Review

The carnage of ethnic cleansing and genocide in Agyaragu southern senatorial district of Nasarawa State, Nigeria

Daniel I. Ishaya

Department of Sociology, Faculty of Social Sciences, Nasarawa State University, Keffi, Nigeria. E-mail: danishyal@yahoo.com, Tel.: 07033061848, 08051915125.

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There was a communal ethnic disturbance in Agyaragu southern senatorial districts, Nasarawa State whereby lives were lost and properties destroyed. The gruesome attack and the heinous acts of carnage and ethnic cleansing caused serious challenges and setback on gland between the ethnic group and state in general. The brutal killing of people, looting and brining of properties led to enmity between the ethnic extractions which metamorphosed to genocide of minority group by the dormant ethnic group in southern senatorial district, Nasarawa State. The conceptual clarification dwell basically on the ethnic cleansing, ethnic group, massacre, genocide, and the study adopted conflict theory of ethnicity as a theoretical framework. Secondary and primary sources of data were used whereas the paper, the immediate and remote causes of ethnic conflict was also extensively discussed. This paper view conflict as a disagreement between two groups and therefore concluded that violence is a major hindrance to development. The study recommended government to constitute industrial resurrection committee and security should redouble their commitment, control all manner of ethnic disturbance and enforce all the legal and security technique in establishing peace and industrial harmony in the state and society as a whole.

Key words: Carnage, ethnic disturbance, violence, militia group.

INTRODUCTION

The paper focus on the analysis of Agyaragu carnage and heinous murder of innocent lives perpetrated in Nasarawa State by the Ombatse group and the Falani in Migili Chiefdom on Wednesday 21st November, 2012, underscore the overdue agenda of ethnic cleansing of tribes that are known for its peaceful and harmonious coexistent with other ethnic nationalities. The selective murder and destruction of Migili properties in Gwadenye and Agyaragu town, and the bastardization of the palace of Zhe Migili (the paramount ruler of Migili Chieftdom) points to one basic motive to it; the elimination of the Migili ethnic stock from the face of their ancestral land…….(Memorandum, 2013a).

The root of this seeming enmity of which has metamorphosed to the Ombatse cult, started with the creation of the Migili Chieftdom during the Solomon Lar administration. History has it that the Eggons migrated from their hills to settle in Migili areas in the 70’s. However they (Eggons) in spite of the hospitality of the Migili ethnic nationalities refused to pay allegiance to Migili chieftdom but preferred to be under the Lafia emirate council. This explains why Angwan Yakubu, a village area lying side by side with Agyaragu, is under Lafia Local Government Area (LGA) whereas Agyaragu, the headquarters of Migili chieftdom, is in Obi LGA (Memorandum, 2013b). The incidence of Wednesday 21st November, 2012 reminded us of the incessant and calculative attempts at wiping out the peace loving Migili people of Gwadenye, who have been the hosts of all the people in Agyaragu. For instance, on Saturday 24th July, 1982 without any form of provocation, Eggon arsonists attacked Gwadenye community, killing people, nursing houses and looting our properties. Similarly in the year 2000, when the then administration of Alh. Abudullahi Adamu created new districts and the villages areas in which Angwan Yakubu was merged with Akunza Jarme to form a district with the headquarters at Akunza Jarme, that was purely a government decision that does not
concerned the Migili nation, but was taken upon by the Eggons at Agyaragu (Angwan Yakubu) as if it was a decision made by the migili people. They marched in their numbers and burnt down Zhe migili palace (the paramount ruler of Migili nation). Also, when Abdullahi Adamu’s led administration was to create new local government, in which there was a proposal for the creation of Jenkwe LGA with headquarter at Agyaragu, the same Eggon people threatened that they would fight to the last drop of their blood if the headquarter of Jenkwe is cited at Agyaragu. With all these provocations year in year out, the Migili people for once have not retaliated but remain focus in their inherent objective of living in peace with all and sundry. Though as the host tribe in Agyaragu that can do and undo, the Eggon militia should be reminded that the war drums coming from them to virtually all tribes in Nasarawa State will soon consume them (Concise Report, 2012).

The trouble at Agyaragu all started around Angwan Yakubu, an area notorious for sundry crimes after Eggon Youths of Ombatse stormed out of a meeting and headed after the Migili people, unleashing violence on them around 9.00 am on Wednesday 21st November 2012, by shooting guns sporadically, burning houses and running after people with guns, matched and axes. Up to Thursday morning, nothing was done by the government of the state. We thought it is the tradition of the government to make a haste to stop crisis, but, we realized it is always not in our case. The situation would not have degenerated if the government had taken proactive measures to curtail the violence of the perpetrators of this heinous crime, as in spite of their presence, the murder of innocent lives and destructions of properties of the Migili ethnic stock continued unabated for two days running. The desecration of the Zhe Migili palace by the Ombatse cult took place 24 h after the incident was reported to the security agencies. We wonder why in spite of the presence of security operatives within the trouble spots of Gwadenye and Agyaragu, the burning of the palace could still take place.

It may interest you to know that thousands of people were displaced and took refuge in neighboring town and villages without any slightest idea of displaced people back to their homes, only for the State Governor, Al-Makura (2013), who urged us to go back and continue with our lawful business. And we ask; how are we going to hide despite the business premises that were burnt down? And also there is no presence of security operatives to assure us of our safety in Agyaragu.

Furthermore, we call on the government to take proactive steps to stem the failure of security that has taken over the state. Therefore, as an immediate measure, we demand the deployment of armed security outfit to the trouble spot of Assakio, Gidan Rai, Ankoma, Doka Agyaragu Gwadenye and other surrounding communities prone to violence (Ala, 2013; Daniel, 2014; Eggon News, 2011).

The fundamental basis for the existence of any government is the protection of lives and properties and therefore, if government cannot guarantee this minimum constitutional requirement, then we fear for the future of this state (Concise Report, 2012). Similarly, it was argued that the world should know that the position and the patient ethnic groups have been stretched to a limit that we cannot endure any more. We have endured killings, threats, burning of houses, insults, state’s negligence and lack of empathy. The Migili Youth are sounding this warning; that time has come to say enough is enough, because no single tribe or people have the monopoly of war. If government fails to rise to this occasion, we shall be forced to defend our lands, our properties and our lives (Alumaga, 2013). Therefore the genocide and ethnic cleansing in Nasarawa State has taken a different shape with provocation, hatreds and consistent carnage invasions of towns of southern senatorial district of Nasarawa State.

Conceptual clarification

1. Massacres: An indiscriminate and brutal slaughter of people or deliberately and violently killing a large number of people.
2. Ethnicity: The term ethnicity as used by contemporary anthropologist and sociologists has for more value than the concept of “raco”. Eriksen (2010) sees ethnicity as relating to relationships between group whose members consider themselves distinctive, and these group are often ranked hierarchically within a society. Ethnicity is based upon “imputed cultural differences and unlike social class, it is not always or necessarily based on hierarchically and rank.
3. Ethnic group: Often have a belief that they have a common origin and that they therefore share common ancestors and potentially common racial characteristic.
4. Genocide: The deliberate killing of large group of people especially those of a particular ethnic group or nation. Genocide is the systematic destruction of all or a significant part of a racial, ethnic, religious or national group. A well-known example of genocide includes, American genocide, Rivandan Genocide, Agyaragu Genocide.
5. Ethnic cleansing: Is the systematic forceful removal of ethnic or religious groups from a given territory with the intent of making it ethnically or religiously homogeneous. Ethnic cleansing is usually accompanied with the efforts to remove physically and cultural evidence of the targeted group in the territory through the destruction of homes, some centers, farm, infrastructure, desecration, place of worship, etc.

What appears to be an ethnic cleaning battle between the majority tribe of Migili and Ombatse, the occupiers of Agyaragu in Obi Local Government area of Nasarawa
disharmony between incompatible or antithetical persons, interests, or concern or conflict which is a state of parties involved perceive a threat to their needs.

7. Conflict: The way for the culture of morality and chastity. Public theft, drunkenness, smoking, envy, killing; to pave the way for the culture of morality and chastity.

THEORETICAL FRAMEWORK

Conflict perspective according to Rummel (1997), can be treated broadly as a philosophical category denoting the clash of power against power in the striving of all things to become manifest. Similarly, conflict is an inherent contradiction or division of societies with social inequality and the way these social divisions give rise to different competing interests. The centric assumption is the social structures, and cultural ideas tend to reflect the interests only of some members of society rather than society as a whole. That natural and social environment differs in that social objects appear only as perceived objects. Marx (1818-1883) views conflict as a materialist interpretation of history and a dialectical method of analysis. According to Marx, conflict is inevitable, natural and part of social life. The society comprised of dominant and subordinate groups which compete for resources they have. Thus, conflict is the major competition. Inequalities and confrontation between human societies whereby society has ethnic inequality, would see this as mainly a case of domination and exploitation of ethnic stratification; a pattern that serves the interests of some dominant elite. Cause of problem is found in exploitation behaviour of either majority group as a whole or some wealth and powerful segment of it. Minority group are subordinated because doing so provides some benefit to the elite and because the minority lacks either the power or the awareness to present such exploitation.

Ethnocentrism and other forms of prejudice develop as a way of rationalizing exploitation of minority groups. See arguments for assimilation as a form of false consciousness whereby supporting a system of beliefs and values that go against one’s own self. Interest assimilation also blames the victim behaviour of majority group which is what need to be changed since they are the ones doing the exploitation.

The theory is mostly applied to explain conflict between social classes, proletarian versus bourgeois and in ideologies such as capitalism versus socialism. The weak ethnic group lead to struggle and clash of interest in the society; therefore, conflict is disagreement between social groups in any society.

The spiritual practice which was hitherto silent, and spoken about only at whisper level, recently became bold among the people, with its leaders claiming that heightening societal ills have provoked them into a crusade in the hope to cleanse the land.

BACKGROUND TO RECENT INTER-COMMUNAL VIOLENCE

Prior to the creation of Nasarawa State in 1996, the major communal crisis in the State was the Egbara-Bassa crisis in Toto Local Government Area of Nasarawa West senatorial District, which was inherited from the defunct Plateau State. This was addressed by the administration of Governor Abdulllahi Adamu (Sarkin Yaking Keffi) in following concerted efforts of the administration. The command violence ceased in the year 2001. However, in 2001, crises broke between Fulani herdsmen and Tiv farmers in the border communities of Nasarawa and Benue States. The situation degenerated into series attacks and counter-attacks with attendant’s loss of lives and property. In an effort to ensure peace and harmonious co-existence along the common borders, the Governments of the two (2) States collaborating measures targeted at ensuring sustainable peace and harmony to existence in the affected areas. The collaboration appears to have yielded the desirable results (Agbaegbu, 2013).

While the efforts were yielding expected result, the State witnessed yet another major outbreak of violence between Fulani herdsmen and yet farmers in Jenkwe Development Area of Obi Local government Ekye development Area of Doma Local government area respectively, in 2012.

Again, the State recorded yet other ethnic skirmishes between Alago and Eggon people of Assakio Town, Lafia east Development Area of Lafia Local Government Area in the Nasarawa Southern senatorial district in June, 2012 (Adokwe, 2013). In responding to the situation in Nasarawa State, Government constituted a high-powered commission of inquiry on the disturbance. While the government whitepaper, the Assakio disturbance is being

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implemented, an Eggon militia was alleged to have attacked the Migili ethnic group in Agyaragu Jenkwe Development Area of Obi Local Government Area on 21 October to 2 November, 2012. In an attempt to address the crisis, the Nasarawa State Government again set up another high-powered commission Inquiry which investigated the crisis and submitted its Report to the Government...... While the State Government was still considering the Report of the Agyaragu crisis, there were reported outbreaks of violence in son as Ombatse accordingly. To stem the barefaced violent activities of the group, the Nasarawa State Government, through Legal Notice No. 4 of 2012, vol. 15, proscribed the Ombatse militia thus banning the group and its activities (Government Views and Decisions, 2013).

On the 7th day of May, 2013, seventy-four (74) Nigeria security personnel comprising members of the Nigeria police force and the Department of State security Services in compliance with the legitimate directive of the authority of the Nasarawa State government through the State Security council went to Alakyyo village in Lafia Local Government Area of the State to secure and search the suspected shrine of the outlawed Eggon’s Ombatse militia group (Abonyi, 2013). The purpose of the operation was to enable the security personnel conduct necessary search for incriminating evidence eclectically firearms, guns and ammunition and possibly effect the arrest of members of the Ombatse group for hoarding cache of arms and ammunitions and other dangerous weapons and for its alleged initiation by force of Eggon tribesmen to pay allegiance to the “Ombatse deity” (Baba Lakyo, 2013) in “my gods killed policemen”.

In the course of carrying out that lawful assignment, majority of the security personnel were ambushed, overwhelmed, and killed at Alakyyo village while others sustained multiple degrees of injuries and their vehicles vandalized and burnt, as well their arms forcefully confiscated by members of the proscribed “Ombatse Militia” (Agekameh, 2013).

It is pertinent to note the antecedents of Ombatse militia prior to the mayhem/massacre at Alakyyo village on the 7th day of May, 2013. (Hir, 2013). Persons suspected to be members of the said ‘Ombatse Militia’ have continually breached the peace, order and good governance of Nasarawa State by attacking the following towns and villages at different times between June, 2012; November, 2012 and 14th September, 2013. These towns and villages include Assakio in Lafia LGA; Agyaragu in Obi Local Government Area; Kwandare and Barikin Abdullahi (B.A.D) in Lafia Local Government Area; Burum-Burum in Doma Local Government Area; Bassa and Yelwa in Kokona in a bid to unravel the circumstances surrounding the aforementioned disturbances; prevent future occurrence, ensure sustainable peace and harmonious co-existence, as well as build confidence among the divers ethnic nationalities in the States (Human Rights commission, 2013). The Nasarawa state Government decided to constitute this Judicial Commission of inquiry to look into crises that have bedeviled the Southern Senatorial district of the State with a view to finding lasting solution to the matter.

HISTORICAL BACKGROUND OF NASARAWA STATE

Sequel to the creation of twelve (12) States out of the regional arrangement in the country by the Gowon Administration in 1967, the recent day Nasarawa State found itself in the defunct Benue-Plateau State, which comprised the old Benue and Plateau Provinces. It is pertinent to note that the then Plateau Province comprised of the former Akwanga Division, (now Wamba, Nasarawa Eggon and Akwanga Local Government Areas), while the defunct Benue Province comprised of former Lafia and Keffi Divisions (now Lafia, Awe, Dom, Obi Keana, Keffi Nasarawa Toto, Karu and Kokona Local Government Areas of Nasarawa State).

Nasarawa State is structured into three (3) senatorial Districts, namely Nasarawa South, Nasarawa North and Nasarawa West Senatorial Districts. The Nasarawa south Senatorial zone as a geo-political entity is made up of the former Lafia Division in the defunct Benue Province and comprised of Awe, Dom, Keana, Lafia and Obi Local Government Areas.

From the historical evidence available, it is important to point out that the former Lafia Division right from the Native Authority System of administration during the colonial era was under the traditional suzerainty of the Emir of Lafia though ran administratively by a British colonial Resident in Lafia under the Benue Province. The traditional over lordship of the Emir of Lafia was further reduced following subsequent creation of Local Government Areas and chieftaincy out of the former Lafia Division.

The indigenous inhabitants of the Nasarawa South senatorial district are the Alago, Kanuri, Gwandara, Migili, Hausa, Fulani, Jukun Tiv, Akhe, Eggon, Agatu and Rindre. There are other ethnic nationalities such as the Igbos and Yorubas who have settled in the zone and living peacefully with the indigenous tribes. The zone shares boundary with Plateau in the North-East, Benue in the South and Taraba in the South East (Government view and Decision, 2014).

SOURCES OF DATA AND METHOD OF DATA ANALYSIS

Data for this research were collected from secondary sources. Secondary data are second hand information. The researcher consulted extensively and made use of published materials such as news paper, books, journals, bulletins, government gazettes, and white paper report. Review of existing relevant literature was used for the
Table 1. Loss of lives and injuries.

<table>
<thead>
<tr>
<th>Casualty</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Victims of murder cases</td>
<td>31</td>
<td>79.5</td>
</tr>
<tr>
<td>Person with various degree of injuries</td>
<td>7</td>
<td>17.9</td>
</tr>
<tr>
<td>Number of unidentified</td>
<td>1</td>
<td>2.6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>39</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Sources: field survey 2014.

Table 2. Arrested for investigation and prosecution.

<table>
<thead>
<tr>
<th>Involvements</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of persons at the police custody</td>
<td>19</td>
<td>27.1</td>
</tr>
<tr>
<td>Number of persons at DSS custody</td>
<td>3</td>
<td>4.3</td>
</tr>
<tr>
<td>Persons identified by an eyes witnesses</td>
<td>48</td>
<td>68.6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>70</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Sources: white paper report on Agyaragu disturbance march, 2014.

Table 3. Property destroyed during the crisis.

<table>
<thead>
<tr>
<th>Type</th>
<th>Figure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Numbers of victims assessed</td>
<td>325</td>
</tr>
<tr>
<td>Value of repairs on property</td>
<td>₦161,431,000.65</td>
</tr>
<tr>
<td>Value of assets</td>
<td>₦224,589,558.29</td>
</tr>
<tr>
<td>Estimated value and cost goods</td>
<td>₦381,531,690.94</td>
</tr>
</tbody>
</table>

Sources: white paper report on Agyaragu crisis, March 2014.

paper. Table 1 shows that, the percentage numbers of loss of lives and injuries during mayhem was 31 (79.5%) whereas victims of murder cases, was 7 (17.9%) and represents person with various degree of injuries during the crisis and 1 (2.6%) was unidentified corpse recorded.

Table 2 signifies that 48 (68.6%) persons were identified by the eye witnesses, whereas 19 (27.1%) represent number of persons at the police custody where 3 (4.3%) were at the DSS custody for investigation and prosecution. Table 3 also shows the numerous degree of estimated value and cost of goods to the turn of ₦381,531,690.94, whereby value of assets amounted to ₦224,589,558.29 whereas ₦161,431,000.65 represent the value of repairs on property while 325 are the numbers of victims assessed and recorded by the white paper report.

IMMEDIATE CAUSE

On Sunday night, 1\textsuperscript{st} April, 2012 at about 10:45 pm, these herdsmen attacked the peaceful living Gidinye community causing panic and chaos to the whole community. As if that was not enough, the same herdsmen attacked the same village the next day at the same time killing and inflicting injuries on people, leaving many displaced. That was their beginning of series and coordinated attack on various Migili Villages, form Duduguru, Musha, Gude, Shupe, Kyakale, Bubba and a host of others killing, looting setting ablaze houses, yam, and other farm produce. This led to a perceived feeling of genocide and the fear of that, coupled with the lack of prompt action by the State Government led to massive displacement of Migili people all over the State. Presently, almost all the communities are living in fear, because, it is believed, these armed herdsmen are being hardboard by the neighboring communities. Encroachment of Agwan Yakubu vigilante group into Gidinye town could also be immediate causes of conflict as reported in white paper report 2012 page 29.

REMOTE CAUSE

This problem started in our farm settlements, where the Fulani herdsmen allowed their cattles to graze freely into
our farms and at the same time burning yams, other farms produce and farm settlements. On trying to protect our properties, they maimed, killed and raped our women. As if that is not enough, they started moving into our villages like Doka (Atukpo), Akoma (Kponwa) all in Doma LGC of Nasarawa State. It seems their insatiable appetite for Migili blood was not met; they began to ambush our people on their way to farm, leaving a lot of women as widows and children fatherless. In fact, there is no single Migili village in Doma, Obi and Keana LGC who has no casualties of this inhuman act.

These said atrocities started mid last year and reports were made to appropriate authorities, but thus far, the government seems to be unwilling to protect the lives and properties of our people. Nothing was done to stop this mayhem. Because of the nonchalant attitude and negligence of the government, this gave these people the courage and guts to having a field day in Migili communities.

OTHER REMOTE CAUSE CONNOTES

(a) Ownership of Agyaragu: That the contentious issues of the indigenous ownership of settlements comprising the suburbs of Agyaragu, Agyaragu Tasha, Angwan Yakubu and Anwan Anva with multiple claims of ownership by the Eggons and the Migilis has festered over time and has been the cause of exacerbated sharp rivalry between the two (2) ethnic groups. Therefore, the struggle for the soul and control of Agyaragu town by the Migili and Eggon has continuously posed a threat to harmonious co-existence between the two (2) ethnic groups.

(b) Creation of Jenkwe Development Area: Another remote cause of the crisis was the circumstances surrounding the creation of Jenkwe Local Government areas which was later reverted to Development Area in 2002.

(c) The Sitting of the headquarters of Migili chiefdom: Since the creation of the Migili Chiefdom in 1980, the Eggons have persistently demonstrated opposition to the sitting of the headquarters of Migili Chieftaincy in Agyaragu town (Angwan Anva) which is inhabited by the Eggon. The agitations against the sitting of the Zhe Migili’s palace at Angwan Anva, Agyaragu by the Eggons continued unabated and thus culminating in the razing down of the palace twice first in 2000 and now in 2012.

(d) Division of Agyaragu Town: The division of Agyaragu town into two (2) separate entities comprising the suburbs of Angwan Anva, Agyaragu Tasha in Jenkwe Development Area of Obi Local Government Area and Anwan Yakubu in Lafia Local Government Area were hitherto a contiguous community until the creation of Obi Local Government Area in 1980. Presently, the town is administratively demarcated by a communal township road. This has been a primary source of long standing acrimony between Migili and the Eggon over territorial and traditional hegemony.

(e) Change of Nomenclature of Local School Board (LSB) Primary School, Gidinye to Local Government Education Authority (LGEA) Primary School, Agyaragu: From the commission’s finding, the change of name of the local school Board (LSB) Primary School, Gidinye established in 1960 to Local Government Education authority (LGEA) Primary school, Agyaragu in 1988 by government was one of the early cause of friction between the Eggon and Migili. This change of name was viewed by the Migilis as a manifestation of the attempt by the Eggons to annex and exercise control over the whole of agyaragu.

(f) Meddlesomeness of the Village Head of Angwan Yakubu in the Affairs of Jenkwe development Area: In view of the large population of Eggon in Agyaragu, Jenkwe Development Area and the absence of a District Head for Agyaragu, the Village Head of Angwan Yakubu, Alhaji Mohammed Sale Angulu exploits the situation to wield and exert undue influence on the Eggon in Agyaragu to the extent of meddling into affairs of both the traditional and administrative function of Jenkwe Development Area which is outside his area of jurisdiction as a village head in Lafia Local Governed area. The Eggon in Agyaaragu seem to show loyalty to him instead of the Zhe Migili and the authority.

DISCUSSION

Conflict between ethnic and national groups is inherent, inevitable and long been a feature of human society. In 1601, Queen Elizabeth 1 issued a proclamation saying that Negroes and black moors should be deported from England because they were infidels and were contributing to economic and social problem such as poverty and famine. Similarly, Marx and Engels (1970) described the condition of the working class in 1844/5 as the southern facile character of the Irishman, his crudity, which places him but little above the savage, incapable of sharing his filth and poverty. In the 1990’s after the end of communist rule in Yugoslavia, civil war broke out between the Muslims, the Croatians and the Serbs 3. The conflict largely concerned the boundaries ethnic composition of new states as Yugoslavia broke up.

In parts of Bosnia, whole ethnic groups were driven out of an area so that another group might claim it. This is a similar case of southern senatorial districts of Nasarawa State with particular reference to Agyaragu, Obi, Assakio all in southern district of Nasarawa state. This process became known as ethnic cleansing. Many people died as a result of ethnic cleansing and conflict. In 2012, Fulani and Eggon engaged in ethnic cleansing on a massive scale in Migili kingdom whereby their homes became refugees in neighboring Local Government and state capital. Conflicts between ethnic groups are conflict
interest, and dominant majority suppress the minority.

In Burundi and Rwanda, two ethnic groups; the Hutus and Tutsis as well as in Nasarawa State Migili Eggon, Fulani and Alago have been in conflict for years resulting in the death of many people and loss of property. In 2013 and 2014, there was renewed violence, and the Eggon Massacred large number of Migili and Alago people leading to setting up judicial commission of high power inquiry by Nasarawa State Government. This is an example of genocide, which can be defined as acts intended to destroy part or all of an ethnic religions group.

CONCLUSION AND RECOMMENDATION

Many lives were lost, houses and properties worth millions of naira destroyed. This acts of gruesome genocide and ethnic disturbance, warring ethnic cleansing share in the community. Where do the State and ethnic groups run to at this epoch of our traumatisation and genocidal tendencies? Therefore, the paper recommended that, there should be upgrading of security network, and security formations should be improved, alerted and functional in order to control the continuous balkanization of the community and society in federal. Similarly, government should take a practical immediate step in the fulfillment of its sacred mandate of protecting lives and properties of the citizenry therefore endeavour to adopt legal instrument to enforce and forestall peace, unity and social harmony in the society as a whole.

REFERENCES
