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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 -))
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

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

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

Agreement document [NG_160316_Kafanchan Peace Declaration.pdf](#)  | [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.

Cattle No specific mention.
rustling/
banditry

Social cover No specific mention.
