

Christian Awareness Initiative of Nigeria (CHAIN);

Report on the attack on Me-Kakpang village in Kaduna State, Nigeria 26-27 September 2025

Report date: 7 November 2025

"This is not the first incident, even my son was attacked few weeks ago by the same Fulani because he challenged them for grazing on our farm ..."

~ Pastor Raphael John (Pastor and Victim)

"We have lost everything, they burnt down all what we have harvested, personal belongings, they not only grazed on our farms, they also used their machetes to cut down our farm produce ... There is no one to save us, no security presence, government are not saying anything..."

~ Community Youth Leader

The following events took place in Me-Kakpang village of Bondon District in Moro'a Chiefdom, Kaura Local Government Area (LGA) of Kaduna State in Middle-belt Nigeria. They are representative example of common and longstanding threats affecting Christian communities in the Middle Belt region.

The Moro'a ethnic group that inhabit this chiefdom are predominantly Christians with a few Muslims that live within Manchok town (post code 801114), which is the traditional seat of power of the Moro'a ethnic group. The Fulani Herders in the chiefdom are partial settlers who only come to this area during the rainy farming season from March to around November, settle in temporary grass huts, and leave during the dry seasons when there is no grass for their cattle to graze on.

Recently, the Fulani Headers were grazing their cattle and guarding their herds on the farms of the native residents. According to the native villagers, the challenges of Fulani Herders grazing their herds on the natives' land started around 2022. Before then the Fulani Herders would bring their herds to graze but would not do so on peoples' farms. The native community has always avoided taking laws into their own hands and have reported this to local Nigerian Army officers. According to the village head of the community, they orally reported numerous cases of Fulani herders grazing on their farms' crops to the officers of the Nigerian Army who are operating check points in Manchok Town. Manchok Town is the

traditional headquarter of the community where the palace of the Chief of Moro'a is located. Each time that the cases were reported to the officers, the officers formally invited the community leaders of the Fulani to discuss the matter, but the Fulani always refused to come.

One of the village community leaders and pastor, Raphael John, reported that after one such invitation from the Nigerian Army the Fulani leaders told the army officers that they had no right to ask them to leave the land. The Fulani leaders insisted that only the chief of Moro'a has that authority. We could not substantiate if the matter was reported to the Chief of Moro'a or not, however, it is the opinion of most of the victims that the chief is aware of the issue but chose to do nothing to avoid offending current government members who may support favoring the Fulani community.

The Incident of 26 and 27 September

On Friday 26 September 2025, Benard Charles, age 50, a native of the community who is a Mobile Police Officer working in Kaduna, was in the village to check his farm. While he was at the farm, the Fulani herders came and were grazing on his farm destroying his crops. Charles politely talked with them, but they became confrontational to a point that they engaged him in a fight that almost claimed his life. They left him bleeding from a machete cut he sustained on his hand as he struggled to shield his head from their assault. Charles is married with 8 children.

When reports of this incident got to the community, the community leaders filed a complaint as usual with the officers of the Nigerian Army at the military checkpoint that is approximately 190 kilometers away (118 miles). The officers acted by coming into the community since they have always invited the Fulani and the Fulani will refuse to come. But as usual, by the time the officers reached the community on Saturday 27 September 2025, the Fulani had run away. Presumably to force the Fulani out of the community, the army officers set five (5) of the huts of the Fulani ablaze before leaving the community with no single security officer left to protect the people.

By the evening of 27 September 2025, the Fulani returned to their settlement, picked guns from wherever they kept them and started shooting. Hearing the gun shots from the Fulani settlement known as 'Ruga', the natives ran to the neighboring community. Arriving at the Moro'a village, the Fulani met only a woman, Azumi Bako, a farmer aged 80, who had not fled. They assaulted the woman and left her in a pool of her blood from injuries that she got from cuts of their machete. Bako survived. She is married and has 5 children.

Before leaving the village, the Fulani burned down five (5) houses including the house of Raphael John, who is the Maiwa'azi (an evangelist and priest) of Maria Assumpta Catholic Church, Me-Kapang.

The villagers returned to their village on 28 and 29 September 2025.

CHAIN researchers visited the village on 30 October, interviewed the victims and survivors, collected their testimonies, and took the pictures that are included at the end of this report.

Why This is a Representative Incident

The primary issue seems to be the issue of land grabbing. It is the opinion of the native community that the Fulani aim to displace them to take over the land.

Additional causes of this conflict appear to be related to land use disputes, lack of effective conflict resolutions mechanism, breakdown of traditional conflict resolution systems, and environmental pressure.

This case represents relevant issues in Middle Belt Nigeria by clearly showing the need for more effective Nigerian government and security forces protections for local communities. It also shows the Fulani herders' unauthorized grazing of cattle and the destruction of local Moro'a Christian community homes. The recent village attack, an apparent reprisal for the Nigerian military's destruction of Fulani huts, underscores the need for Nigerian security responses that do not worsen the situation, conflict resolution systems that work through local systems/leadership, and sustainable livelihoods for both farmers and herders.

The violence in Me-Kakapang village is one out of many similar cases within the area. This report is based on our team's fact-finding trip to the area and the interviews we conducted with the traditional leaders, community leaders, religious leaders and other local victims.

Recommendations

The recent attack on the village, resulting in the burning of houses and maiming of a woman, is a reprisal attack following the Nigerian Army's destruction of Fulani huts in their settlement. This cycle of violence highlights the need for:

- **Dialogue and Conflict Resolution:** Establishing community-based platforms for dialogue and conflict resolution between farmers and herders that engage relevant community leaders and address grievances and build trust.
- **Rapid and Effective Nigerian Security Response:** Ensuring that Nigerian military and other security agencies offer protection to at-risk communities, respond promptly and effectively to incidents, and do not further inflame tensions.
- **Sustainable Livelihoods:** Implementing sustainable agricultural practices and providing alternative livelihoods for both farmers and herders to reduce dependence on land and resources.

Areas for Further Research

- This particular case of Me-kapang Village gives a view of what is happening in many communities in the Middle-Belt and Northern Nigeria. Most of these cases are inaccurately described as just a farmer-herder clash and further research should provide a better understanding of the root causes of this issue.
- There is the need to understand why the government and traditional authorities have been unable to resolve this crisis, especially since the authorities appear to always get reports of the issue in advance but fail to adequately prevent the violence.
- There is also a need to explore further the native community's assertion that the Fulani attacks are meant to force them from their native home and allow the Fulani herders to take over the land.