

Country/entity Nigeria

Region Africa (excl MENA)

Agreement name Kafachan Peace Declaration, The Southern Kaduna State Inter-communal Dialogue

Date 23 Mar 2016

Agreement status Multiparty signed/agreed

Interim arrangement Yes

Agreement/conflict level Intrastate/local conflict

Nigerian Civil War (1967), Delta Unrest (1990 -), Communal Conflicts (1978 -), and Boko Haram Insurgency (2009 -)

Since 1960 when Nigeria became independent, it has seen a number of coup d'états and instability. In 1967, after confederation plans for the Nigerian regions to gain more independence failed, the Eastern region seceded as the Republic of Biafra and this caused the Nigerian Civil War. The conflict resulted from political, economic, ethnic and religious tensions which had existed since before Britain drew new borders when colonising the area. The discovery of oil in the Niger Delta heightened the intensity of the conflict. With the aid of British forces, the Nigerian military managed to take back the territory in 1970. Since then, ethnic violence has persisted.

Nigerian Delta Unrest (1990 -)

Conflict in the Niger Delta arose in the 1990s between foreign oil companies and ethnic groups which felt exploited after being forced to abandon their land. The Nigerian military caused international consternation in 1995 when members of the Ogoni tribe of the Niger Delta were found hanged without due process. The proliferation of arms in the region has encouraged the rise of armed groups which have targeted oil companies and pipelines. This came to a head in 2004 when Shell withdrew personnel from two oil fields in response to attacks on wells and pipelines by rebels. The military have attempted to clamp down on militant groups in the Niger Delta but it was not until the establishment of the Presidential amnesty program in 2009 which required the surrender of weapons by militants in exchange for amnesty. In 2016 a new militant group called the Niger Delta Avengers has announced its existence in the Niger Delta illustrating the continued instability in that region.

Boko Haram Insurgency (2009 -)

Sectarian violence has also been rife in Nigeria and since 2002, the radical Islamist group Boko Haram have been violently seeking to establish sharia law throughout Nigeria and an Islamic caliphate in the Northern part of the country. In 2009 they began an official insurgency which spread to Cameroon, Chad and Niger. In 2014 the group kidnapped 276 girls from a college in Chibok and bombed the town of Jos. The insurgency is the result of Muslim – Christian tensions in the country which is a constant source of instability and violence. In 2015 the military led a regional coalition of forces on a counter-offensive against Boko Haram and they were successful in taking ground. There are also conflicts between Fulani herdsman and Christian peasants in the Middle belt. Widespread corruption and lack of state authority exacerbate these many complex tensions.

Central Nigerian communal conflicts (1978 -)

Unrest in Nigeria is a product of socio-economic pressures between migrating herdsman and settled agriculturists, exacerbated by firearms proliferation, ethnic conflict, sectarianism and banditry. Since 2001, attacks have adopted a more sectarian character involving suicide bombings and shooting at churches by the jihadist group, Boko Haram. Peaks of violence occurred in 2004 and 2011, pastoral/farmer conflict has resulted in the deaths of thousands since the Fourth Nigerian Republic was founded in 1999. The Land Use Act of 1978, exacerbated conflict by allowing longtime occupants 'indigeneship' and the ability to apply for a certificate of occupancy, putting migrating communities at a disadvantage.

Close

Nigerian Civil War (1967), Delta Unrest (1990 -), Communal Conflicts (1978 -), and Boko

Stage Framework/substantive - partial
Conflict nature Inter-group
Peace process Nigeria - local agreements

Parties

Jema'a Local Government Area Bajju

1. Samuel Yakubu Ninyio
2. Chief Dakachi Diem Anthony
3. Bulus Haruna
4. Mrs. Janet James
5. Rev. Cassimir M. Yabo
6. Mr. Gregory Namadi

Fantswam

1. Mammuda Z. Habu
2. Chief Ayuba Yaya
3. Mr. Jospheh Yakusa
4. Esther M. Adamu
5. Rev. Joshua Chechet
6. John B. Awodi

Fulani

1. Alh. Haruna Usman
2. Ardo Sulaiman Yashi
3. Abdulhamid Musa
4. Maryam Suleiman
5. Abubkar S. Sadiq
6. Ardo Abubakar Gamba

Gwong

1. Hon. Hussaini Dogara
2. Sen. Babale Maikarfi
3. Paul M. Bonnet
4. Hon. Naomi Waziri
5. Maj. Gen. Adamu Dyeri Rtd.

Hausa

1. Danjuma Musa
2. Alh. Garba Abdullahi Maisukuni
3. Alh. Kabir Abdu
4. Maimuna G. Abdullahi
5. Alh. Kabir Mami Kasim
6. Alh. Haruna Saluhu

Igbo

1. Chief Chibu-eze Akpu
5. Hon. Christopher Oriala

Kaninkon

1. Alh. Ismail Suleiman
2. William B. Gimba
3. Willisi Sati
4. Monica A. Tete
5. Pastor Ishaku Maman
6. Samuel B. Tete

Kachia Local Government Area

Adara

1. Norman Shekarau
2. Stephen A. Garba

Third parties

Signed by the Following Witnesses:

HD Advisors

Alice Wairimu Nderitu, Senior Advisor and Lead Mediator

Dr. Yakubu Sankey

Khadijah Hawaja Gambo

Baba Bala Muhammad

Joseph Tanko Atang

Salihu Musa Umar

Dr. Lydia Umar

State/Local Government and Security Agency

Nasir Ahmed El-Rufai, Governor, Kaduna State

Rt. Hon. Simon Lalong, Governor, Plateau State

[Unintelligible] - Catholic Bishop, Kapanchan

[Unintelligible] - Jama'atu Nasril Islam

[Unintelligible] - Ambassador, Norway to Nigeria

Eoghan McSwiney - Deputy Head of Mission, Ireland

Amina Dyeris Sijunde - Attorney General, Kaduna State

Kaduna HD Women's Steering Committee Members:

Sanga LGA

Comfort Habila (Chairperson)

Catherine Chukwu

Patuma Haruna

Hassana Usman

Jummai Danladi

Jema'a LGA

Monica A. Tete (Chairperson)

Haj. Maimuna Abdullahi

Hadiza Umar

Esther M. Adamu

Grace Joel

Kaura LGA

Mary Julius (Chairperson)

Maryam Sa'adu

Angelina I. Boye

Kande Ishaya

Zainab Adamu

Kachia LGA

Christina Joseph (Chairperson)

Victoria Anthony

Karimatu Anthony

Hauwa Kadarko

Bilkisu Baku

Zangon-Kataf LGA

[Unintelligible] Yaro (Chairperson)

Elizabeth Olaniran

Blessing Goje

Rebecca H. Akut

Haj. Zainab Ibrahim

Bukola Aiso

Description A declaration accompanying the Kafachan Peace Declaration between Farmers and Grazers.

Agreement document [NG_160316_Kafanchan Peace Declaration.pdf \(opens in new tab\)](#) | [Download PDF](#)

Local agreement properties

Process type Formal structured process

Rationale This inter-communal declaration is part of an ongoing process which also addresses issues raised by a multi-ethnic farmer grazer conflict across multiple communities in five Local Government Areas in Southern Kaduna. It follows a series of similar inter-communal conflict and ethnic identity resolution dialogues across the country in a similar period and is part of another farmer grazer agreement for the same set of areas made on the same day. It is supported, mediated and facilitated by international conflict resolution experts and the HD Centre. The signing is also supported by State level officials as witnesses and they are also referenced in the agreement as having taken part in the dialogues and the government is quoted as pledging its support.

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

Link to national process: articulated rationale n/a

Name of Locale Kaduna

Nature of Locale Region

GPS Lat/Long (DD) 10.458547, 7.416462

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

Mediator, facilitator or similar Mediator or similar referred to

Mediator (references) The agreement Preamble refers to the Centre for Humanitarian Dialogue (HD) as playing the role of bringing societal leaders together. The text also refers directly to a Mediator and set of supporting Advisors of the Centre for Humanitarian Dialogue (HD) in the signatories section. Page 10 of Signatures, SIGNED BY THE FOLLOWING WITNESSES: HD ADVISERS: Alice Wairimu Nderitu SENIOR ADVISER & LEAD MEDIATOR Dr. Yakubu Sankey Khadijah Hawaja Gambo Baba Bala Muhammad Joseph Tanko Atang Salihu Musa Umar Dr. Lydia Umar

Type of mediator/facilitator/similar International or transnational actor

Local issues

Ritual/prayer and process (including use of scripture)

Page 4, The Southern Kaduna State Inter-Communal Dialogue:, ... Deeply concerned by continued sporadic armed conflicts and deep hatred between ethnic and religious groups in some parts of Southern Kaduna;
Notes with satisfaction the important practical steps that have been taken to implement conflict resolution through the activities of civil society and faith-based organizations;

Page 4, The Southern Kaduna State Inter-Communal Dialogue:, ... Welcomes the growing partnerships between Kaduna State Government, civil society and faith-based organizations;

Page 5, I. PURPOSE, v. ... Observe that the five Local Government Areas in Southern Kaduna; Sanga, Kachia, Kaura, Zangon Kataf and Jema'a are divided societies, polarized in some of the most institutionalised structures such as housing areas specific to ethnic groups, Christian and Muslim Schools, ethnic or religious based markets

Page 7, III. ACKNOWLEDGEMENT OF PREVIOUS EFFORTS TO FIND A SOLUTION TO THE VIOLENCE, xiii. White Paper on the Report of the Judicial Commission of Inquiry into the Kaduna State Religious (Sharia) Disturbances of February 2000.

Page 8, IV. CODE OF CONDUCT, ii. Stop the use of derogatory names such as Agwoi (unenlightened person), Bako Mara Gari (stranger who has no abode/town/land), "Arne" (atheist)

Page 8, IV. CODE OF CONDUCT, vii. Support the promotion of tolerance, understanding and acceptance of diversity on the basis of ethnicity and religion.

Page 8, V. FOLLOW UP ACTIONS, i. Conflict prevention plan:, ... Provide broad civic education on rights, obligations and cohesion as well as religious studies.

Page 9, VII. REQUESTS TO OTHER PROCESSES AND INSTITUTIONS, f. ... We recommend a huge change of culture by the State Government of Kaduna within it's departments, agencies and public bodies to serve every community equally and pass the message across that equal treatment directly translates into building blocks for ethnic and religious coexistence.

Page 10, VII. REQUESTS TO OTHER PROCESSES AND INSTITUTIONS, g. ... We encourage the State Government to create a conducive policy environment that will support the adoption of an approach for model inter-ethnic and inter-religious housing.

h. Engender inter-ethnic and inter- religious resettlement of IDP's for cohesion, integration and harmonious co-existence: We commend ongoing efforts to address the plight of IDP's and ensure official resettlement activities or voluntary individual movements to new areas do not divide communities farther along ethnic or religious lines.

Page 11, VII. REQUESTS TO OTHER PROCESSES AND INSTITUTIONS, iv. Religious preachers: Religious preachers should operate within a code of conduct that discourages provocative preaching and inciting statements at the pulpit and religious gatherings.

Grievance List

Page 1, Preamble, ... Southern Kaduna has had a number of experiences of violent conflict that constitute a major threat to peace and security. Electoral disputes, farmer and grazer differences in particular, have caused violence, deaths, injuries, loss of property, trauma, widows and orphans, poverty and massive displacements.

Page 4, The Southern Kaduna State Inter-Communal Dialogue:, ... Deeply concerned by continued sporadic armed conflicts and deep hatred between ethnic and religious groups in some parts of Southern Kaduna;

Page 4, The Southern Kaduna State Inter-Communal Dialogue:, ... there are still considerable shortcomings, in conflict prevention and resolution which are aggravated by shortages of facilities and resources

Page 4, I. PURPOSE, ii. ... conflicts in Kaduna have nevertheless left their mark on the whole society but specifically affect vulnerable groups including women, children, youths and persons with disability more and stress the need to provide adequate support for them to rebuild their lives.

Page 5, I. PURPOSE, v. Observe that the five Local Government Areas in Southern Kaduna; Sanga, Kachia, Kaura, Zangon Kataf and Jema'a are divided societies, polarized in some of the most institutionalised structures such as housing areas specific to ethnic groups, Christian and Muslim Schools, ethnic or religious based markets as well as cultural activities

Page 5, I. PURPOSE, vi. ... long term intervention is still required to support communities and individuals to come to terms with their pasts, challenges, prejudices, biases and stereotypes which in turn translate into actual discrimination and violence and a "we versus them" mentality

Page 5, II. ACKNOWLEDGEMENT OF CAUSES AND CONSEQUENCES OF VIOLENCE, i. There exist fundamental fault lines within communities that manifest through violence, more so during periods before, during and after elections. These differences are grounded in discrimination based on the status of the person as either indigene or settler as partly informed by history.

ii. The Nigerian Constitution declares the concept of indigeneity, among other reasons, to protect the minority communities against the fear of domination by the larger ethnic communities.

iii. This has had some unintended effects, such as cementing divisions among Nigerians as either being first indigene or settler, rather than citizens of Nigeria. This Declaration acknowledges that there have been stringent demands by communities in this dialogue that include the need to:

i. Bring the perpetrators of past violence to justice;

ii. Resettle or compensate Internally Displaced People (IDP's);

iii. Offer reparation to victims and work towards institutional reforms to prevent further violence;

iv. Recognize the history of oppression by some communities against each other with narratives of pain passed on from generation to generation that in turn contributed to violence to the communities perceived as oppressors.

This Declaration acknowledges all of these demands as being legitimate.

i. Socio-political engineering by political players: This has usually been successful in mobilizing communities to the extent that members on opposite sides of the political divide adopt hardline and ultimately counter-productive stances on matters that could ordinarily be resolved to the benefit of all.

Page 6, II. ACKNOWLEDGEMENT OF CAUSES AND CONSEQUENCES OF VIOLENCE, ii.

Weakening of traditional conflict resolution mechanisms systems: Traditional leadership

**Cattle rustling/
banditry** No specific mention.

Social cover No specific mention.
