



PPBA BULLETIN

PLATEAU STATE PEACE BUILDING AGENCY

OFFICE OF THE EXECUTIVE GOVERNOR PLATEAU STATE

QUARTERLY PUBLICATION

SEVENTH EDITION



**PPBA:
INSTITUTIONALISING PEACEBUILDING IN
PLATEAU STATE**

DG'S CORNER

“PPBA HAS PUT MEASURES TO MITIGATE CONFLICT BETWEEN FARMERS AND HERDERS”



The last seven years that I held sway as Director General, Plateau Peace Building Agency, PPBA has been a learning and rewarding experience for me. I would describe it as a voyage of self-discovery because it afforded me the opportunity to learn, unlearn and relearn most of the things I thought I knew and those I did not know in the field of conflict prevention and peacebuilding, as well as, governance. Interacting with wide range of stakeholders across Plateau State, Nigeria and beyond really added to the impetus that shaped the agenda we set for ourselves at PPBA. An agenda we pursued vigorously for the betterment of our society and humanity.

At the PPBA, we have had interesting times in the last few years while implementing the PEACECORE Project supported by GIZ. Though the primary focus of this project was the resolution of the perennial conflict between farmers and herders, it equally empowered or further strengthened our institutional capacity and enhanced our visibility.

In this edition, you will find a synopsis of the Mini Pocket Guide for Farmers and Herders developed by these two groups under the facilitation of the PPBA with support from GIZ. This document, wholly owned by these two groups, is a compendium of their ideas that was painstakingly put together by them at the level of the Community Peace Architecture Forum, CPAF locations. The farmers and herders came up with this document to guide their everyday conduct.

In the same vein, the PPBA in conjunction with other technical experts developed a Peace Club Manual for use in both primary and secondary schools in Plateau State. The idea behind setting these Peace Clubs in schools is borne out of the desire to change mindsets and to help pupils and students understand and appreciate their diversity and how to live peacefully with those around them. It is also aimed at changing toxic narratives occasioned by the legacies of conflict of the recent past.

PPBA has even gone a step further to train teachers (Train the Trainers, ToT) in the six project locations of PEACECORE Project comprising Bassa, Riyom, Mangu, Bokkos, Shendam and Wase LGAs. These set of trainers would in turn train others in their various zones while PPBA facilitates and supervises the establishment and smooth running of these clubs in collaboration with the Ministry of Education and Plateau State Universal Basic Education Board, PSUBEB.

We are particularly excited that the 2023 elections were conducted peacefully across the state and country. Save for some pockets of tension and disturbances that occurred in some parts of the state, the election was generally peaceful. This is an indication that we have evolved as a people and have learned valuable lessons from our inglorious past. We expect therefore that all political actors should be circumspect in their activities so that it does not derail the ongoing peace process in the state.

On the hand however, as the wet season sets in, we are not unmindful of the tension and conflict between farmers and herders that usually characterize the season. The PPBA has put measures in place to check this trend. It is our sincere desire that the pocket guide developed by the farmers and herders would aid in building a symbiotic relationship between them rather than escalate tension that associated with the rainy season.

A relationship that would not only be mutually beneficial to the framers and herders but, their respective communities in particular and, Plateau State by extension. Enjoy your read...

PPBA: INSTITUTIONALISING PEACEBUILDING IN PLATEAU STATE



Gov. Lalong

Pacebuilding efforts are as old as creation. It can be argued that conflict may have its origin as old as man started to explore the earth and its environs. Therefore, peace building in all ramifications could best be described as the deliberate “development of constructive personal, group, and political relationships across ethnic, religious, class, national, and racial boundaries. It aims to resolve injustice in nonviolent ways and to transform the structural conditions that generate deadly conflict. Peacebuilding can include conflict prevention; conflict management; conflict resolution and transformation, and post-conflict reconciliation”.

Peacebuilding becomes strategic when it works over the long run and at all levels of society to establish and sustain relationships among people locally and globally. Strategic peacebuilding connects people and groups “on the ground” (community and religious groups, grassroot organizations, etc.) with policymakers and powerbrokers (governments, non-governmental organizations, the United Nations, multi-national corporations, banks, etc.) It aims not only to resolve conflicts, but to build societies, institutions, policies, and relationships that are better able to sustain peace and justice”. Peacebuilding is therefore strategic in addressing issues of human rights, economic prosperity, and environmental.

Going by the foregoing and as far as the conflict in Plateau State is concern, there appears to be no dearth of narratives and or theories that have been postulated as remote causes of the hitherto persistent conflict. The different parties in conflict hold, somewhat tenaciously, to what they believe is the “true” side of the story. And this has somewhat resulted in the vicious cycle of violence which started in April 1994 then continued from September 2001.

In the early 1990s when the conflict started rearing its ugly head following the creation of Jos North out of the old Jos Local Government Area by the then Military administration of former President Ibrahim Badamasi Babangida, the locals or natives who comprise of Afizere, Anaguta and Berom Interpretted that federal government decision as a decoy that places undue socio-political advantage at the threshold of the Hausa/Fulani residents of the locality against the interest of the natives.

If that move by the federal government meant a clandestine ulterior motive of imposition as perceived by the natives, the commensurate appointment of the first Sole Administrator of the newly-created Jos North LGA, Mallam Samaila Maohammed went further to deepen the mutual suspicion and was thus greeted with wide spread speculation that brought to life the allegation of subjugation. The people were pitched one against the other. The resultant consequence of that policy was violent confrontation and skirmishes in some parts of the city center.

It was little wonder that the religious dimension was introduced to the hitherto purely political conflict largely because the natives are predominantly Christians while the Hausa and the Fulani are predominantly Muslims. The crisis that later followed suit manifested itself along religious divides. Worship places became primary targets of arsonists and precious human lives were lost in some parts of Jos metropolis and environs.

However, some level of calm was restored to the city when the federal government rescinded its decision to appoint Mallam Mohammed as the administrative head of the LGA. That was the first threat to the corporate existence of what was known as the “Home of Peace and Tourism”.

Meanwhile, the allegations of political dominance from both divides continued throughout the years of military rule until the country returned to the path of democratic governance in 1999. With the new dispensation came renewed contestations for political relevance and competition for scarce resources between the natives on the one hand and, the other ethnic groups particularly the Hausa and Fulani, on the other. The new democratic dispensation which ordinarily should provide the stage for self-realization and determination for all citizens inadvertently heightened the clamour for recognition and a place in the polity.

Again, the carcass of the 1994 uprising which many thought was buried with military interregnum in the country’s polity was however exhumed on that ill-fated Friday afternoon of September 7, 2001.

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The conflict became more pronounced. The Golden Age of Plateau came under heavy threat!

Thus on Friday September 7, 2001 the city of Jos and environs went up in flames. The allegation that a lady walked past some group of Muslim worshippers observing the Friday Jumaat prayer was the trigger that ignited a fierce conflict and smoldered the flame of mutual suspicion and resentment. Caught in this dangerous web were innocent residents, travelers, citizens both men, women, the aged and children.

By 2001, a very dangerous dimension to the conflict in the state was introduced- manipulation of religion for mobilization of citizens to take up arms against one another. The designation of communities as exclusive to people of a particular faith and the stratification of the living pattern of the people gained notoriety.

Subsequently, the violence snowballed into full blown crises that spilled into the hinterlands of Shendam, Bassa, Wase, Barkin Ladi, Riyom, etc. so much so that the violence in Yelwa-Shendam led to the imposition of a State of Emergency by the then government of Chief Olusegun Obasanjo in 2006.

In November 2008, the city of Jos was again greeted by another high intensity violence following the conduct of local government polls. Like the previous conflict, the 2008 violence and the pockets of others that climaxed with the massacre of close to five hundred people in Dyemburuk (Dogo Nahawa), Ratsat and other neighbouring villages in Jos South attracted the attention of the global community.

By that time, the living pattern of the people were already sharply defined along ethno-religious lines. Segregated or exclusive communities for either Christians or Muslims started springing up in and around Jos metropolis and environs.

The changing trend of the conflict...

Similarly, the trend of violence or conflict dynamics began to change after the massacre in Dyemburuk (Dogo Nahawa) community in Jos South LGA in 2010. So much so that one finds it hard to define the line between crass criminality and the conflict. Lexicons like "farmer/herder conflict" and "Unknown gunmen" were added to the grammar in public parlance by peacebuilders, security agencies and the media in a frantic effort to adhere to the principles of conflict sensitivity and find expression to the conflict.

The chaotic situation and persistent violence and commando-styled attacks on communities and its ripple effects in the city center, the designation of no-go-areas for certain categories of people on account of their faith and the general feeling of resentment and mutual suspicion became the order of the day.

Suffice to state that successive administrations in the state both at the federal and state levels adopted different measures at dealing with the upsurge in violence in the state. Most of these approaches by the government were security-centric and, at best, reactive in nature. In other words, heavy deployment of security to quell civil unrest or to go after perpetrators of attacks and; after cessation of hostilities, commissions of inquiries headed by renowned Jurists were set up to unravel the immediate and remote causes, identify persons or groups responsible then made recommendations on ways to forestall future occurrence. More often than not, these government white papers and recommendations only ended up gathering dust on shelves. In other words, government had continually shied away from implementing recommendations contained in the various findings or White Papers of these panels over the years.

From the late Justice Faberisema commission of inquiry that investigated the 1994 uprising to the Justice Nikki Tobi panel of 2001 and the foremost Jurist, Justice Ademola, 2008 inquiry; all these panel reports and white papers are yet to see the light of day.

At a point in time, the federal government inaugurated a panel jointly headed by the first civilian Governor of Plateau State, Late Solomon Lar and Ambassador Yahaya Kwande to proffer solutions to the issues of conflict in Plateau State but, all these efforts appeared to have failed in yielding the desired impact.

In the same vein, the federal government through the National Institute for Policy and Strategic Studies, Kuru conducted studies on the crisis in Plateau State with the view to proffering solutions to the so called "Jos Crisis" but, like other previous attempts, was to no avail.



Aerial view of Jos city centre

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Lengmang

The PPBA story...

The pathetic plight of the state continued until in 2015 when the administration of Rt. Hon. Simon B. Lalong, KSGG came on board. The "Rescue Administration" as it is popularly called decided to institutionalize conflict prevention and peacebuilding in order to correct the ills of the past and engage with potential threats to peace even at their latent state thereby deescalating tension that ordinarily resulted in violence and its attendant consequence to human lives and property.

The birth of the Plateau State Peace Building Agency, PPBA through an Act of Legislation in 2016 was heralded by high expectations from the citizenry. This child of necessity and the first of its kind to be so established by any state government in Nigeria became the cynosure of all eyes. In view of this, the many expectations of the citizenry were thrust upon the frail shoulders of a relatively young PPBA to deliver on the promise of peace and peaceful coexistence. Suffice to say this new proactive approach of delivering the state and her citizens from the conflict trap immediately courted the admiration and acceptability of the people of the state because it accorded them a sense of belonging.

The approach of the PPBA in dealing with the issues of conflict in Plateau State and other neighbouring communities are multi-pronged as they are multi-dimensional. As the legislation that gives the PPBA impetus clearly spells out, its primary mandate is to facilitate and mediate in conflict situations through mediation, dialogue and creation of the needed peaceful ambience where parties in conflict will engage themselves with a view to finding enduring solutions to their common challenge or challenges, as it were. This community-driven approach to finding solutions to the issues of conflict has endeared the PPBA to the people.

In achieving its mandate, the PPBA since establishment in 2016 has embarked on advocacies; building strategic collaborations with both local and international bodies; engaged in preventive diplomacy; mediation and dialogue; built capacities of critical stakeholders at the community level in order to build resilience; deployment of conflict resolution strategies; encouragement of non-violent social change of perceptions and narratives; established Security and Peace Desk Officers in all the Seventeen LGAs of Plateau State; influence structural and institutional changes through the formulation and implementation of people-oriented government policies that would guarantee the peace and peaceful coexistence in the state, amongst others.

Most importantly, the PPBA has collaborated with other development partners like GIZ, Search for Common Ground, SFCG, United States Embassy Abuja, United States Institute of Peace, USIP, Centre for Humanitarian Dialogue, HD, and so many other International Non-governmental Organisations and local NGOs, CSOs, CBOs and sister government agencies and parastatals. This robust collaboration led to the development of a five-year strategic plan christened the "**Plateau State Road Map to Peace**" that was formally launched by President Muhammadu Buhari in March 2018.

The PPBA journey so far...

The PPBA, like any fledgling new agency had and is still grappling with teething challenges. These challenges ranges from manpower with specific expertise in the various disciplines of Peace building such as Psycho-social support to victims, lack of funds due to other competing demands of government, non-availability of operational vehicles and a conducive office accommodation for its operations. However, the strategic collaboration between the PPBA and other development partners particularly the German Agency for International Development, GIZ under the PEACECORE Project sited in six LGAs of Bassa, Bokkos, Mangu, Riyom, Shendam and Wase LGAs had, in the last two years, strengthened the institutional capacity of PPBA through staff trainings and organizational reforms, decentralized its activities to local communities through what is known as the Community Peace Architecture Forum, CPAF which holds monthly at the three senatorial zones of Plateau State while, enhancing its visibility through strategic public relations engagements.

Specifically, CPAF, the flagship product of PPBA is designed to allow critical stakeholders like All Farmers Association of Nigeria, AFAN, Miyetti Allah Cattle Breeders Association of Nigeria, MACBAN, Local Government Peace and Security Desk Officers, Community leaders, Youth and Women Groups, etc to interface monthly and exchange ideas on how to identify early warning signs of conflict in their communities and ways to adopt and apply non-violent mechanisms to addressing same.

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If the support from the GIZ has led to a complete overhaul of the structure of PPBA then the adoption of Standard Operating Procedures, SoPs to conform to international best practice has made PPBA a globally competitive agency as far as conflict prevention and peacebuilding strategies are concern.

Owing to the foregoing, the PPBA has facilitated and successfully mitigated conflict in places like Bassa LGA (between Irigwe and Fulani), in Ganawuri, Riyom LGA (among the Aten, Attakar and Fulani) which eventually culminated in the signing of Peace agreements by these parties in conflict.

These agreements known as Expression of Commitment to Peace signed at various times by these communities has led to the deployment of non-violent approaches in handling issues of conflict that hitherto led to violence in the past. It is however safe to surmise that even though this approach may not have completely remove the issues of conflict in communities but, it has surely given rise to a new dimension whereby ordinary community people have become actively involved in proffering solutions to their common problems thereby deescalating tension and leading to a decline in violence.



DG, PPBA, Lengmang, co-chairman PSRC, Rev.Prof. Yamsat and Gov. Lalong as signing of expression of commitment to peace in Bassa LGA.



Women remain one of PPBA's critical stakeholders in peacebuilding

Leveraging on the five-year strategic plan (2018-2023) otherwise known as the Road Map to Peace with thematic areas in Research, Coordination and Partnership; Natural Resource Management; Peace Education; Gender and Youth and; Post Conflict Resettlement and Rehabilitation, the PPBA has been able to record some modest gains of restoring peace in troubled communities across the state. Communities that were hitherto at loggerheads now have a commanding understanding, if not appreciation, of the conflict issues bedeviling them. They are now more prepared than ever before to engage with these issues in non-violent ways in order to build safe, secure and more peaceful communities.



Scene of community theatre



Community stakeholders eager to make their impact in resolving issues of conflict.

PPBA DEVELOPS MANUAL FOR PEACE CLUBS

The manual can help them get better at handling conflict, building good relationship, living at peace with others and the environment. We also hope that the facilitators would implore not less than 70% of the activities of the manual as drama, songs and poems to enhance learning and comprehension.



**Team leader, strategic communication
Kenneth Dakop facilitating a session**

The manual was subjected to a painstaking effort by peace practitioners, educationists, education authorities to ensure that it conforms with contextual realities in Plateau State and other parts of the country.

Using the manual, students would be allowed to interact freely but critically in order to facilitate maximum understanding of the subject matter. Designed to be highly interactive, students should be able to engage further through the use of post-it-note to respond to questions related to the subject found in each of the modules. Students may also be further divided into groups of five to discuss on identified issues and report back in the class of the whole periodically. This would enhance learning and experience sharing, as it were.



Participants at the Train-the-Trainers workshop for teachers in a group photograph with staff of PPBA



Team lead. Peace Education, Elkannah Izam facilitating a session during the workshop

“When the power of love overcome the love of power, the world will know peace”

PPBA DEVELOPS MANUAL FOR PEACE CLUBS



Participants are on engagement

OIn the last two decades that violent conflict raged in Plateau State, the fractured relationships between and among communities and people of different faiths has continued to widened. No thanks to the segregated living patterns whereby only people of the same faith are found living in the same communities.

This development gave rise to a generation that hardly understands, let alone appreciate, the beauty of diversity. The “we” versus “them” kind of lifestyle seems to have been adopted by the generation that was born between the period 2001 to date. Disturbed therefore by this ugly growing trend of events that invariably breeds intolerance and poor grasp of what the other’s faith and belief systems entails, the PPBA has made and is making frantic efforts at correcting these dangerous narratives and assumptions.

And one of such measures taken is the establishment of “Peace Clubs” in both primary and secondary schools across Plateau State. of course, starting with a pilot project in the six locations of Bassa, Bokkos, Mangu, Riyom, Shendam and Wase LGAs where the PEACECORE Project is being implemented.

This idea is mooted by the informed desire of PPBA to instill in the young minds of students/pupils’

the ideals of peace and peaceful coexistence regardless of ethnic or religious differences. And there is no better way to do this than to teach them mutual respect for the human dignity and the understanding, as well as, appreciation of our shared humanity.

The Peace Club manual therefore is a guide for the use of facilitators/patrons and students. However, a lot rests on the patron/facilitator’s initiative and creativity. It is designed to help them build on your strengths and develop their skills in handling conflict non-violently and constructively. It would also help them to think about the experiences from their personal lives, and what they can learn from them and, how to co-exist peacefully with others and their environment

The manual is structured in a way that would help the user to understand the concept of peace, conflict transformation, cherish character education, and the dynamics of transformation of violence into peace.

Similarly, the manual will help their formative minds to realize the significance of self-esteem and values; understand the concept of conflict and enhance their personal skills in conflict handling styles and or strategies. The manual itself is not a magic wand to transforming conflict, rather it’s a guide to build skills and capacity of both pupils/students to transforming conflict in our homes, communities, schools and environment that will in turn contribute to building and sustaining enduring peace in schools and communities.

*“Peace cannot
be kept by force, but
achieved by
Understanding”*

Networking with Net Access to build a robust database/website

Building a robust database on PPBA upgraded website is one of the milestones of the PEACECORE Project. Here, PPBA engages external consultants to help deliver a roobust database for the website



DG. PPBA, Joseph Lenggmang making a remark during the exercise



A staff of Net Access explaining something of interest on the PPBA website while others listen



Staff of Net Accss and other PPBA staff in a group photograph



Cross section of the DG, PPBA and other Staff during the presentation

PPBA commemorate IWD

March 8th, every year is commemorated as International Day of Women (IND), the PPBA organised a one (1) day consultative meeting with women stakeholders to mark the day. Below are photos captured at the engagement.



Team Lead, Strategic Communication, PPBA, Keneth Dakop delivering the DG's Remark during the activity



Manji Mangrock, Team Lead, monitoring and Evaluation, PPBA facilitating a session



Cross section of women at the one day engagement



PPBA staff and participants in a Group Photograph

NETWORKING WITH NET ACCESS

Net Access is a consulting firm that helped the PPBA to build capacity of staffs to manage recently developed database of upgraded website below are some images captured during the two day training session



Cross section of Staff listening to the presentation by Net Access



Net Access facilitating during the technical session



Officials of Net Access of staff of PPBA in a group photograph



Staff of Net Access facilitating a session

CONSULTATIVE MEETING WITH STAKEHOLDERS



A community leader making a remark



A community representative stressing a point of interest



Cross section of participant and representatives of farmers and herders at the meeting



A cross section of participant during the consultative meeting

CONSULTATIVE MEETING

As part of PPBA efforts of following-up on actionable points reached during CPAF monthly engagements. Our consultative meetings also ensure stakeholders do the needful in consolidating on the modest gains of peace. Below are some pictures of one of such activity.



Participants engaging in a group activity



Cross section of participants



Team leader, Gender & youth
Monica Buenkwah facilitating a session



A participant making a remark.

Recently the PPBA organised a dinner in honour of Former Commander, Operation Safe Haven (OPSH), Maj. Gen. Ibrahim S. Ali who was redeployed to the North East as Theater Commander, Operation Hadin Kai. below are some of the Photos captured during the event.



DG, PPBA along with other dignitaries present a plaque to Maj. Gen I.S Ali



Co-chairman, Plateau State interreligious Council Rev. Prof Pandang Yamsat delivering a goodwill message at the event



Cross section of dignitaries at the event



L-R Gen. Ali, DG, PPBA, Joseph Lengmang and Justice Daniel longji (Rtd.) at the Ceremony

CPAF Consultative Meeting

The Community Peace Architecture Forum (CPAF) is a monthly Platform that brings together stakeholders



A woman leader stressing a point of interest



Cross section of participants listening with rapt attention during the meeting



A community leader making a point at the meeting



Cross Section of Participants

CPAF In Riyom LGA



Team Lead, Aminu Shuaibu facilitating a CPAF session



A community leader making a remark while Aminu looks on



A woman leader making a remark during the monthly meeting



A representative of the youth making his contribution during CPAF

One day consultative meeting to selected stakeholders on Unveil database/website

The PPBA recently hosted some key stakeholders to unveil the database of conflicts in Plateau State and the upgraded website developed with the support from the GIZ. Below are some photos from the activities.



DG, PPBA, Joseph Lengman delivering his welcome address at the occasion



Rep. Ntaional Human Right Comission making a remark



Some Peace and Security Desk officers from peacecore locations during the meeting



Some staff of Tearfund Nigeria and CRUDAN at the event



Staff of Center for Humanitarian Dialogue (HD) during the engagement



Comrade Nanle Gujor, PIDAN Sec. delivering a goodwill message



L-R Representatives of GIZ, Mr. Borok and Comrade NanlGujir, PIDANSec at the event



O.J Afnanks, representative of Plateau Peace Practitioners Network PPPN making his remark

PEACECORE: SUCCESS STORIES



Mrs Fatima Shakunkun:
Leader, Localized Women Farmers',
Wase LGA, Plateau State.

"I am a farmer, I produce mostly rice and yams. In the past, I suffered destruction of my farm by cattle herders for many years. At a point I told myself that I wouldn't farm again but with the knowledge I have gained during these various dialogue and mediation trainings

I received from PPBA, I decided to apply it in my community and then went back to cultivate my farm again. One faithful day I caught some young boys who led their cattle into my rice farm destroyed a large part of the farm. I called for assistance from the community. People came and went after the boys and, luckily they were caught. The case was reported to the village Head and their parents were summoned to appear in the palace. The parents of the offenders were fined and the boys reprimanded to avoid grazing on cultivated farmlands. We were able resolve the issue amicably without rancor or violence. This is basically due to the knowledge we have acquired through various trainings given to us by PPBA".

"At a point I told myself that I wouldn't farm again but with the knowledge I have gained during these various dialogue and mediation trainings"



Malama Ikilima:
Women Leader, Miyetti Allah Cattle Breeders'
Association of Nigeria (MACBAN),
Shendam LGA, Plateau State.

"I wish to thank the Executive Governor of Plateau State, Rt. Hon. Simon B Lalong, KSGG for promoting peace and peaceful coexistence across the state especially his inclusion of Peace, Security and Good Governance as the first pillar in his administration's policy thrust. The governor's desire for peace and peaceful coexistence among the people of Plateau is commendable.

I am an advocate of peace following the effort of government in peacebuilding and, particularly the inclusion of women in peacebuilding by the PPBA. Since my active involvement in peacebuilding, I have been making efforts to also educate and sensitize people in my community on the need to maintain the peace we are enjoying. I also engage women in the community to constantly look out for Early Warning Signs in the community while working to mitigate any outbreak of conflict and violence. How I wish this effort of PPBA would be sustained to allow for more involvement of women and People Living with Disability because they can contribute to the peacebuilding efforts as well".

"I also engage women in the community to constantly look out for Early Warning Signs in the community while working to mitigate any outbreak of conflict and violence"

PEACECORE: SUCCESS STORIES

Women contribution to conflict prevention and peacebuilding can never be over emphasized. The strategic role they play in the society remains integral and is at the very core of deescalating tension that often leads to violence.

Ironically, this group along with other vulnerable groups like the children and the aged are most affected whenever there is violent conflict in the community. At the PPBA, we have made the involvement of women in conflict prevention and peacebuilding central to our activities. This is evidently captured in one of the five thematic areas of contained in our strategic plan document – Road Map to Peace.

Below are some testimonials by some of the women PPBA has worked with in the last few years at various locations under the Community Peace Architecture Forum, CPAF monthly platform supported by the **GIZ**.



Hajiya Hafsat Abubakar:
Miyetti Allah Breeder's Association Of
Nigeria(MACBAN) Plateau State

"I started peacebuilding efforts as a complete novice attending meetings in the community. I hail from in Bokkos LGA in Plateau State.

I used to enjoy listening to men giving submissions on issues of conflict and peacebuilding and, I silently wished I could one day be able to make contributions in that regard too. It started gradually. I started as the community women leader then gradually became the local Government Women Leader and, now the state Women Leader. I was mentored by organisations like Search for Common Ground, SFCG for a period of nine (9) months. Today, I attend and make valuable contributions at high level meetings, make submissions, and recommendations on issues that promotes peace and peaceful coexistence and advocate for the rights of the women. I call and encourage our women (Fulani) to avail themselves when a call is made and try to contribute to the process. I enjoy the role I am playing as a pace advocate and also encourage all women to join in the quest for finding lasting peace in our communities. I am grateful to SFCG and most importantly, PPBA for giving me and other women all the trainings and mentorship we need to amplify the voice of women in conflict prevention and peacebuilding".



Mrs. Scholastica Maina:
from Shendam LGA.

"I am a crop farmer. I am married. I have also acquired skills in trading. This trade is augmenting the income I make from farming. In the light of what I have gained, I decided to share my knowl-

women and girls within my community in other to get them engaged and making them productive so as to contribute their quota in community development. I have trained over 50 women and girls in baking, cake making and production of jelly/body cream. I am glad that today, 15 of them have their individual ventures and thus really appreciative of the gesture given to them. Others, however, could not start up their own business due to lack of funds. But, I always encourage them to engage in other business ventures that will help them generate income for them and their families and also earn them respect in the society.

*"In the light of what I have gained,
I decided to share my knowledge
with women
and girls within my community"*

Train the Trainers Workshop

As part of PPBA's effort at establishing peace clubs in private and public primary and junior secondary schools in Plateau state, the Agency produced a manual for the training of the pupils and students. The first training of teachers in the three senatorial zones of the state took place at the PPBA conference hall recently. Below are images that captured some of the moments



Cross section of teachers at the training in Jos.



Team Lead, strategic communication, kenneth Dakap at the workshop



Participants in a group photography

Consultative meeting with social media influencers



A social media influencer making a Remark



Cross section of participants



participants in a technical section



A participants during the section

Conflict sensitivity training

In view of the toxic narrative on platforms like facebook etc. and the danger it portrays for the peace and peaceful coexistence of plateau state, PPBA organised a one day training on conflict sensitivity for some selected stakeholders from violent prone communities.



A youth Leader, Stressing a point of interest at the training



Participants in a group photograph



Some of the participants making contributions during the training



Ewer Training

For the guest to attend peace in our communities to be retired, coming together to be able to identify early warning signs of conflict and respond adequately, that is why PPBA organised an engagement on EWER for communities at Peacore locations.



A woman Leader from Shendam during the training



Director. Administration PPBA making a remark on behalf of the DG.



Participants in group photograph



Teamlead security, PPBA, Mary Nimfa facilitating one of the sessions while a participant listens with a rapt attention

Intra Dialogue

Following renewed attacks on communities in Bokkos LGA, The PPBAorganised intra-dialogue sessions among critical stakeholders from Ron and Fulani communities in our quest to find enduring solutions to the conflict. Below are some photos from the engagements



A community leader making a remark



Biplang Yale, PPBA Staff facilitating one of the diialge sessions



A youth leader stressing a point of interest during the meeting



A woman leader making her submission during the intra-dialogue session

Under the PEACECORE Project, PPBA holds a monthly Media parley where media professionals meet to exchange ideas on the conflict landscape of Plateau State with the view to adressing the issues as they arise while to enhancing the visibility of the PPPBA



Aminu Ilegu, Daily Trust correspondent asking a question during the parley



DG, PPBA addressing the media during one of the parleys.



Media professionals with management and staff of the PPBA in a group photograph



Ponsah Fannap of JayFM asking a question during the media parley.

The monthly Peace Architecture Forum, CPAF has evolved into a robust market place of ideas where critical stakeholders meet at different locations of Riyom, Bokkos, and Shendam LGA, to deliberate on issues of mutual concerns. Below are some of the images captured at the different Locations



A community leader Stressing a point of interest during CPAF



Cross section of stakeholders at CPAF



A youth leader making her contribution



Miyetti Allah Cattle Breeders Association of Nigeria (MACBAN) women leader making her submission during CPAF

CPAF Shendam



Team Lead, Mediation and Dialogue Aminu Shuaibu listens as a stakeholder make contributions



A community leader making a presentation



A stakeholder stressing a point during the meeting



Participants in a group Photograph

A SYMBIOTIC RELATIONSHIP THAT WORKS

One of the ways to overcome the perennial conflict between crop farmers and cattle herders and to further foster mutual cohesion amongst them, is to facilitate the building of mutually beneficial environment where both groups can co-exist side-by-side peacefully.

This is the story of Shianlang (Samunaka) Community of Shendam Local Government Area, Plateau State. In this community, the farmers and herders have constructed a local borehole where their animals can have free access to water. This development has greatly reduced the strain on Shianlang community which was occasioned by the competition for this resource for domestic and animal consumption.

This is one of the several impacts that the Community Peace Architecture Forum, the monthly platform supported by GIZ-PEACECORE is

making in communities to promote peace and peaceful coexistence between farmers and herders in Plateau State.

Similarly, the recent development of a Mini Pocket Guide for both farmers and herders by PPBA in active collaboration with the various farmer and herder groups in the state under the CPAF platform is one major milestone that is guiding them in building this mutually beneficial economic environment that has the potential of not just transforming the conflict landscape of the state but; one that would also boost the economic fortunes of the farmers and herders, and the state in general.

Our gratitude goes to the Executive Governor of Plateau State, RT. Hon. Simon B. Lalong, KSGG, the GIZ-PEACECORE team and all members of CPAF for their support. Together, we will build a Plateau that is at Peace with itself and the rest of the world...

Building a symbolic relationship...



Herd of cattle drinking from the farm water point constructed by the herders



Cross section of PPBA staff watching something of interest



Some staff of the PPBA inspecting the borehole



Time to Refresh, staff of the PPBBA taking time out to Refresh

POCKET GUIDE FOR FARMERS AND HERDERS

Purpose and content

For about two decades the interaction between farmers and herders have often times been characterized by conflict over the use of basic natural resources that are increasingly becoming scarce i.e. Grazing land and water resources. This is even worsened by population growth, urbanization and climate change.

In Plateau State, the conflict situation associated with the farmer-herder has been particularly intense in the last twenty years, often leading to the loss of human lives, property and livelihoods.

The Plateau Peace Building Agency understands that while conflict is inevitable, violence is indeed avoidable. This can be achieved only if communities understand that their differences and misunderstandings can easily be resolved through collective and collaborative efforts.

One of these efforts for the mitigation of farmer-herder related conflicts, could be the adoption of a generally agreed upon guideline(s) for farming and herding practices in communities. It is this thinking that necessitated the development of this pocket guide for farmers and herders.

In a generic sense, the purpose of this pocket guide, is to ensure a harmonious working relationship between farmers and herders in the face of their competition for resources associated with the effect of urbanization, population explosion and climate change.

More specifically, the guide seeks to discourage certain practices by both farmers and herders that generates tensions often escalating into violence. The idea is to foster mutual understanding and cooperation in an effort to transform the farmer herder conflict at the community level.

Why a guideline for farmers and herders?

Over the years, the inadequacy of Government policies to regulate practices that often triggers conflict between farmers and herders, has necessitated the communities which are most affected to resort to self help in dealing with the issues that are at the heart of the conflicts. This self-help approaches sometimes worsens rather than mitigate the conflicts.

Consequently, a carefully crafted and context specific set of guidelines provides a mechanism that these communities can work with for the mitigation of conflict between farmers and herders.



A herder tending his cattle.

POCKET GUIDE FOR FARMERS AND HERDERS

These guidelines, if put in place, can serve as preventive measures against actions and practices by farmers and herders that is at the root of the recurrence of conflicts and misunderstandings between them.

Who can use this guideline?

This guideline is set in place for farmers and herders within communities where the use of scarce natural resources has been the source of conflict. It is also intended for use by community leaders, organizations and even Government officials who work to promote peaceful and harmonious coexistence between farmers and herders.

How can this guide be used?

This guide can be used for the education and sensitization of both farmers and herders. This guide can also be adopted by communities as a rule book that will regulate the interactions between farmers and herders. The flexibility that this guide provides will enable compromise through mediation, dialogue or negotiation to be achieved when necessary and also accommodate all shades of opinions and preferences.

What is in this guideline?

In this guideline, you will find a list of DO's and DON'T's for both farmers and herders in the pursuit of their various farming and herding endeavours. Also, the guide suggests

ways of possible collaboration between the farmers and herders.

i. Farmers should make deliberate efforts to protect water points/bodies from pollution, infection and poisoning. Activities like laundry, watering of crops and mixing of chemicals should be done in a way that doesn't threaten the lives of livestock and other residents.

ii. Farmers should keep a reasonable distance from access roads/highways when cultivating farmlands that are close to said access roads/highways. This provides a manoeuvrable leeway for cattle movement.

iii. Farmers who for legitimate reasons do not want their farmlands to be grazed upon after harvest should fly red-flags or any other signage in their farms to indicate to the herders that their farms are out of bounds for grazing.

iv. Farmers should liaise with herders to reopen or retrace distorted or blocked cattle/grazing routes.

v. Farmers should always report disputes or misunderstandings with herders to the community leaders or other appropriate authorities.

vi. Farmers should promptly report any criminal or unlawful activity related to the use of deadly and dangerous weapons to the appropriate authorities.

WHAT FARMERS SHOULD NOT DO.

i. Farmer should not burn farmland after harvest as this does not only deprive cattle of forage, but also damages the nutrients in the soil.



POCKET GUIDE FOR FARMERS AND HERDERS



PPBA staff and one of the farmers at shianiang community, Shendam LGA.

ii. Farmers should not block, distort, encroach or farm on existing or established cattle/grazing routes.

iii. Farmers should not farm close to roads and highways as doing so constrains cattle to walking on roads and highways. This endangers them and also other road users. It also makes it difficult for the herders to prevent the cattle from straying into farmlands.

iv. Farmers should avoid the illegal use of deadly weapons (Guns). They should also not engage in the unlawful use of dangerous weapons (knives, Machetes e.t.c).

v. Farmers Should not deliberately pollute, infect or poison water point/bodies as doing so endangers cattle, crops and other users of that water point/body.

vi. Farmers should not take laws into their hands and should avoid self- help measures in seeking redress and any acts of retaliation.

WHAT HERDERS SHOULD DO.

i. Herders should take serious precautionary measures to prevent their cattle from straying into farm lands and destroying farm produce.

ii. Herders should ensure that they ask and receive permission from the farmers or village head before grazing on harvested farmlands that have been “red-flagged” or marked.

iii. New or visiting herders should seek and receive permission from community/village leaders before grazing.

iv. Herders should always report disputes or misunderstandings with farmers to the community leaders or other appropriate authorities.

v. Herders should make deliberate efforts to protect water bodies/points from pollution by their cattle. If practicable, herders should water their cattle using water troughs or drums instead of allowing them drink directly.

vi. Herders should promptly report any criminal or unlawful activity related to the use of deadly and dangerous weapons to the appropriate authorities.

WHAT HERDERS SHOULD NOT DO.

i. Herders should not allow anyone below the age of twelve (12) tend cattle unsupervised. If it becomes necessary for children who are underage to tend cattle, then they should be supervised by an adult who is at least eighteen (18) years old and above.

ii. Herders should not graze on farmlands that have been red flagged or marked. This is because when a farmer flies a red flag or any other mark or signage on a farmland, it is to indicate that the farmer does not permit grazing on the farm.

iii. Herders should not deliberately allow their cattle to pollute or infect general water point/bodies in their communities. They should also put measures in place to ensure

POCKET GUIDE FOR FARMERS AND HERDERS



PREAMBLE

Conflict is inevitable. If there is life, there would always be conflict. Although, in as much conflict is inevitable in all human societies, violent conflict is most undesirable in all ramification.

Many at times, the word conflict is usually misunderstood by many people. It usually seen and be taken as totally negative, whereas is not like this. Infact to some extent, conflict is the motor of development. But when conflict get out of hand, it becomes “violent conflict”, that is where loss of lives and properties and damages were recorded.

Moreover, we are living witnesses of what is happening in our communities, no growth talk less of good development because of violent conflict, clashes, chaos, pogroms, name it; I has been a great setback. More to that, of all kinds of violent conflict, farmers and herders conflict is very common but most sensibility. Still, the two are very wonderful and rewarding profession that requires the use of natural resources; water and land. These two resources are limited. Any conflict is an outcome of mismanaged disagreement between the conflicting parties. Therefore, the solution to farmers and herders violent

conflict is very common but most sensibility. Still, the two are very wonderful and rewarding profession that requires the use of natural resources; water and land. These two resources are limited. Any conflict is an outcome of mismanaged disagreement between the conflicting parties. Therefore, the solution to farmers and herders violent conflict in our communities has remain elusive due to lack of inter-face, dialogue or consensus with the conflicting parties and government authorities.

The herders are predominantly Fulani and Muslims while the crop farmer are predominantly Christians and natives. They compete constantly for common but limited resources which often triggers violent conflict. However, violent conflict heightens when the conflicting parties belongs to different ethnic divides, faith and socio-cultural values. As in the case of Plateau state.

WHAT?

As earlier pointed out in the preamble, farmer’s and herder’s violent conflict is (WHAT) the most common and yet most sensitive conflict on the plateau and Nigeria as a nation. Therefore, our focus is to see how we will mitigate or find a lasting solution on farmers-herders violent conflict

“An eye for an eye will only make the World go blind”

SUCCESS STORIES FROM WOMEN AT PEACECORE PROJECT LOCATIONS.



Mrs Grace Gora:

Deputy Leader Mwaghavul Women Development Association, Mangu LGA. She is also the President, Stand Up for Women Society (SWS) Plateau State chapter.

"I am privileged to have been trained by different Civil Society Organizations, CSOs and most importantly, the PPBA, as well as, Institute for Governance and Social Research (IGSR). In the course of executing my duties as a leader of my development association, we as a community are faced with incessant cases of rape of young girls by some youths in the community. This became worrisome that we the women

thought it wise to mobilized ourselves, write to the constituted authorities notifying them of our intended action to put a halt to the menace. We held a rally where women turned out in their numbers wearing black attires. We had a procession to District Office to meet with the Traditional Council of Mangun district. We laid our complaints through the spoke person of the group. We had placards with inscriptions such "Stop Raping our Girls", "We Stand against Rape", "We say NO to RAPE" etc. Our letter was copied to the LGC Chairman.

"I am glad to say that the action we took brought about prompt response to the extent that some arrests were made among whom, unfortunately, was the youth leader of the community. Since after action by the women, the issue of rape of young girls has stopped and peace has been restored to the community. We thank PPBA for building our capacities that has helped us to handle such situations in a non-violent way. We hope these efforts would be sustained moving forward".



Mrs. Joy Chimwakat Kandang:

Vice President, People Living with Disability (PLWD), Plateau State Chapter and Chairperson, PLWD, Mangu LGA.

"I was not born disabled. I lost one of my hands when growing up. At first it was difficult for me to associate and interact freely with other people but, along the way, I picked up the challenge and boosted my self-esteem which allowed to mingle freely with others. I observed that people living with disability are mostly stigmatized, and segregated within the community.

I sought to create a forum that brought together all the disabled persons in my community. I also realized that even among the disable persons, there is stigmatization. I then tried to enlighten them on the need to see one another as brothers and or sisters. I encouraged them that if they look out for one another, then people out there will begin to appreciate them. Since then we have been relating well amongst ourselves. You will find us discussing and even sharing meals with lepers. This gesture has really encouraged them and has given them a pride of place in their respective communities".

"I first got involved in peacebuilding work right from when crisis engulfed Plateau State and today, I am a strong peace advocate in my community. I have been encouraging people with disability to come out play their role in building the peace in their communities and, with the support from Plateau Peace building Agency, PPBA we will continue to do even more for our state".

SUCCESS STORIES FROM WOMEN AT PEACECORE PROJECT LOCATIONS.



Mrs Felicia Bala:

Former Leader, Tengduut Women Association, Shendam LGA and currently the Chairperson, National Council for Women Societies (NCWS), Plateau State.

“I discovered that after the crisis that erupted in Shendam LGA, a particular community known as Ungwan Fama had a poor sanitary condition. I then mobilized Tengduut Women and we went to Ungwan Fama community and helped them in cleaning the entire place. We went to the community like three times to clean the area.

Impressed by this development, the Hausa community women were mobilized by their husbands to join us in the exercise. The gesture became a binding factor among the two segregated communities and the hitherto no-go-area status of the community changed as that became an entry point for communication and interaction between Ungwan Fama and other communities without fear of harassment, intimidation or attack. We usually share ideas, rub minds and relate with one another as if nothing once separated us”.

“Secondly, we initiated a project that culminated in the construction of a health facility (clinic) that has been assisting the women and children in the community. This has helped tremendously in easing the plight of the women who before now, usually of trek long distances in order to access medical care. Even though the project is yet to be completed due to paucity of funds, we are optimistic that with the right support from individuals and other groups, we can complete it in no distant future”.

“I want to sincerely thank PPBA for the privileged given to me as a participant in most of their capacity building trainings. These trainings and workshops has built my capacity and has helped me function effectively as a community leader”.



Mrs Caroline Gwedu Akaji:

Women Leader, Irigwe Development Association, IDA, Bassa LGA, Plateau State.

“I have worked for many years with women and also attended so many trainings/meetings of different types. I know how women behave in our various communities. Dealing with women has not been easy but to God be the glory we are getting somewhere. Women are becoming more informed and involved in peacebuilding in Plateau State.

Thanks to PPBA for coming to our aid especially when irrigwe land was constantly under attack in the recent past. We receive support technically, materially and financially from PPBA and other humanitarian groups. The show of love by PPBA has strengthened us to respond to issues that concerns women and community development.

“As the leader of Irigwe women, I have taken active part in the Irigwe and Fulani Internal Peace and Security Committee constituted by the government to come with modalities that will guide the conduct of both Irigwe (local farmers) and the Fulani (herders) in Irigwe Chiefdom. After working hard and contributing to the process, the assignment eventually led to the signing of the Expression of Commitment to Peace between Irigwe and Fulani communities of Irigwe Chiefdom. I call on government to see the need to include women and accord them all the rights they need to function as expected. This will also strengthen us to contribute more and build our confidence in the process”.

ADVOCACY VISIT

Recently, a team from PPBA paid an advocacy visit to Ganawuri chieftdom, Riyom LGA. It is in furtherance of PPBA's peacebuilding efforts. Photos below shows one of such engagements.



Team lead, Peace Education, Elkanah Izam delivering a remark during the visit on behalf of the DG, PPBA



A community Leader responding to the remark of the DG, PPBA



Participants in a group photograph



A woman leader making her contribution

CONSULTATIVE MEETING WITH COMMUNITY STAKEHOLDERS IN RIYOM LGA



Some community leaders making their submissions during the meeting



Participants in a group photograph during one of the consultative meetings



Community stakeholders and some staff of PPBA in a group photograph



A woman representative stressing a point of interest during the meeting



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