

Peace Agreement Access Tool PA-X <https://pax.peaceagreements.org/>

Country/ entity	Nigeria Plateau State
Region	Africa (excl MENA) Africa (excl MENA)
Agreement name	Peace Declaration (by the Hausa Community)
Date	18 May 2013
Agreement status	Unilateral document
Interim arrangement	Yes
Agreement/ conflict level	Intrastate/local conflict (Nigerian Civil War (1967), Delta Unrest (1990 -), Communal Conflicts (1978 -), and Boko Haram Insurgency (2009 -))
Stage	Pre-negotiation/process
Conflict nature	Inter-group
Peace process	Nigeria - Plateau State Process
Parties	Hausa Steering Committee: 1. Alhaji Umaru Sani, Chairman, [Signed] 2. Hon. Ibrahim Dasuki Salihu Nakande, Vice-Chairman 3. Alhaji Shehu Ibrahim Masallah, member, [Signed] 4. Hon. Nazifi Ahmad, member, [Signed] 5. Engr. Mansur Nakande, member, [Signed] 6. Engr. Hassan Hussaini (mni), member, [Signed] 7. Alhaji Baba Bala Muhammad, Secretary, [Signed] 8. Alhaji Danjuma Ibrahim B/Ladi, member, [Signed] 9. Alhaji Sani Mu'azu, Sub Committee Chairman, [Signed] 10. Alhaji Sani Mudi, member 11. Alhaji Haruna Tanko Wada, member, [Signed] 12. Bashiru Shu'aibu Jibrin, member, [Signed] 13. Alhaji Ibrahim Sale Hassan, member, [Signed] 14. Alhaji Muhammad Auwal, member, [Signed] 15. Alhaji Danladi Pasali, member, [Signed] 16. Hon. Aminu Baba, member, [Signed]
Third parties	Humanitarian Dialogue Centre, Geneva

Description Agreement forms part of the choreography of unilateral pre-negotiation documents between communities of Jos, Plateau State, Nigeria, and is in the same document as the Fulani Declaration of Intent and Position Paper. In addition to the declaration of peace, the agreement contains a position paper by the Hausa. The declaration of peace contains pre-negotiation principles including a guarantee of rights for Hausa, reparations, the creation of a separate district in Jos North, the implementation of the 2011 White Paper; implementation of dialogue mechanisms in local and state government; grazing rights; the creation of an independent electoral commission; access on Jos highways; a halt on the denial of places of worship and education; access to burial grounds; increased representation in the security forces.

Agreement document [NG_130519_Hausa Declaration of Peace.pdf](#)  | [Download PDF](#)

Local agreement properties

Process type Formal structured process

Rationale There is a supporting body in the form of the Centre for Humanitarian Dialogue, supporting a series of dialogues across multiple areas in a two week period. These are clearly structured with clear aims around community driven resolutions and attempts at establishing clear process through encouraging inter-communal dialogue and conflict mediation processes across these various areas in the Middle Belt region of Nigeria, namely Jos and Plateau State in this instance.

Is there a documented link to a national peace process? No

Link to national process: articulated rationale n/a

Name of Locale Jos

Nature Of Locale Region

GPS Lat/ 9.836522, 8.880876
Long (DD)

Participant type Local community/civilian group(s)/civil society organisations

Mediator, facilitator or similar Mediator or similar referred to

Mediator (references) The text in this instance explicitly references the Centre for Humanitarian Dialogue (HD Centre) as mediating this inter-communal dialogue as well as facilitating. It also sets out a similar introduction to the role of the HD centre as seen in the other dialogues in this series, stating that the centre started the process and facilitated it. This dialogue is part of a series of five, carried out in a two week period. In the introduction, the HD Centre is once again referred to in the context of the discussion where the composition and commitment of the steering committee is set out. The HD facilitators and representatives are also listed in this specific agreement text as: Dr. Philip Osoen and Dr. Andrew Ladley

Type of mediator/facilitator/similar International or transnational actor

Local issues

Ritual/
prayer and
process
(including
use of
scripture)

Page 1, INTRODUCTION, ... the term 'Hausa Community' in this write up connotes all those referred to as 'Hausa' in the former Jos Division which includes but is not limited to all Muslims and Other that are referred to as Hausas.

Page 2, STATEMENT OF FACTS, 9. ... There is a hate campaign going on by means or ethnicity and religion targeted to create suspicion mistrust and disharmony against Hausa Community.

Page 2, STATEMENT OF FACTS, 10. The average so called Plateau indigene have been sold a dummy by their leaders in Government and at community level that the Muslims in Plateau largely as so called settlers have plans to Islamise Plateau State through Jihad.

Page 4, THE ISSUES IN CONFLICT, 8. ILLEGAL CONFISCATION OF EID-PRAYER GROUND AND MOSQUE, There a deliberate policy of encouraging Christian Communities to confiscate legally acquired places of worship like age old Eid Praying grounds in the former Jos Division as exemplified in the Muslim Eid Praying ground of Rukuba road and Tudun Wada Friday Mosque (All the six routes leading to the mosque have been deliberately blocked except one which also forms the only exit from the mosque) in Jos North and the 45 years Eid Praying ground at Barikin Ladi either on the pretext that the land was wrongly sold to community or through violent threats.

9. ILLEGAL CONFISCATION OF BURIAL GROUND

Similarly, the Hausa Community in Jos-North and Jos-South have been denied access to their traditional graveyards to bury their dead ones. The Muslims of Jos South have helplessly resorted to burying their dead ones inside their Mosque, which is already full. The Muslim burial ground in Tudun Wada has illegally invaded by the Christians who have started building houses on the field while the authority concerned, the State Government, remained carefree to neither salvage the situation nor allocate alternative land for Muslim burial despite the ardent need for it.

Page 5, THE ISSUES IN CONFLICT, 10. HATE CAMPAIGNS, There is a deliberate use of religion and ethnic differences by the Plateau State Government and its elites using Churches, Community Development Associations, Media and Traditional Institutions to fan the embers of dispute, disaffection, suspicion and campaign of calumny against the Hausa Community in Plateau State.

Page 6, PEACE DECLARATION, 15. Finally, The Hausa Community strongly recommend that all Federal agencies, but especially security outfits be represented by both Muslims and Christians to lend credence to justice and fair play anywhere in Nigeria. This will aid the return of peace. As it is now, only in Plateau State can one find all the Federal Government established security outfits headed by only Christians, entrenching fear and suspicion by the Muslims and a semblance of official injustice.

16. Islam is a religion built on peace and justice. The religion calls on persons in authority to always be fair and just, to all manner of people under their authority. It also admonishes all its adherents to live peacefully among themselves and their neighbours. The Hausa Community therefore recommend that all communities beseech the Almighty God to guide and protect us all as strive to have a just and peaceful society at all levels.

Grievance
List

Page 1, STATEMENT OF FACTS, 2. That as a result of these incessant conflicts, thousands of people have been killed or maimed and no arrests were made and where arrests were made, the people involved for one reason or the other were allowed to go free without being brought to justice.

Page 2, STATEMENT OF FACTS, 3. ... Our own means of livelihood and properties worth billions of naira were specifically targeted and destroyed through arson by ethnic militias and their collaborators. These acts of violence have created wide economic and social havoc among our people.

4. That over 40 established Hausa settlements were sacked and completely destroyed by the Berom Communities of Bukuru, Barikin Ladi, Riyom and other Berom dominated areas.

5. That there is mistrust, hatred and loss of confidence between the Hausa Community and the Plateau State Government through its discriminatory policies.

6. That several Commissions of Enquiry were established by the Plateau State Government to look into and recommend solutions to these crises, but due to the lopsidedness in their formation, these commissions failed in doing anything concrete. In addition the commissions were designed to what the State Government wants them to do as an interested party.

Page 2, STATEMENT OF FACTS, 8. That since the beginning of this conflict, there had been deliberate use of the media, especially the State owned media (PRTV) and the social media to demonize the Hausa Community as well as incite and instigate other communities.

9. That there had been deliberate attempt to distort the history Of the Old Jos Division on the Plateau through several jaundiced newspaper articles and publications. There is a hate campaign going on by means or ethnicity and religion targeted to create suspicion mistrust and disharmony against Hausa Community.

10. The average so called Plateau indigene have been sold a dummy by their leaders in Government and at community level that the Muslims in Plateau largely as so called settlers have plans to Islamise Plateau State through Jihad.

11. It is on record that the Plateau State Government had never sympathised or apologized to the affected Communities for its failure to provide security for lost lives and properties since the inception of these crises.

Page 2, THE ISSUES IN CONFLICT, 1. INDIGENESHIP, A claim over exclusive ownership of land by the Berom and some other communities against the Hausa degenerated into deliberate refusal to continue to issue indigene certificates to members of the Hausa Community. The use of the term indigene confers favours and gives greater access to state resources, such as school or university scholarships, jobs in the civil service, and even in the allotment of infrastructures. The present State Government has done nothing to redress the challenge

Page 3, THE ISSUES IN CONFLICT, 2. SUBVERSION OF OUR TRADITIONAL LEADERSHIP STRUCTURES, There has been genuine yearning for the creation Of chiefdoms and districts by the Hausa and other communities that are adequately qualified due to the size of their population and economic viability but instead of creating them, even the age long traditional leadership structures have been replaced by the statute books which clearly chronicled the Traditional Institution Of Sarkin Bukur belonging to the Hausa Community. It is a pity that Of the Sarkin Bukur, which were the traditional

Cattle No specific mention.
rustling/
banditry

Social cover No specific mention.
