



## Special Report

---



### **The Questions Behind The Atyap ‘Peace Treaty’ in Kaduna**

On 25 March 2016, the ‘Kafanchan Peace Declaration’ was signed. It was a peace treaty signed by representatives from five Local governments of Kachia, Kaura, Jema’a, Sanga, and Zangon Kataf, in Southern Kaduna. These LGAs have witnessed attacks from Fulani militia in different degrees of intensity for years. Some have also witnessed violent clashes among its inhabitants along religious lines.

Governor Nasir el-Rufai of Kaduna and Simon Lalong of Plateau were there that day as observers. The Canadian and Norwegian Ambassadors to Nigeria were also there at the signing ceremony in Kafanchan, Jama’a Local Government. The peace signing was the culmination of almost a year’s intervention by the Swiss-based Center for Humanitarian Dialogue (HD) under Dr. Alice Nderitu. It was followed later with the unveiling of a giant Peace Billboard at the strategic Samaru Kataf Roundabout in Zangon Kataf LGA on

Saturday, November 12, 2016.

But on Sunday, the 13th, just a day after, Kigam, Kitakum, Unguwan Magaji, Unguwan Rimi, and Kizipi, all in Chawai Chieftdom, of Kauru LGA were attacked same time by armed Fulani Militia and 35 people killed. Kigam village was almost completely burnt down. Youths, angry over the attack went to the Billboard and vandalized it. Nothing was heard again about the peace treaty.

Though HD tried its possible best to have peace in the area, but certain fundamental issues that include the identity of the attackers and their motives, among others, weren't factored and fully answered.

Again, despite the signing of a peace treaty on 22nd, August 2020 when a peace summit was convened at Ungwan Wakili town by the Agwatyap, the paramount ruler of the Atyap ethnic group in Zangon Kataf Local Government, Sir Dominic Gambo Yahya, after dozens of villages, were attacked and hundreds of people shot or slaughtered by armed Fulani Militia in several LGAs of Southern Kaduna, attacks have not stopped.

At the Peace summit, Bayero Ibrahim, spokesman of the Kaduna State Chapter of the Miyetti Allah Cattle Breeders Association of Nigeria (MACBAN), said the Fulanis had lived in Southern Kaduna for many years, but they were being referred to as non-indigenes.

Yakubu Bature who spoke for the Hausa Communities in Zango town said the settler/indigene dichotomy must be removed. "There cannot be peace if we don't stand by the truth. There cannot be peace unless we respect each other. There cannot be peace unless I accept you as an indigene," he said.

When it was the turn of the Atyap to speak, Prof. Lucius Bamaiyi, the President of Atyap Community Development Association (ACDA) said the Atyap are willing to live in peace with the Fulani and Hausa communities and every other person that is resident in Atyap land.

"But all of us will have to make this same commitment and mean it. Let it come from our hearts," he said. He added that the Government should be blamed for promoting the indigene/settler dichotomy, especially during employment.

"I am speaking on behalf of Atyap to say that everybody here spoke about indigene /settler. The Atyap are also being discriminated against on the basis that we are non-indigenes in other places.

“All my children were given birth in Zaria, but if they go to look for indigene certificate in Zaria, they will tell them they are settlers. Even in Sabon Gari (still in Zaria), that is supposed to be no-man's-land, when they go there, they tell them they are not indigenes.”

After all the representatives have spoken, certain resolutions that include ‘residents of the Chieftdom must not take laws into their hands and in any situation, rather submit all grievances or crimes to security agencies, mediation, arbitration or litigation in courts’ were then signed by all parties.

Additionally, on 1st September 2020, the state government inaugurated what it called ‘House of Kaduna Family,’ a gathering of 22 religious leaders to serve as a platform for religious leaders to interact and dialogue.

But on September 11, 2020, Manyi-Mashin village in Zamandabo ward, Atyap chieftdom, Zangon Kataf Local Government was attacked around 2 am by Fulani militia and almost all houses in the village were burnt down. Cecilia Ishaya, 62, a widow with 6 children, and Iliya Sunday, 56, a father of 8 children were killed and burnt in their homes.

Earlier, on 8th September, Kitsarapang village in Tsam chieftdom, Kauru LGA was attacked and Emmanuel David Yohanna, a 13yrs was killed while two sustained injuries. Same 8th September, three Atyap youth from Atakmawei village in Zamandabo ward were ambushed when they went to clear their sugarcane farm. Anthony Magaji, 25, a student of Nuhu Bamali Polytechnic was killed while the two escaped with injuries.

These killings were carried out despite the peace treaty. But in reality, the peace treaty was structured to achieve a cosmetic success because the fundamental triggers to the incessant attacks weren’t fully analyzed, discussed, and agreed upon.

Questions being asked regarding the current peace treaty include:

- a. Were the histories and context of the attacks really examined?
- b. Were perspectives, interests, needs, and fears of the parties fully considered?
- c. Did some people that signed the treaty agreed that they were the ones

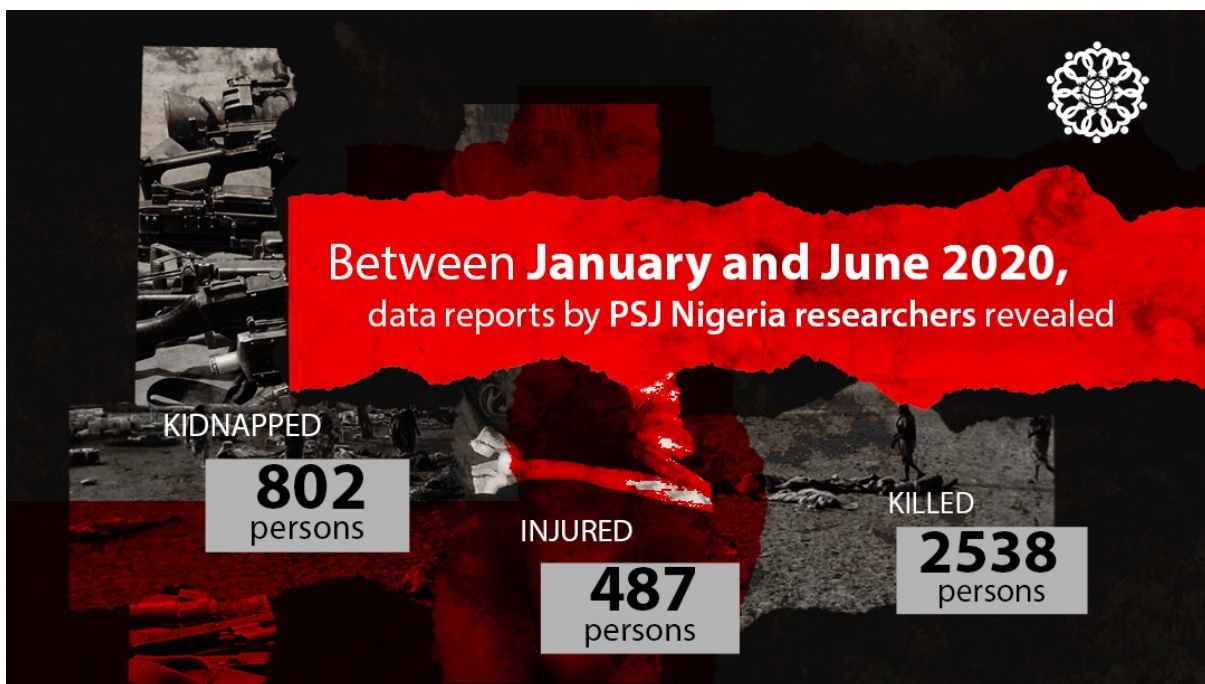
carrying out the mass killings on Atyap villages?

- d. If yes, were the reasons behind the attacks that had been going on for years in Zangon Kataf publicly said?
- e. Were they the same people that carry out the killings on Adara villages in Kajuru LGA?
- f. Were they the same ones that carried out the killings in Kukum Daji, Kaura LGA?
- g. Were they the ones that attacked Ungwan Magaji twice in Kauru LGA, or Zikpak, in Kafanchan, Jama'a LGA?
- h. Were there clauses in the agreement to hold any responsible if a breach occurs like what was witnessed in Manyi village on 11th September?
- i. Did the peace treaty factor in a rehabilitation scheme for the displaced people who are still hurting, angry, and living in IDP camps or squatting with relatives?
- j. Was the peace treaty restricted to just the Atyap people in Zangon Kataf or its extents to other LGAs that had witnessed some attacks? The implication on this is whether the Fulani Militia is the same all over southern Kaduna or different groups in different locations.
- k. Were the many instances of skewed biases by Governor Nasir el-Rufai, including his reckless utterances and outright allegations on the southern Kaduna people and their leaders discussed during the summit?

In conflict and peace mediation, nothing is rushed, and no aggrieved party is left out. The credibility and sincerity of those initiating the peace agreement shouldn't be in doubt. But the Southern Kaduna Peoples Union (SOKAPU) which speaks for about 63 ethnic groups in Southern Kaduna was not part of the peace treaty. The Southern Kaduna Christian Leaders' Association was also not part of it. They boycotted the event on the grounds that stakeholders were not fully informed on what the peace treaty was all about. However, the governor had on several occasions described SOKAPU in degrading languages as a body he will never sit with. He has also accused religious leaders in Southern Kaduna of fanning the killings so they could get foreign donations.

Also, though the peace treaty is being touted as a Southern Kaduna Peace Initiative, it's a peace arrangement within just one ethnic group – Atyap and the Hausa and Fulani in Zango which is just one part of Zangon Kataf Local Government. The Bajju, Ikulu, and the Kamanton ethnic group in the same LGA weren't part of the peace signing.

These and several other reasons fuelled the belief that the Atyap Peace treaty was cosmetic, not sustainable under the current agreement, and done with the whole aim of making Governor Nasir el-Rufai look good after the public outcry against his handling of the Southern Kaduna killings that saw him being dis-invited from the list of speakers for the 2019 National Conference of the Nigerian Bar Association.



### Atrocities Report

**Download, and Read the PSJ Mid Year Report on Atrocities in Nigeria**

PSJ Nigeria's [Mid Year Report on the Atrocities](#) in Nigeria is ready. It is a compilation of data captured by its field researchers from January to June 2020.

All data in the report are independently verified accounts of killings, abductions, and other forms of atrocities by state actors including Fulani Militia, Boko Haram & ISWAP insurgents, Bandits, and gunmen. It is free for download.

[Download PSJ Mid Year Report](#)

[Visit our Website](#)

[Follow us on Twitter](#)

[Follow us on Facebook](#)

[Follow us on LinkedIn](#)

[Subscribe to our YouTube Channel](#)



*Copyright © 2020 International Organisation for Peace Building & Social Justice, All rights reserved.*

**Our Email address:**

[Enquiry@psj.org.ng](mailto:Enquiry@psj.org.ng)

Want to change how you receive these emails?  
You can [update your preferences](#) or [unsubscribe from this list](#).

---

This email was sent to [sylviantia@yahoo.co.uk](mailto:sylviantia@yahoo.co.uk)  
*why did I get this?* [unsubscribe from this list](#) [update subscription preferences](#)

International Organisation for Peace & Social Justice ·  
[Enquiry@psj.org.ng](mailto:Enquiry@psj.org.ng) · Nigeria 100001 · Nigeria

