

<b>Country/entity</b>	Nigeria Plateau State
<b>Region</b>	Africa (excl MENA)
<b>Agreement name</b>	Peace Declaration (by the Hausa Community)
<b>Date</b>	18 May 2013
<b>Agreement status</b>	Unilateral document
<b>Interim arrangement</b>	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

<b>Stage</b>	Pre-negotiation/process
<b>Conflict nature</b>	Inter-group
<b>Peace process</b>	Nigeria - Plateau State Process
<b>Parties</b>	<p>Hausa Steering Committee:</p> <ol style="list-style-type: none"> <li>1. Alhaji Umaru Sani, Chairman, [Signed]</li> <li>2. Hon. Ibrahim Dasuki Salihu Nakande, Vice-Chairman</li> <li>3. Alhaji Shehu Ibrahim Masallah, member, [Signed]</li> <li>4. Hon. Nazifi Ahmad, member, [Signed]</li> <li>5. Engr. Mansur Nakande, member, [Signed]</li> <li>6. Engr. Hassan Hussaini (mni), member, [Signed]</li> <li>7. Alhaji Baba Bala Muhammad, Secretary, [Signed]</li> <li>8. Alhaji Danjuma Ibrahim B/Ladi, member, [Signed]</li> <li>9. Alhaji Sani Mu'azu, Sub Committee Chairman, [Signed]</li> <li>10. Alhaji Sani Mudi, member</li> <li>11. Alhaji Haruna Tanko Wada, member, [Signed]</li> <li>12. Bashiru Shu'aibu Jibrin, member, [Signed]</li> <li>13. Alhaji Ibrahim Sale Hassan, member, [Signed]</li> <li>14. Alhaji Muhammad Auwal, member, [Signed]</li> <li>15. Alhaji Danladi Pasali, member, [Signed]</li> <li>16. Hon. Aminu Baba, member, [Signed]</li> </ol>
<b>Third parties</b>	Humanitarian Dialogue Centre, Geneva
<b>Description</b>	<p>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.</p>

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**Agreement document**      [NG\\_130519\\_Hausa Declaration of Peace.pdf \(opens in new tab\)](#) | [Download PDF](#)

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## 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/Long (DD)** 9.836522, 8.880876

**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

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**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 that are in the statute books which clearly chronicled the Traditional Institution Of Sarkin Bukur belonging to the Hausa Community and also like that Of the Sarkin Jos which was later undermined and reduced to Magajin Garin Jos, and a host of other Ward Heads have not been appointed giving rise to suspicion and mistrust.

Page 3, THE ISSUES IN CONFLICT, 3. POLITICS OF EXCLUSION, A deliberate State policy of excluding the Hausa Community from governance and socio-economic empowerment

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

**Social cover**      No specific mention.

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