



# THE KAFANCHAN PEACE DECLARATION

*March 23<sup>rd</sup>, 2016  
Kafanchan, Kaduna State, Nigeria*

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## **PREAMBLE**

**We, the parties to this Declaration** are: development/cultural associations, Traditional Councils, youth, women, religious and respected opinion leaders and elders brought together by the Centre for Humanitarian Dialogue (HD), with our consent, because of our history of Inter-communal, farmer and grazer and religious violence. 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. The stakeholders in this Declaration are convinced that a necessary condition for establishing lasting peace in our State is the resort to dialogue to resolve conflicts.

This Declaration covers content from a multi- ethnic and farmer and grazer context of communities of five Local Government Areas (LGA's) of Southern Kaduna; Sanga, Kachia, Kaura, Zangon Kataf and Jema'a. This Declaration records agreements arrived at as a first step towards achieving lasting peace.

### **The Southern Kaduna State Inter-Communal Dialogue:**

**Convinced** that without peace, Kaduna State, cannot consolidate unity and promote democracy and development;

**Convinced** that dialogue and the non-resort to violence can lead to a lasting solution for Kaduna State's Inter-communal conflicts;

**Reaffirms** that respect for human rights is indispensable for the maintenance of peace and security in Kaduna State and that it constitutes one of the fundamental blocks for sustainable development;

**Further reaffirms** the principles enshrined in the 1999 Nigeria constitution as amended, in particular Chapter 4, section 33, subsection 1, which says "each person has a right to life, and no one shall be deprived intentionally of his life, save in execution of the sentence of the court in respect of a criminal offence of which he has been found guilty in Nigeria".

**Recall** the official launching of the Kaduna Inter- Communal Dialogues held in Kafanchan, at which the Governor of the State Government of Kaduna gave the assurances "of the full support of his Government as we forge ahead in the quest for mutually agreed solutions to the problems that face us as people and that no number of soldiers, armed policemen can enthrone peace (...) Peace is achieved only when the people themselves, in all sincerity of purpose opt for peace and work diligently towards its achievements".

**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;

**Commends** the practical measures that have been taken by the Kaduna State Government to interpret conflict resolution and noting the need to anchor it to the change agenda;

**Recognizes** that notwithstanding these measures, there are still considerable shortcomings, in conflict prevention and resolution which are aggravated by shortages of facilities and resources; and

**Welcomes** the growing partnerships between Kaduna State Government, civil society and faith-based organizations;

**Therefore, we the undersigned, acting on behalf of the following communities in the Local Government Areas of:**

- Sanga: Ayu, Fulani, Gwandara, Hausa, Mada, Nandu, Ninzo and Numana.
- Kachia: Adara, Bajju, Fulani, Hausa, Ikulu, Jaba and Kuturmi.
- Kaura: Fulani, Hausa, Igbo, Kagoro, Sholio and Takad.
- Zangon Kataf: Atyap, Bajju, Fulani, Hausa, Ikulu, Kamantan and Yoruba.
- Jema'a: Bajju, Fantswam, Fulani, Gwong, Hausa, Kaninkon, Igbo.

**Solemnly adopt the following as “The Kafanchan Peace Declaration”.**

## **I. PURPOSE**

We:

- i. Acknowledge that the primary responsibility for the protection of the rights and security of the people of Kaduna lies with the State.
- ii. Note that the 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.
- iii. Understand that communities are increasingly willing to break down the barriers of mistrust between and within communities.
- iv. Affirm the need to translate the aspirations for peaceful coexistence into serious infrastructure that can make changes happen. This requires political and social goals and a timeline for action.

- 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, yet many people in the dialogue expressed the wish that this was not so.
- vi. Understand that despite this nostalgia for a past in which people peacefully co-existed, 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.
- vii. Assert that the success of this dialogue will be translated into a common need for an interdependent future, in which all ethnic and religious communities feel that their survival depends on the existence of those they have previously thought of as the "other".

## **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.

- ii. **Weakening of traditional conflict resolution mechanisms systems:** Traditional leadership and conflict resolution systems have been weakened, reducing the capacity of communities to manage and prevent conflict and criminality.
- iii. **Vacuum existing in arbitration and mediation mechanisms:** This vacuum has created the need for physical security to become of paramount concern with various forces such as vigilantes and ethnic militias attempting to provide security alongside security forces. Consequently, the competition of the various forces is less effective security for all, less effective capacity of Government institutions to provide services, maintain law and order.
- iv. **Impunity:** Lack of apprehension and prosecution of perpetrators.
- v. **Weak political will:** by successive governments to end violence and implement recommendations of various governmental White Papers, Committees and Commissions.
- vi. **Idle youth:** Unemployed youth with easy access to drugs are easily lured into violent acts.
- vii. **Failure to compensate victims of crisis:** Resulting in pent-up feelings of anger easily translated into violence.
- viii. **Violent conflict spillovers:** Across State borders, ethnic and religious communities.

### **III. ACKNOWLEDGEMENT OF PREVIOUS EFFORTS TO FIND A SOLUTION TO THE VIOLENCE.**

There has been a proliferation of mechanisms to prevent violent conflict in Southern Kaduna from White Papers, reports and recommendations of previous committees and commissions as listed below:

- i. White Paper on the Report of the High-powered Administrative Committee on Land Use: Issuance of Certificates of Occupancy and Layouts in Kaduna Township From 1<sup>st</sup> October 1979- 31<sup>st</sup> December 1983, 1984.
- ii. White Paper on the Report of the Commission of Inquiry into the Gure/Kahugu Disturbance in Saminaka LGA, 1984.
- iii. Youth Clubs Edict, Kaduna State of Nigeria Edict No. 8 of 1986.
- iv. Kaduna State Grazing Reserves Law, Kachia State Grazing reserves Law of 1987.
- v. White Paper on the Report of the Committee to Investigate Causes of Riots and Disturbances in Kaduna State, 6<sup>th</sup> – 12<sup>th</sup> March, 1987.
- vi. Justice Dalhatu Ja'afaru Commission of Enquiry set up by Kaduna State Government, 1990;
- vii. The Kaduna Capital Law (Repeal), Kaduna State Edict No. 14 of 1990.
- viii. Rahila Kudjoe Commission of Inquiry into market riots Zangon Kataf 1 and 2 1992.
- ix. Kaduna State Government White Paper on Zangon Kataf market riots 1 and 2, 1996.
- x. Kaduna State Government Report on Zangon Kataf Resettlements Parley, 1996.

- xi. Kaduna State Grazing Reserves Law (Cap 62, 1991). The Gayam Grazing Reserve Order Law, 1997.
- xii. White Paper on the Report of the Jema'a Emirate Staff of Office Riots Judicial Commission of Inquiry 9th August 1999.
- xiii. White Paper on the Report of the Judicial Commission of Inquiry into the Kaduna State Religious (Sharia) Disturbances of February 2000.
- xiv. White Paper on the Report of the Committee on Demarcation of Boundaries between Newly Created Chiefdoms in Kaduna State, August 2001.
- xv. Report of the Kaduna State Leaders of Thought, 2001.
- xvi. White Paper on the Report of the Judicial Commission of Inquiry into the Communal Crisis Between the Bajju and the Ikulu Communities at Kamuru in Ikulu Chiefdom, August 2001.
- xvii. White Paper on the Interim Report of the Kaduna State Judicial Commission of Inquiry into the Disturbances of 2nd November, 2001 in Gwantu Town of Sanga LGA and the Affairs of the Local Government Councils Indicted by the Kaduna State House of Assembly Committee, February, 2002.
- xviii. Kaduna State Executive Council, Resolution of the 38th Meeting of the Kaduna State Executive Council (Approving the Creation of Gbagyi Idda Chiefdom out of Jere Chiefdom in Kagarko LGA and Kuturmi Chiefdom out of Adara Chiefdom in Kachia LGA) December 20, 2008.
- xix. Kaduna State Report of the Committee on INEC Delineation of Electoral Constituencies, July 2008.
- xx. White Paper on the Report of the Committee to Review Policy and Structure of Government, September 2011.
- xxi. White Paper on the Report of the Judicial Commission of Inquiry into the Post-Presidential Election Disturbances in Kaduna State, April 2011.
- xxii. Report of the Kaduna State Peace and Reconciliation Committee, 2013.
- xxiii. Report of the Committee to Stamp out Attacks on Southern Kaduna Communities, August 2015.
- xxiv. Report of the Meeting of Local Government Council of Traditional Rulers Over Boundaries Between the Various Chiefdoms/ Emirates.
- xxv. Reports of the Lands Investigation Commission (By LGA).
- xxvi. White Paper on the Reports of the Lands Investigation Commission (By LGA).

This Declaration reaffirms commitment to the purposes and principles contained in the white papers, reports and recommendations of previous Committees and Commissions and have gone a step further, seeking a common vision based on trust to shape and harness a new future.

#### **IV. CODE OF CONDUCT;**

We shall;

- i. Support a policy driven approach for;

- Integrated markets particularly in a bid to improve inter- communal relations by bringing people together in a shared and safe environment.
  - Supporting our communities to launch common goals such as trading with one another;
  - Emphasizing to the State Government that no group should be viewed as being more important than the other.
- ii. Stop the use of derogatory names such as Agwoi (unenlightened person), Bako Mara Gari (stranger who has no abode/town/land), “Arne” (atheist) and Kaffir (unbelievers).
  - iii. Identify effective strategies and processes to transform youth previously involved in violent behavior.
  - iv. Resolve to always dialogue as the most effective means of conflict resolution.
  - v. Avoid criminalizing entire ethnic communities when one of their own commits a crime.
  - vi. Not be party to violence, intimidation and any other practices that may breach peace, and inhibit the attainment of harmonious relations between different ethnic and religious groups.
  - vii. Support the promotion of tolerance, understanding and acceptance of diversity on the basis of ethnicity and religion.

## **V. FOLLOW UP ACTIONS**

- i. **Conflict prevention plan:** The plan will bring on board the joint efforts of all stakeholders including at the State level, traditional and faith based leaders, women and youth that puts in place a tension management mechanism that;
  - Creates a linkage between early warning and early response.
  - Ensure continuous monitoring of violent conflict situations.
  - Intervene in conflict situations and pursue such measures as are necessary to arrest and redress the situation.
  - Make appropriate recommendations for action by law enforcement agencies.
  - Provide broad civic education on rights, obligations and cohesion as well as religious studies.
  - Teach conflict prevention and conflict transformation skills to young people.
- ii. **Undertake bilateral consultations and advocacy with political leaders** to reinforce messages, identify areas of mutual concern and agreement.
- iii. **Assist to establish permanent conflict prevention and peace building mechanisms at community level.**
- iv. **Begin and sustain tracks of dialogues among key non-political stakeholders such as** business leaders, women’s organizations and civil society organizations to influence and facilitate discussions between political actors.



- v. **Inclusion of women and youths, persons with disability in decision-making and peace processes:** On many occasions, reconciliation and dialogue efforts exclude meaningful participation of women and youth. This exclusion causes disenchantment and negative perception of the outcomes of reconciliation efforts.

## VI. DISPUTE RESOLUTION

- i. Traditional, community and religious leaders should be strengthened and empowered to resolve conflict before and after escalation.
- ii. Introduce Alternative Dispute Resolution (ADR) methods and capacity building at the community level.

## VII. REQUESTS TO OTHER PROCESSES AND INSTITUTIONS

### Recommendations to:

#### i. **The Kaduna State Government:**

- a. Revive rehabilitation centers in all Local Government Area to enable provision of skills and allowances for persons with disabilities.
- b. Create employment and keep youth out of engaging in conflict by reviving the following industries; flour mills, chalk, Ginger processing, fruit processing, oil processing and Gurara dam to provide electricity and water to communities.
- c. Implement all White Papers, reports and recommendations of previous Committees and Commissions and or;
- d. **Create a body to promote peace and reconciliation amongst communities that will:**
  - Bring perpetrators to justice, inclusive of both indigenes and settlers.
  - Consider the compensation of all affected people.
  - Address past wrongs drawing on the wisdom and expertise of traditional conflict resolution mechanisms.
  - Ensure the inclusion and active participation of women, youths and persons with disability in all peace processes.
  - Prevent and protect women against violence.
  - Advance and protect human rights, administrative justice and integrity in private and public life.
  - Foster respect for the rule of law, transparency and accountability.
  - Ensure public safety and security.
- e. **Embrace the language of a clear and profound approach to change in dealing with peace and conflict:** Communication is key to changing attitudes. Clear and unequivocal language that prioritises reconciliation needs to be articulated in all communication by all government agencies.
- f. **Prioritize economic and social regeneration and investment and enhance opportunities for sharing across ethnic and religious communities:** Communities have raised concerns over disparities in the

- delivery of social and public utility services particularly in areas of high polarization. We recommend a huge change of culture by the State Government of Kaduna within its 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 co-existence.
- g. **Explore opportunities for ethnic and religious communities to live in the same residential areas:** Current levels of residential segregation make it possible for communities to declare “no go areas” for those considered not their “own” that has resulted in deaths, disappearances or injuries to those from “other” ethnic or religious communities. 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.
  - i. **Reduce inter-communal suspicions, prevent conflict and build a shared future by investing in education through;**
    - Demonstrating active political support for integrated and shared education facilities.
    - Invest in training teachers on how to teach in an integrated setting to students across ethnic and religious communities.
    - Encourage collaborative working arrangements between schools on, for instance, sharing playgrounds, school buses or taking joint lessons.
    - Include the teaching of peace and conflict resolution skills in school curriculum from primary, secondary and tertiary institutions.
  - j. **Ensure appropriate awareness and linkages between conflict prevention and resolution initiatives at Federal and State level.**
  - k. Address corruption decisively due to its current and future negative implications as impunity thrives in societies where Inter-communal differences are entrenched.
  - l. Map all actors working on peace building in Kaduna State to avoid duplication of efforts.
- ii. **Civil Society and the International Community working in Kaduna**
    - a. Develop collaborations to ensure that programmes are coherent with Government policies to prevent and resolve conflicts.
    - b. Mobilize massive support for micro projects to train the women, youths and persons with disability.
  - iii. **Media and dissemination of Hate Speech:** Enact enabling laws to discourage incitement and hate speech and train media on conflict sensitive reporting.

- 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.

## **THE KAFANCHAN PEACE DECLARATION BETWEEN FARMERS AND GRAZERS**

### **PREAMBLE**

Southern Kaduna is characterised by frequent clashes between farmers and grazers over grazing areas. Both farmers and grazers exacerbate the problem; grazers in protecting and defending their livestock and farmers in defending their crops. It is a problem compounded by the availability of small arms. Nomadic movements require cooperative arrangements with sedentary mainly farmer communities which in many cases does not happen. Risks of violent conflict increase during the dry season where lack of provision for pastoralist needs for pasture and water lead to invasions on farmland.

**We, the parties to this Declaration outline the following as the causes of violence;**

- i. Laxity of the cow herders.
- ii. Cattle rustling.
- iii. Growing number of herds.
- iv. Shortage of pasture available for the grazing of cows.
- v. Shortage of farmland.
- vi. Reprisal attacks by both farmers and grazers.
- vii. Lack of accountability for herders responsible for damage.
- viii. Over population.
- ix. Porous borders that allow for free entry of cattle across national borders.
- x. Criminal networks operating across borders.
- xi. Proliferation of small arms, including automatic and semi-automatic weapons.
- xii. Inadequate policing and state security policies that have increased the insecurity and the tendency towards self- defence and retaliation.
- xiii. Creation of vigilante groups in response to security problems.
- xiv. Inadequate land tenure policies that have tended towards nomadic communities relying on communal grazing rights.
- xv. Clash of traditional models of governance that include access to water and pasture with statute law.
- xvi. Growing desertification caused by climate change.
- xvii. Encroachment on grazing reserves.
- xviii. Displacement of communities.
- xix. Fears and mistrust between farmers and grazers.
- xx. The use of underage grazers.
- xxi. The lack of or use of non-use of modernized grazing systems.

### **RESOLUTIONS**

We the communities of Sanga, Kachia, Kaura, Zangon Kataf and Jema'a, having suffered negative effects of violent conflict between us, hereby commit to dialogue and peaceful settlement of disputes without resorting to violence. We have agreed on the following

practical solutions that shall contribute to our peaceful co-existence as farmers and grazers.

## **VIII. COMMITMENTS AND CLAIMS OF GRAZERS**

### **1.1 Commitments**

We grazers, commit ourselves to the following in relation to the farmers:

- i. Not to cause injury of farmers.
- ii. Not to cause the death of farmers.
- iii. Prohibit our herders from letting the cattle invade farms and in the event that this happens, discuss with the farmers on forgiveness or reparation of damages.
- iv. In the event of destruction of farmland, encourage herders to contact the owner of the farm, as previously done traditionally.
- v. Not to use insulting, hurtful or abusive words towards the farmer.
- vi. Seek amicable solutions, through dialogue, between farmers and grazers and refer unresolved cases to the traditional and religious leaders.

### **1.2 Claims**

We grazers, call on the farmers to do as follows;

- i. Not to attack herdsmen.
- ii. Not to kill the cattle if found feeding on the crops.
- iii. Not to shoot, poison, beat, or injure the cattle.
- iv. Not to impound the cattle.
- v. Exhaust local remedies such as commensurate fines before taking grazers to the Police because of cattle trespassing on farms.
- vi. Not to burn the fields.

## **IX. COMMITMENTS AND CLAIMS OF FARMERS**

### **1.3 Commitments**

We farmers, commit ourselves to the following in relations to the grazers.

- i. Not to cause injuries to herdsmen.
- ii. Not to cause the death of herdsmen.
- iii. Prohibit our herders from letting the cattle invade farms and in the event that this happens, discuss with the farmers on forgiveness or reparation of damages.
- iv. Not to cause the death of cattle, through shooting, poisoning, beating or in any way whatsoever.
- v. Not to use insulting, hurtful or abusive words towards the grazer.
- vi. Seek amicable solutions, through dialogue, between farmers and grazers and refer unresolved cases to the traditional and religious leaders.

### **1.4 Claims**

We farmers, ask of the grazers;

- i. Not to graze their cattle on our crops.

- ii. Not to attack farmers.
- iii. To give clear instructions to herders not to graze on crops.
- iv. Not to steal crops from the fields for purposes of feeding the cattle.
- v. To entrust the grazing of their cattle to adults. .
- vi. Not to carry weapons such as guns and intimidate farmers.
- vii. Not to beat up, injure or kill farmers.
- viii. Not to threaten other ethnic groups from rearing cattle.

**X. POLICY RECOMMENDATIONS FOR STATE GOVERNMENT OF KADUNA AND FEDERAL GOVERNMENT OF NIGERIA**

- i. Establish a clear land-use plan strategically identifying and placing water points for livestock. This will assist in securing access to water for both farmers and grazers through promotion of shared management of the resource; mark livestock corridors and stock routes; identify areas under grazers and farmers ownership; create cattle resting areas and grazing reserves. A clear land-use plan decreases potential for conflicts by placing water points away from sensitive zones and enabling risk-free movement for grazers.
- ii. Work with communities to identify grazing reserves and areas.
- iii. Involve Government security agencies as a last resort after the failure of traditional intervention.
- iv. In the programming of projects of public interest, take into consideration the concerns of farmers and grazers.
- v. Demarcate unclaimed land as it legally belongs to the Nigerian State and codify its usage.
- vi. Adopt pastoral laws and codes. Pastoralists, due to their movements, rely mostly on customary and not legally defined grazing reserves that are however increasingly used by either expanding agricultural or industrial activities.
- vii. Ensure the security of both farmers and grazers.
- viii. Provide technical assistance to grazers to reduce their and their animals' vulnerability (examples include controlling tsetse flies, ticks, wells as well as cheap or free provision of veterinary services)
- ix. Increase bilateral cooperation between countries where transhumance crosses borders. As nomadic movements are trans-national, dialogue with partnering countries can be decisive in order to tackle the issue on both sides of the border.
- x. Improve Markets to combine both farmers and grazers products enhancing cohesion but also boosting Nigeria's economy.
- xi. Enhance education among nomadic communities, to include peace education and modern ranching methods.
- xii. Provide mobile services for nomadic communities such as financial services, mobile libraries, mobile health provision and insurance schemes.
- xiii. Call for the resuscitation and strengthening of the conflict management committee and dialogue, as enshrined in the Kaduna State Grazing reserves Law of 1987.

## **XI. RECOMMENDATIONS FOR THE INTERNATIONAL COMMUNITY, CIVIL SOCIETY AND OTHER STAKEHOLDERS WORKING IN KADUNA STATE**

### **i. Strengthen civil society by;**

- Establishing and strengthening informal (grazer and farmer) associations and civil society initiatives to increase local dialogue.
- Strengthen interdependency between farmers-herders particularly through shared markets, schools and social activities.
- Build capacity of farmers and grazers in Alternative Dispute Resolutions mechanisms (ADRs).

### **ii. Encourage and support policies to enhance the viability of the nomadic life by:**

- Mainstreaming efforts to prevent conflicts involving farmers and grazers in all development assistance programmes, ensuring that such issues are addressed in organizational strategic plans.
- Review the impacts on risks of conflict of current development policies and of laws and regulations relating to land tenure and access to water.
- Support programs to ensure access to water and pasture during drought to reduce the risk of violence between farmers and grazers.
- Assist farmers and grazers with capital during the dry season to restock their herds and to buy equipment, seeds and other inputs to replenish their farms.
- Support the capacity of the Ministry of Agriculture and individual herders to support the modernization of agricultural and livestock production.
- Support the development of regulations on land tenure relating to access to access to pasture land and water for both farmers and grazers.
- Provide co-operation for efforts by Nigeria and the State Government of Kaduna to tackle small arms proliferation and end illicit arms trafficking across the borders.
- Support efforts to strengthen the capacity of communities to prevent and solve communal conflicts by building their capacities on conducting of conflict analysis and alternative dispute resolution methods including customary or traditional procedures.
- Support the establishment of farmer/grazer peace and development, conflict prevention and longer-term peace building committees.
- Support inclusion of farmer/ grazer women in local level peace-building;

## **XII. ESTABLISHMENT OF A MONITORING COMMITTEE**

A monitoring and dialogue committee made up of farmers and grazers for each LGA shall be set up to ensure respect of the commitments of parties and execution of the following mandate.

### **Mandate of the Committee**

- a. Hold meetings to exchange advice and information

- b. Cooperate and collaborate in tracking and recovering stolen livestock.
- c. Take part in dialogues between farmers and grazers on contested issues.
- d. Ensure respect of this contract between parties.
- e. Facilitate dialogue between the parties in case of conflict.

### **XIII. SHARED STIPULATIONS**

The signatories of this declaration agree to:

- i. Improve co-ordination and information sharing between communities in and across each of the LGAs on conflict prevention and peace-building initiatives.
- ii. Identify and disseminate best practice from other parts of Nigeria and the world and lessons learnt with other States.
- iii. Improve the representation of women, youth and persons with disability in efforts to address inter communal conflict and commit to ensure gender inclusion elements across all activities in the implementation plans of this Declaration.

### **XIV. REVIEW OF THIS DECLARATION**

We acknowledge that the situation still requires constant monitoring. We shall therefore meet to review the progress made under this declaration as necessary and in any event no later than three months after its signature.

### **XV. WALKING FORWARD TOGETHER**

- i. The current situation in Southern Kaduna presents challenges and opportunities to harness and utilize resources, deliberately create a shared and broad-based sense of joint efforts and seek solutions, together.
- ii. We shall endeavor to find common positions and understanding as means of resolving current problems and averting future violence.

### **XVI. PUBLIC APOLOGY**

**We, representing some of** the communities from the five Local Government Areas (LGA's) of Southern Kaduna; Sanga, Kachia, Kaura, Zangon Kataf and Jema'a cannot in ourselves, deliver reconciliation. Many of us belong to a generation that remembers when Kaduna was a peaceful place in which ethnic and religious communities co-existed peacefully. We want to go back to that Kaduna; a Kaduna in which there is an end to violent conflict and issues are solved amicably. To achieve this, we want to be the first to say to each other that we have wronged each other and are sorry for the suffering that each of our communities has contributed to and has suffered even as we understand that reconciliation is difficult and has to be owned by the communities – those who have to live with its consequences. This Declaration is the culmination of the first step of a process that has provided us with the promise that we may yet see the peaceful Kaduna we long for; a Declaration that makes an important contribution towards creating the conditions to ensure that violence does not occur between us in future.



## **XVII. SIGNATURES**

- i. **Founding Signatories: Comprising representatives of** the communities of five Local Government Areas (LGA's) of Southern Kaduna; Sanga, Kachia, Kaura, Zangon Kataf and Jema'a who participated in the making of this Declaration and who accept responsibility for upholding its terms.
- ii. **Witnesses:** Comprising people in any organizational, official or personal capacities who wish to record that they were present at and personally witnessed the signing on March 23<sup>rd</sup> 2016.
- iii. **Joining signatories:** Comprising representatives from other communities, groups, or individuals in Kaduna State who wish to embrace this Declaration and share in the responsibilities of furthering its objectives and terms. Signatories in this category may join at any time in procedures to be established by the Founding Signatories.
- iv. **Welcoming signatories:** Comprising any other people, anywhere in Nigeria or internationally, who wish to acknowledge this Declaration and welcome its objectives and terms. Signatories in this category may join at any time in procedures to be established by the Founding Signatories.