted in religious segregation within the city center of Jos with the stronghold identify as the sharia line and the new Jerusalem (Fulani and Fwatshak 2002), Religion coloration have been one of the basis to interpret the series of conflicts in plateau state .it was followed by Yelwa- Shendam LGA violent in same year 2001. According to Human Right Watch (2004) was more of religions violence, that the Muslim who are in Yelwa are non-indigene, they came from the Northern State claiming to be indigene infuriated the Goemai and other Christians thereby escalate the conflicts in Yelwa- Shendam. Also political crises have been one of the causes of conflicts in plateau state, the politicians who vied for office uses religion or ethnic cleavages to campaign at last when they did not win they turned the lost into violence misinterpreting it to either religion or ethic conflagration.. Generally religion has become entrenched in Nigerian politics since the mid 1970 with politician and region leader urging their followers to vote along religious line (Falola 1998). Plateau state is one of the thirty-six states in the

Federation. it is made up of several ethnic groups the tarok, Geomai, Tai, Berom, Ngas, Mugavul, Ronkulere, Afizere, Anaguta, among others Who imbibe voting pattern along religions line who struggle for common goods, and attempt to win these benefits through religion line. Voting candidates of Christian origin. Against a Muslim candidate.

Again this time, the new National poverty eradication coordinator was appointed by the federal Government under the president of Olusegun Obasanjo, nevertheless, the indigene strongly protested the appointment reported that the Berom youths and the Jasawa youth sent clearly threatening memos and written exchange to Government of Plateau state before the violent erupted (Human Right Watch 2006). The pattern deathly attacks on the rural clearly shows that Nigeria authority have left these communities at the Marcy of rampaging gunmen, (Amnesty international 2025) .

The birth of the forth republic was followed by violent conflict between Muslim and Christians in the northern state which further eroded trust between the religion community in Jos.

Urban discourse over claims to indigene rights and political control has since reverberated within smaller towns of plateau state such as Namu, Yelwa and Wase (Krause, 2011). In the recent time Farmers – Herder conflicts have been a serious concern.

Some indigenous politicians added that the problem is one of assimilation, as long as the Hausa do not identify themselves as settlers there will be no peace (Human right watch, 2006). A Muslim elder in Jos stated that if a solution could be found to conflicts over indigene right 95 percent of potential violent conflicts in plateau state would be removed (Krause 2011). A few years later, a traditional Berom leader stated that even if Hausa had been in plateau state for more than 1,000 years, they will remain non-indigene (Human right Watch, 2006). Berom elders stated that not only in Berom land but Jos is our JERUSALEM and is indigenously inhabited by the Berom, Anaguta and Afizere (Best 2007). In the city of Jos the State capital indigene who are mostly Christian had the premonitions that they were fighting the Muslims who they field they are settlers, the conflicts was intensify by religion sentiment drawing sympathy from both religion each sight support its religion, because of the majority indigene are Christian they got a large support from their fellow Christian from all around plateau state, some of the Christian offered themselves voluntary to fight the Muslims which they felt is their common enemy.

Escalation with the aid of arm proliferation

The proliferations of small arms also fueled violence in plateau state, many youths and ideals men became merchant of conflicts they enjoy where there were crises, conflicts and pandemonium, they flourished where lives and properties are destroyed, they made illegal monies from Cattle rusting and selling of small arms to warring parties, it was allege by some politicians that these proliferations of small arms was as a result of the down fall of Mamam Gadaffi of Libya in 2009. That this small arms spread to some of the northern countries to Nigeria, but the immediate causes of the proliferations is the series of violence conflicts in Nigeria by extremist and terrorist. With the advent of some anti-state groups such as Boko Haram and Ansaru, the period was characterized by several bomb blasts in metropolitan city of Jos, such as the several bomb blast of 2012

and the 2014 twin bomb blast in the city (Angle 2013, BBC 2014) in (Ajide 2022). The proliferations of small arms which had been one of the driving factors of violence in plateau state, can be analyzed by conflict theory, according to conflict theory society as a system is characterized by inequality, competition, and struggle for power and resources. According to this theory social order is maintained not by consensus but by domination power struggles between different groups. Conflict theory explains how inequality and competition for resources lead to social and political conflicts this theory explains how inequality and competition for resources lead to social and political conflicts leading to indiscriminate arms use and protections.

Proliferation of Arms in the North-central zone has been recognized as an alarming trend for several years. According to IPCR (2003), the presence of militias and thugs for hire in neighboring states is worrisome for plateau state. There was little trust between the two sides Christians and Muslims each regularly accuses the other of collecting weapons and making preparation for fresh attack. The proliferation of Arms in the whole region and their acquisition by community groups has been reported over the past years (Krause, 2011). The spread of small Arms and Light weapons further escalated the conflicts in plateau state. Contingent factors

The proxy influence

contingent factors have been one of the causes of insecurity in plateau state, spillover and instigated crises from neighboring states like Bauchi, Kano, Kaduna had further caused conflicts in plateau state from nearby states especially from the Northern states began after two decades of increasing collective violence from these Northern parts of Nigeria, the worst of which occurred in Kano, Kaduna and Bauchi states, Plateau state was largely peaceful during this period, 1980-2000 (FriendRich 2011). It was further alleged that dispute over sharia resulted in deadly inter-religious violence in the cities of Kano and Kaduna, this development led a substantive number of Christians to be moved out from the Northern states such as Kano and Bauchi, into Plateau state, they brought with them stories of discrimination and atrocities exacerbating tension between religious communities in Jos (Krause 2011) it is alleged that most attacks that took place in Jos 2001 were planned in Bauchi and Zaria that was the reason the indigenes of Plateau state fought with their last blood to defend their ancestral home, here they were more united to fight what they felt was their common enemy. The Muslim community in Jos is frequently accused of receiving mercenaries from Bauchi and other states further North as well as Chad and Niger (Krause 2011). The contingency factors had been one of the infuriating causes of violence in plateau state, the state which is dominantly Christian is Alien to Muslim Dominated surrounding States, like Bauchi, Kaduna, Nasarawa, so the Muslim leverage on this proximity to aid their Muslim brothers.. According to **Social Identity Security theory**, security is understanding people's sense of identity, who they are and the groups they belong to shapes perceptions of threat, conflict, and protection, linking this approach to security studies give clearer descriptions, linking identity to insecurity; (a) identity mobilization-political elites may manipulate identity difference to gain support, creating fear of other. (b) Stereotyping and prejudice-negative stereotypes reinforce division and justify hostility, (c) identity competition; groups compete for recognition, resource, and power, increase tensions.

These accounts are very widespread given the small number of arrest made subsequent to violent clashes in plateau state, it is difficult to assess their validity (Krause, 2011). There are external influences on the conflicts in plateau state, some the violence were planned at some neighboring states. Kano hosts a significant Christian population that is denied indigene rights they have been divided and placed at Hausa dominated areas just to ensure that non-indigenes never dominated any political space in Kano (Ojukwu and Onifade, 2010).Christian in Kano have been subjected to many form of discrimination, this led to reprisal attacks following violence in Plateau state (Krause, 2011).

Consequently there was some movement of people especially Christians from other Northern state to live in plateau state since 2001, According to Ahmed Idris, (2022) the reason for the increase in banditry, Kidnapping and cattle rustling in his constituency could be connected to the mining activities and the influx of bandits from Zamfara and Kaduna and other states.

The conflicts in Plateau state is motivated by common identity as the driving force with high intensity of violence. Ethnicity is therefore seen as an important political identity and the ideology of indigenization is a potent tool of ethnic politics in the state, the issue could be connected to identity, sovereignty and value of beliefs that are most likely negotiable to all conflicting parties (Bercovitch, 2023) in (Ajide 2022).

Social identity security approach stressed the mechanisms linking identity to insecurity; (a) identity mobilization-political elites may manipulate identity difference to gain support, creating fear of other. (b) Stereotyping and prejudice-negative stereotypes reinforce division and justify hostility, (c) identity competition; groups compete for recognition, resource, and power, increase tensions

From the above explanation it is evident that the conflicts in Plateau state is indigenes-settlers struggles motivated by common identity with high intensity of violence, though there are other violence that involved other ethnic groups like the one in Wase, Langtang North, Mikang, Shendam and Kwanpan LGAs which is the struggle for farm land. The intensity of the conflicts were mile because the struggle were perceived as brotherly struggle.

While this study focuses on the intractability of the violence conflicts, it will be uncompleted to note and acknowledge that the crises in plateau state are motivated by identity which has been the major causes of the conflicts particular the debate about the indigenes- settlers problem (Ajide 2022), The struggle for identity as groups intensified the use of violence towards their interest such as 28-29 November 2008 LGA election crisis which led to 761 casualties (Abubakar, 2008). It is conclusive that plateau state has been plaque by persistence violence, instigated by identity, making it difficult to track, thus some recommendations were made to limit the series of violence conflicts in plateau state making the home of peace and tourism very insecure.

Farmers –Herder’s clashes

In the recent time Farmer- Herders clash has become one of the recent conflicts in Plateau State, it causes a lot of damage to livelihood, displacing people there right to

farms causing food scarcity and untold hardship. Even though the Herders- Farmers conflicts is view as a resource based conflicts by many scholars (Nwanze 2017: Nasir 2019) in (Ajide 2022). Farmers- Herders clashes have been view by some scholars and many analysis as struggle for resource over lands and farms for Cattles, but with religion colorations Some Scholars noted that herders in Africa play an important role in Islamic Jihad (Levitzion & Powels, 2000 ; Odey & Ajor 2020) in (Ajide, 2022). The 2011 crisis in forum were many lives were lost was alleged by the herders that their cattle were rustled, Fulani have been threaten and are not entirely save within their Communities. Farmer- Herders clashed is the struggled for scarce resources driven by religious colorations in plateau state, according to the conflict theory society as a system characterized by inequality, competition, and struggled for power and resources. According to this theory social order is maintained not by consensus but by domination power struggles between different groups. The theory argues that conflict between groups is inevitable because resources such as wealth, power, and status are limited, this has created leveraged for Farmers to protect their farm lands, also the Herders struggle to provide gracing lands for their Cattles, struggle for survival between farmers and herder are inevitable.

The social identity security theory also argues that religious affiliation play important factors of escalation the conflicts; explains security by understanding people sense of identity, In multi-ethic societies like plateau state. Ethic and religious identity often shape political alignments. Conflicts (e.g, farmer-Herder clashes, communal violence).

In recent time the farmers and herders clashes has been devastated destruction and loses to Plateau state, lives and lively hood has been brought to shamble people have been despairs, despondence and confused trying to gather their remains. For instance the Mangu LGA series of violence of 2023 witness the loss of lives and properties, about five thousand (5000) lives were killed and seven thousand (7000) displaced, on the eve of Christmas another attacked in Bokkos LGA and part of Barakin-Lady LGA causes a lot of confusion and sympathy to the people all around Plateau state, the federal Government sent delegations to witness the intensity of the violent which thousands of lives and properties destroyed. Also in Basa LGA 2023 series of farmers Herders clashes had left a devastated omen and shock in the hard of the Bassa people. The in Vom, Jos south LGA in 2022-23, witness series of farmers' herders' clashes claiming thousands of lives and displaced people. The deadly crisis between herdsmen and farmers have become one of the major insecurity problems in Nigeria it was so hard broken that some scholars name it second to Boko- Haram imperil (Okoro,2018). Herders men sacked communities abducted elder state men, burnt churches, killed church priest, and other worshipers, killed police Officers, raped, looted and perpetrated heinous crimes while government has done less to arrest the situation which is a serious threat to national security and National development (Okoro, 2018).

All these series of violence was between the farmers who are indigenes and the pastoral herders the Fulani's who are the settlers, so as it may, these violence got a lot of sympathy by the people of Plateau state to the indigenous people who they feel the settlers wanted to acquired their ancestral lands, according to the farmers, the Fulanis are settlers so the indigenes called for support from all around plateau state to help in fighting

their common enemies, it was alleged that southern Plateau sent mercenaries to help in the fight to save the indigenous farmers. These violent clashes have affected the lives of farmers whose lives are dependent on their farms which they used to paying their bills such as school fee for their wards, food, medicals, transportation, etc the herders have also witness setback such as cattle rusting and loss of lives and lack of trust from the farmers; there is mutual suspicious between the farmers and herders. This has been demonstrated by relative shortage of farm produce in rural and urban market (central UNJPE 2025). The Fulani herder men have adversely affected the economy of Nigeria generally, (Adamu , Kasa & Talatu , Bello 2023). With the expansion of Agriculture production over the past decades, land for farming and grazing become contested, the increase of farming reduced the cattle herders access to water for their livestock and changed the interaction between farmers and herders (Blench 2003). These claims gave rise to rustling of the valuable cattle and attacks on Fulani communities large numbers of cattle were stolen from the Fulani who responded with counter attacks on mostly Christian villages (Human Right Watch 2005)

This is generally framed as a conflict overland in some areas valuable dry-season farmland has changed hands with Fulani, farmers being force out of their land (Blench, 2004). These conflicts have caused a divesting consequence on farm lands and Cattles. Most of these conflicts stemmed from the struggled over access to land for farming and grassing for cattle (Umoh & Nwinkol (2012) Plateau state which used to be the food basket in part of north central has been witnessing hunger and starvation adding to already hardship that people were facing.

Recommendations

1. Government should implement various recommendations; previous commission of inquiry and the presidential advisory committee, including various white papers should be revisit because most Commissions of inquiries end up in a trash thereby making all effort futile.
2. Punish culprit and offenders and conflict entrepreneurs; the attacks and killing have persisted in Nigeria because those who perpetrated the attacks in the past often go unpunished.
3. Establishing a truth and reconciliatory Commission which will involve all the stalk holders. The inability to ensure effective resolution strategy, ceasefire, sanction and other form of intervention can further escalate humanitarian crisis and complicate further efforts to mitigating longstanding conflicts
4. Checking the illegal possession of firearms; Only the presence and rapid deployment of the military and riot police men, special task force (STF) prevent small scale clashes from escalating,
5. Reach out to all settler groups in Plateau State particularly the Christians, Muslims and other aggrieved groups.

6. Reviving and restructuring the security infrastructure to be able to respond to insecurity in the state, these involve early warning mechanism and swift response to conflict, the inability to respond swiftly undermines the effectiveness of security force and fosters fears among the population, on 31st Jan, 2021 a Christian woman dressed in black demonstrated the withdrawal of security force (STF) which they perceived as biased.
7. Facilitate meaningful and sustained dialogue between the various Communities to help defuse the conflicts. USAID Nigeria (2009) asserts that, in its midterm evaluation report, the agency finds that conflict early warning was ineffective,
8. Take measures against discriminations in employment, and social welfare opportunities between indigenes and settlers

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