



## **Community Voices for Peace and Pluralism WhatsApp Workshop Seminar**

Series 6

### **Conversation with Barrister Ladi Madaki, Nigeria**

Women of Plateau State – The Declaration

16.05.2020

The Community Voices for Peace and Pluralism - Africa (CVPP) is a non-profit network that builds the capacities of women and other groups in preventing, transforming and solving violent conflict through a Peace and Pluralism approach. CVPP- Africa equips women to contribute to peace processes in decision making roles.

The WhatsApp Workshop Seminar Series began in the wake of the Global COVID-19 Pandemic. The Pandemic has hit the world's vulnerable and most marginalized hardest. These are the people members of CVPP work with. Members of CVPP decided to meet this unprecedented challenge by speaking to each other every week. Sharing stories, learning new skills from each other all through the WhatsApp platform, to enable reach to those of our members without access to facilities such as Zoom or Skype.

***Convener:*** Alice Wairimu Nderitu, mediator of armed conflict and author

***Moderator:*** Sylvie Jacqueline Ndongmo, African region representative of Women's International League for Peace and Freedom and the President of the Cameroon section

***Coordinator:*** Regina Mutiru, Mentor and Founding Partner at Amani Women Network

***Panelist:*** Barrister Ladi Madaki, Deputy Chief Registrar - Litigation, High Court of Justice, Jos, Plateau State of Nigeria

***Rapporteur:*** Shama Shah, conflict analyst

***Participants:*** Members of Community Voices for Peace and Pluralism Africa

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**Alice Nderitu, Kenya; Convener's introduction of the workshop seminar:** Hi everyone! It's Saturday again and as I had said earlier this week we shall hear about an amazing aspect that emerged from the Plateau State Inter-communal dialogues which involved both men and women.

### **A Women's Declaration!**

Fatima Suleiman was a negotiator in the Inter-Communal Dialogues, the first time a woman from her community was doing so. Salim Musa Umar was a negotiator too, heading the Fulani team as Chair.

Then there were the Women. They included Hajiya Mairo Sani, among others who are not here in this group.

Barrister Ladi Madaki was the Secretary of the Women who came up with the Women's Declaration and she will tell us how it happened. The session will be moderated by Sylvie Ndongmo of Cameroon who is really a powerhouse on women's issues in her own right.

Shama shared their bios and the Women's Declaration yesterday for prior reading.

I am now handing over to Sylvie who will moderate the discussion.

**Sylvie Ndongmo, Cameroon:** Thank you so much Alice for this introduction, well appreciated. I will take this opportunity to give a special thanks to you for all your efforts in organizing this important virtual gathering of wonderful women around the world to discuss ways to make peace happen.

Dear sisters, greetings from Cameroon. Hoping and praying you and your loved ones are keeping safe in these challenging times. I am Sylvie Jacqueline Ndongmo, Peace and Security leader for more than twenty years, I am the current African region representative of Women's International League for Peace and Freedom and the President of the Cameroon section. I am also a Member of the African Union Steering Committee for the fund for African Women.

Although we are still not able to gather around a table, we are meeting today to continue our work of building solidarity and moving gender equality, women's rights and the peace agenda together. We are going to have a great conversation.

So, I welcome you all warmly today to the online Seminar Series 6. We are going to explore the peace agreement processes in general, and in particular discuss the ways in which the Women's Declaration of Jos Plateau State in Nigeria was arrived at, which I will gladly be moderating today.

**Barrister Ladi Madaki, Nigeria:** Afternoon everyone. It is an honor and privilege to be in the spotlight and share our experiences. I am humbled to say that Fatima Suleiman and Salim are also here, and of course Com. Alice who brought in the women angle in our dialogues, and of course my sister Sylvie in accepting to moderate.

**Sylvie Ndongmo, Cameroon:** We are honored to welcome today our guest speaker Barrister Ladi Madaki. Ladi Madaki is a significant Chief Magistrate, Peace Lawyer and Dialogue Facilitator in Jos, Plateau State of Nigeria. She has been the Secretary of the Jos Women's Steering Community who have informed, during the Inter-Communal Dialogues, the Women's Declaration in June 2014. I will not elaborate more on her presentation as we have her full biography below in the document. This Declaration was proudly the first peace process and agreement to have fully included women in Plateau State.

Allow me to introduce today's topic very briefly, and then enable our able presenter to give us her preliminary remarks. The declaration we are looking into today, is that of the Jos Women's Steering Committee consisting of an inter-ethnic religious group of women leaders with powerful and influential consistencies in Plateau States. The Declaration Voices out the women of Plateau States' demands which came within the framework of the intercommunal dialogue and conflict mediation in Jos, Plateau State, to support as well as set a moral conscious to the ongoing process. It is a very important document as it comes as a result of the first peace process to include women in the Plateau State. This Declaration formalizes the issue raised in the women's grassroot meeting held in the four local governments, the women's dialogue of all the ethnic communities and the dialogue that brought the women of all Plateau State together across ethnic and religious lines. It expresses women's commitment to end and resolve local conflict amicably amongst the community they come from, both religious and ethnic.

Before I hand over to our able Barrister, I want to say that the Women Declaration ended in a very inspiring way. It reads;

*This Declaration, proud as the Women of the Plateau State, to have participated in the intercommunal dialogue and conflict medication in Jos Plateau States, the first peace process to include women in Plateau States. We have participated in identifying the root causes of conflict, and in conflict prevention itself. We look forward to the implementation phase, of not just*

*conflict prevention, but actively participating in bringing to the end this sad chapter of Plateau State – a chapter written in violence.*

Now allow me to welcome our Dear Sister Barrister Ladi Madaki, I welcome you once again to this 6<sup>th</sup> Seminar Series. You have the floor for your introductory remarks and after that I will forward you the questions received so far.

**Barrister Ladi Madaki, Nigeria:** Good day once again. I am humbled and delighted to share our experiences as women in mediation and dialogue with men. Men who are husbands to their wives, fathers, brothers and uncles; factor of Patriarchy was part of the journey. I will share this journey that was bumpy, but successful at the end.

Thank you, Sylvie, for moderating.

**Sylvie Ndongmo, Cameroon:** My pleasure.

**Barrister Ladi Madaki, Nigeria:** The background to the dialogues became necessary after many attempts at resolving the sectarian crisis on the Jos, Plateau.

The pains of this is that it divided the state into compartments (if I will use the word) along religious, ethnic and tribal divide, with the use of youths as fighters. We experienced killings both of humans and livestock, burning of houses and farmlands, increase in gender-based conflict, drug use etc. Contestations over land, resources, appointments into government offices, was hot and the uneasiness and lack of trust and suspicion was ripe. Oh dear, rumors were the real stories.

**Sylvie Ndongmo, Cameroon:** Dear sister, thanks for this; please can you tell us how you ended up in a dialogue? Please take note of these other questions so far and answer them before we move to other questions.

Questions from Salim:

1. Barrister Madaki, from your experience, what would you say is the added advantage(s) of having women included at the peace table?
2. In the process of negotiations which eventually led to the drafting and signing of peace agreement, what is the one major challenge you were confronted with from men in the communities?
3. If you are asked to give just two suggestions to Women drafting peace agreement, what would your suggestions/advice be?

**Barrister Ladi Madaki, Nigeria:** Now, the Humanitarian Dialogue (HD) was on the Plateau to help solve this unending circle of violence and started the process of meetings with stakeholders.

**Sylvie Ndongmo, Cameroon:** Great.

**Tamador Ahmed Khalid, Sudan:** Hi, thank you.

My questions:

1. Were there any documentations of the process while drafting the declaration?
2. What was the modality used to overcome diversity among the women?

**Sylvie Ndongmo, Cameroon:** Thanks for your question; Barrister, you have thus 4 questions so far.

**Barrister Ladi Madaki, Nigeria [responding to Salim Musa Umar]:**

1. The value of having women cannot be quantified; Indeed it was the first dialogue since the conflict increase from 2001 and beyond. It was a twelve-year interval and more than a decade that HD realized we must bring women on the table. And we brought in an angle of sincerity and honesty because our children were being killed daily, and if alive, would have to contend with drug use, etc. Husbands were also killed so we had the balance to change the tide - if not, it consumes us.

2. To even have the dialogues was a challenge. Communities were now arch enemies, not on speaking terms, nor relating with each other. It was a challenge in some of the communities for the women to come for dialogue meetings (the consent of men had to be sought and obtained). There was a balance role to play, how? We must build TRUST. And we did.

Meetings were not for too long, we had breaks and we left on time. Assurances of leaders that were in the main dialogues helped.

**Sophie Havyarimana, Burundi:** I have a question similar to Tamador's. How have women managed to bring one voice to the table?

**Sylvie Ndongmo, Cameroon:** Thanks so much Sophie for your question; Allow her to quickly respond to the previous ones.

**Barrister Ladi Madaki, Nigeria [responding to Tamador Ahmed Khalid]:** All the processes of dialogue were documented. Lack of Diversity was overcome because women recognized, cried their hearts out, and realized that the problem of the Fulani woman was the same with the Beiom woman, or the Hausa, or other tribes. It was a realization that came through from the dialogue, but with difficulty.

**Sylvie Ndongmo, Cameroon:** Barrister, thanks so much for your answers; please can you briefly answer Sophie's question (How have women managed to bring one voice to the table?).

**Barrister Ladi Madaki, Nigeria [responding to Sophie Havyarimana]:** One voice became necessary because the pains of losing a child, farmland, friendship, exclusion and fear of the unknown was a common denominator. So we had a common enemy to move forward or remain and see the future gone before our eyes.

**Sylvie Ndongmo, Cameroon:** Wonderful, Barrister. My question: Can you please share with us the greatest lessons learned from this inclusive peace process?

**Barrister Ladi Madaki, Nigeria [responding to Sylvie Ndongmo]:** The lessons learnt cannot be overemphasized and I will want Salim to come in, or Fatima Suleiman, who experienced a shadow representation of women as the sole Hausa woman amongst the men's dialogue group of the Hausas.

1. In any dialogue (inter-religious/ethnic), inclusivity is key. Everyone has a perspective and a variant and you must bring it out to find common grounds and proffer solutions.
2. Inclusivity gives a sense of belonging and a voice that you have been heard.

**Sylvie Ndongmo, Cameroon:** Thank you so, so much dear Barrister for all the responses. We still have a pending question.

**Barrister Ladi Madaki, Nigeria:** Can't see.

**Sylvie Ndongmo, Cameroon:** If you are asked to give just two suggestions to Women drafting peace agreement, what would your suggestions/advice be?

**Dr. Sellah Nasimiyu King'oro, Kenya:** Was it a top-down or bottom up dialogue? Who held the most power? Was it local groups or the government?

**Tamador Ahmed Khalid:** Thank you for your responses.

**Sylvie Ndongmo, Cameroon:** Thanks, Sellah, for your question.

**Barrister Ladi Madaki, Nigeria [responding to Sylvie Ndongmo]:** We had personalities like our dear Com. Alice that pulled us through the process. My take is that every issue, no matter how difficult and painful, must be brought to the table.

**Florence Mpaayei, Kenya:** How did you reconcile different political ambitions of the women?

**Barrister Ladi Madaki, Nigeria:** Any rumor or breakout of dialogue in the meeting must be addressed both formally and informally. It is excellent and good to meet and recognize shadow influencers and spoilers that are not on the table.

**Dr. Mandiedza Parichi, Zimbabwe:** Barrister Ladi, often because of the ratios of men versus women, men feel like they are doing you a favor for even taking part in these masculinized policy processes. Please tell me your experience with regards to this behavior.

**Barrister Ladi Madaki, Nigeria:** Without discussing and bringing in your common strengths and weaknesses, you can't have a document; so, they are factors. There will be meetings and meetings until you get it right.

**Florence Mpaayei, Kenya:** Very key. Thank you.

**Barrister Ladi Madaki, Nigeria [responding to Florence Mpaayei]:** At the time the pains was too much and we made a decision to keep politics was out of it (We organized as women led NGOs with geographical spread, rural community women leaders and women leaders).

**Sylvie Ndongmo, Cameroon:** I think we still have Sellah's question pending or I missed the answer? Was it a top-down or bottom up dialogue? Who held the most power? Was it local groups or the government?

**Sophie Havyarimana, Burundi:** Thanks Barrister for the responses. I have another question and sorry if I repeat a question already asked. Have the politicians tried to influence the process in any way?

**Barrister Ladi Madaki, Nigeria [responding to Dr. Mandiedza Parichi]:** Hmmmm.

1. My sister we had a funny experience - the men did not want the women dialogue to go on at all. Com. Alice struggled for our funding.
2. We had ethnic groups in the main dialogue represented as negotiators (usually a group of five with a woman), yet the women had no voice - only the men speak.
3. During one of the main ethnic dialogue sessions that involves men, one of the women negotiators disclosed at the joint dialogue with men the position of one of the women of another ethnic group. It almost broke the women dialogue session. Our HD gender advisor then had to look for a way to bring the women to the dialogue.

**Alice Nderitu, Kenya:** I have a question for you Ladi because I was so privileged to be there when you read out the Declaration to the entire Inter-Communal Dialogue with all those powerful men sitting there.

When you read the bit that says the men sitting alone in elders' committees could do with the support of women's ideas (I paraphrase but that was the gist of the powerful statement) then the men reacted saying, 'no, no'.

So this is a general question. These men appear before you in court and do exactly what you tell them to do. Why do you think men are still so rigid in allowing women into elders' councils?

And how actually did African men appropriate the name 'Elders' to mean old men.

**Sophie Havyarimana, Burundi:** Has the process inspired later the policies and practices of women inclusion in the county?

**Barrister Ladi Madaki, Nigeria:** We were able to work well once there was mutual respect, trust and sincerity of purpose. We moved on as partners on a common goal.

[responding to Sylvie Ndongmo]: Bottom up process. Top down on another leg. There were different legs with a common goal.

**Léonie Abela, Democratic Republic of Congo:** Thank you so much our sister. I just wanted to ask you, looking back, how has the declaration helped to change negative masculinity in Jos?

**Florence Mpaayei, Kenya:** Trust building is always a challenge in any peace process. What would you say helped in regaining trust between the different groups? I recognize these are human processes that require rehumanizing the other which at times can be very painful.

**Barrister Ladi Madaki, Nigeria [responding to Alice Nderitu]:** Oh dear Alice this is really a tough one.

Yes, men see themselves as custodian of the word 'Elders'. So how do we break the jinx? It is the narrative that is the problem and what I mean when they say is a good woman must be...

Also, the narrative is that a man is good, whether he is a drunk, beats his wife or does not provide for his household, and is a better human being than a woman.

My take is women must be bold to change the narrative of who a man is. Leadership for women differs in communities. Some are tolerant, but a woman seeking to be the head must work ahead and be a superwoman.

**Sylvie Ndongmo, Cameroon:** Thank you so much Barrister and thank you all for your questions. We have 2 questions pending. I will kindly request we allow Barrister to respond to those and then we conclude, and we can then follow up with her on one to one after this conversation.

**Barrister Ladi Madaki, Nigeria [responding to Léonie Abela]:** It has helped a great deal, it has inspired communities to recognize this talent or gift. In short, we have women in traditional councils in some communities now.

**Sylvie Ndongmo, Cameroon:** Super.

**Barrister Ladi Madaki, Nigeria [responding to Florence Mpaayei]:** Most of the representation was from ethnic communities. They had their backing and trust and were also giving feedback to those communities. Those positions were also affirmed at the community dialogues. What I mean here is they had the support from ethnic communities because ethnic communities had nominated their representatives.

**Lucy Muyoyeta, Zambia:** This is an excellent outcome. Congratulations on the excellent work.

**Naomi Gichuru, Kenya:** Congratulations for the Good work! It will take time to take root in many communities.

**Florence Mpaayei, Kenya:** Great. Thank you.

**Sylvie Ndongmo, Cameroon:** I am sharing this document with questions and answers from this session for you to check if I have missed out a question.

**Barrister Ladi Madaki, Nigeria [responding to Alice Nderitu]:** We must also recognize men who are allies and work with them. It helps a great deal.

**Alice Nderitu, Kenya:** Sorry Sylvie, before we close maybe we could ask Ladi to tell us about how they mobilized the women across the entire State? Because those who signed were represented by so many women.

**Fatima Maiga, Mali:** Hello, I came late. Thank you for these great responses Ladi. My question is, how is the situation now? Are you evaluating the impact of your work?



**Sylvie Ndongmo, Cameroon:** We are not closing yet, just wanted to be sure we have all the questions answered.

**Sophie Havyarimana, Burundi:** Thanks Barrister. I got my response here on the inspiration of later processes, policies and practices.

**Sylvie Ndongmo, Cameroon:** Barrister, in the attached summary this question remains unaddressed - Has the process inspired later the policies and practices of women inclusion in the county?

**Barrister Ladi Madaki, Nigeria [responding to Fatima Maiga]:** Thank you. The impact is enormous I am here. So are Fatima, Halima etc. You have women inclusion in any form of governance where only men are constituted you get the chant, 'gender'? So, we may not be there but awareness on the inclusion of women and youths has come to stay on the Jos Plateau.

**Barrister Ladi Madaki, Nigeria [responding to Sylvie Ndongmo]:** Yes, it has inspired policies and practices.

1. The Gender and Equal Opportunities Law 2017 was passed on the Plateau.
2. We have the Plateau multi door courthouse - It is a mediation center a result of the Jos dialogues.
3. It has cascaded down to communities.

**Salim Musa Umar, Nigeria:** Let me contribute very minimally here as a witness to all the dialogue processes in Jos and an ardent supporter of the Women declaration. I was then the Chairman of the Fulani Community on the dialogue teams. One thing that is very clear is that the women cluster brought about a paradigm shift in the whole process. It added a voice that has been ignored for long in the male dominated dialogues. The women brought in a perspective that could not be ignored anymore. It emphasized the inevitability of inclusivity of women in all decisions to be arrived at during the dialogue. Most often, women and children were at the receiving end of the crisis and suppressing their perspective was not going to produce a holistic document that can stand the test of time. When the space was created and they begin to dish out their capacity to contain the challenges, we were taken aback (I should know because I was sitting as Chairman of my Community with other Chairmen). We took a decision to support the process including my community (which is conservative in nature) sending a woman pastoralist to the women cluster to serve as our representative. So it was a process that came at a time we were all going through crisis fatigue, their voices became a very big buster to the discussions. At the end of it all, two things were my takeaways;

1. The women became part and parcel of our discussions and no decision is arrived at without their input. This wasn't the case before as the men always took decisions on behalf of all.
2. A culture of including women in all dialogues has been established to date. This is unprecedented before in our times.

**Sylvie Ndongmo, Cameroon:** Dear Salim, this is not very minimally, this is great contribution, thank you so much. Such a powerful testimony.

**Barrister Ladi Madaki, Nigeria [responding to Alice Nderitu]:** Women representatives came from different communities. They had the support of their communities to represent them and the open dialogues with all other communities were able to give and show sincerity, determination and will to succeed.

Information they say is power, everyone wanted to keep on believing and wanting to be part of it. I mean numbers had to be given to at least manage the crowd. You must be invited!

Women owned it and we're proud to at last have a voice.

**Léonie Abela, Democratic Republic of Congo [responding to Fatima Maiga]:** Thanks Fati, I had the same question....the issue of sustainability.

**Barrister Ladi Madaki, Nigeria:** On sustainability, part of the dialogues was to identify what the government, individuals, community etc. can do.

On the part of government, the Plateau Peace Building Agency was established it was the first and it is building on the established grounds.

**Marjon Kamara, Liberia:** Thank you Barrister for a very informative presentation. Thanks also to Salim for the amplification. One question is whether this positive experience has been replicated anywhere else in Nigeria or is it exclusive to Jos?

**Barrister Ladi Madaki, Nigeria:** The women steering committee had nine communities that also signed the declaration. The women steering community leaders also represented communities. For example, I represented lawyers, Hajiya Mairo the teachers and Muslim women and Fati Suleiman the NGOs.

**Sylvie Ndongmo, Cameroon:** Dear sisters and brothers, I know the discussion is very interesting, but we shall wind up in the next ten minutes.

**Barrister Ladi Madaki, Nigeria [responding to Marjon Kamara]:** Wow, yes lower Plateau, Kaduna and our Kaduna sisters are on this platform.

**Salim Musa Umar, Nigeria:** My last contribution: I keep saying that whatever one's focus is, it becomes his reality. If Madam Alice Wairimu Nderitu did not insisted on creating a separate women cluster and appointing a gender advisor, all these positive strides wouldn't have been possible. So, we shouldn't be deterred with pursuing what we believed in and contribute meaningfully our quota for a better humanity for all of us. And documentation is very important too. It is important to note also that we have done similar work in Kaduna and Benue States in Nigeria. It is a very rewarding experience hearing from the women perspectives in those states. It clearly brought out salient issues that were not hitherto discussed.

**Barrister Ladi Madaki, Nigeria [responding to Salim Musa Umar]:** Indeed without Com. Alice at her position then and understanding what we can bring to the table of dialogue it wouldn't have been real.

Women leaders must create a ladder for others, are *you* creating one? Is a fact we must ask ourselves.

**Alice Nderitu, Kenya [responding to Salim Musa Umar]:** Salim, no, I have to correct you. The women were already organized. I just supported with strategy. They led, I followed.

**Dr. Mandiedza Parichi, Zimbabwe [responding to Salim Musa Umar]:** That was a great initiative and I'm glad it worked. This trivialization of women and their voices is so common.

**Barrister Ladi Madaki, Nigeria:** You must have a vision, follow it, be firm, resolute and undeterred. That was Alice and it gave us a direction and a resolve to achieve in spite of our differences. We dropped our difficulties and always drew the line of seeing our successes; it did not come easy. There were times we felt like giving up but we trudged along and we assumed we were doing nothing until we got our agreement. Remember we represented constituencies who now had to implement the dialogues at each level.

**Sylvie Ndongmo, Cameroon:** Before we close, does any feel her or his issue or question has not been addressed? Or any burning last question to Barrister?

**Salim Musa Umar, Nigeria:** ...and finally, it was because of the women's engagements in Plateau State that gave us the impetus to engage in similar discussions with women in Kaduna state and other places. In fact, the women in Jos taught us how to do it! And that was how I was given the name 'Hajiya Salim'. Hajiya is a name given to women who have performed the pilgrimage in the Muslim communities here while Alhaji is the name given to a Man who did his pilgrimage too. See how they made me a Hajiya!

**Florence Mpaayei, Kenya [responding to Barrister Ladi Madaki]:** Well said. The role of a vision is certainly key. We celebrate all the efforts that contributed to the agreements. Thanks for adding to the women efforts across the globe to make our communities peaceful.

**Barrister Ladi Madaki, Nigeria:** I want to appreciate the whole community for this time, especially my moderator, and all the questions that came in. I just scratched the surface because I was not coherent, but I bet initially others were not talking with each other, you had the issue of settlers and indigenes. Women will weep at dialogues and hug each other and forgive.

It enabled Fatima Suleiman and myself to be facilitators at Southern Kaduna dialogues. It was a milestone for us and we cannot abandon the lessons learnt. We are impacting lives and we will continue to do so. Thank you all so much.

Over to you Sylvie.

**Sylvie Ndongmo, Cameroon:** Wow, really wonderful but we have to close. Dear Community Members, dear peace makers, join me to thank Barrister Ladi and Fatima Suleiman for taking time to share this great and inspiring experience with the group. Thank you so much dear sister, keep up the good work, we are so proud of you.

My sincere appreciation and thanks to all of us for participating and sharing our thoughts and learning from our sister's experience. I know there are still some burning questions, but our sister is ready to answer even after this meeting; feel free to get in touch with her.

With this, I wish to bring the meeting to a close and once more invite anyone with questions to follow Barrister up behind the scenes.

Keep Safe.

Wash your hands, respect all barrier measures.

In Peace and Solidarity.

Alice, Barrister and all, stay blessed.

**Florence Mpaayei, Kenya:** Thank you too.

**Léonie Abela, Democratic Republic of Congo:** Congrats our Hajiya and Elhaji too.

**Dr. Mandiedza Parichi, Zimbabwe:** Thank you Sylvie for the brilliant coordination. I loved your introduction and detail still learning. Barrister Ladi, thank you for adding value to all of us here today. Salim thank you, you are always here with us. To Alice, Shama and Regina I know you have sleepless nights. We totally appreciate this great work.

**Dr. Sellah Nasimiyu King'oro, Kenya:** Thank you barrister Ladi for sharing your experience. Thank you Sylvie for moderating these discussions flawlessly.

**Doreen Nkala, Zimbabwe:** Thank you all I came in late but have been following. My question is, how have men taken the initiative by women. Are women involved not having problems with their husbands?

**Barrister Ladi Madaki, Nigeria [responding to Doreen Nkala]:** Yes, men appreciate the initiative of women and this has increased the number of Hajiyas and madams i.e. men that support women cause or issues and position in leadership positions.

**Alice Nderitu, Kenya:** Many, many thanks as always to all of us. We have chosen to spend our Saturday's knowing each other's stories and learning from each other and it's such a great thing that we do.

Many, many thanks to the moderator Sylvie and Barrister Ladi! As always thanks to the background team. Thanks Regina and thank you Shama.

We look forward to next week's session with the great Mama Stella moderated by Mireille.

Meanwhile, we are thinking of running some side seminar series on peace agreements as our input into helping Safaa in Sudan. Which means we shall be calling on all of you greats, Léonie, Sophie from Burundi and many more.

Peace! Rain! Prosperity!!

The above closing remarks from Alice Nderitu concluded Community Voices for Peace and Pluralism's sixth Seminar Series.

## Biographies



**Ladi Agyer Joy Madaki**

Ladi Agyer Joy Madaki is a Deputy Chief Registrar- Litigation, High Court of Justice, Jos, Plateau State of Nigeria where her job schedule as Head of Litigation includes: Case Management, Law reporting, Case law research and enforcement of court orders. A holder of

Bachelor of Laws Degree at the University of Jos [1992] and a master's Degree in International Law [2008]. She was called to the Nigerian Bar in [1993] she practiced for four [4] years with the Law firm of Miskom Puepet and Company and later joined a private company as its company secretary called Gold and Green Nigeria Limited. She later joined the service of the Plateau State Government in 1999 as a Magistrate 11 where she presided over criminal and civil matters for sixteen [16] years. Thereafter, she was appointed as Deputy Chief Registrar – Area Courts [2015]. She served her mandatory Youth Service between 1993 – 1994 in Maiduguri, Borno State in Premier Commercial Bank Plc.

Being an active member of Federecion Internationale De Abogadas [FIDA – Nigeria] Plateau State Branch, Magistrates' Association of Nigeria [MAN], Commonwealth Magistrates' Association [CMJA], Member International Women Peace Group [IWPG], Member Christian Lawyers Fellowship of Nigeria [CLASFON]

She is a peace builder, volunteer in humanitarian work, Chairperson Steering Committee on Gender Violence [OBSTEC] a Past Chairperson FIDA Nigeria Plateau State Branch, Board member of Media Campaign against Trafficking [MeCAHT] amongst many other boards. A member of Evangelical Church Winning All, Women Group [Nassarawa Gwong, Jos].

Family: She is the first child of late Yusufu Atsen Galadima and Safaratu Akuben Galadima and has 5 other siblings in all 2 girls and 4 boys. Married to Retired Wing Commander Iliya Sani Madaki in 1998 and married to the same man and has mentored so many young girls.

All her grandparents are deceased and biological parents. She loves to travel, read romantic novels, love to listen to gospel music/sing and mentor young girls and women.



**Sylvie Jacqueline Ngongmo**

Sylvie is a peace and security leader with more than 20 years' experience. She is the current Africa region representative of Women's International League for Peace and Freedom and President of the Cameroon section. She is also a Member of the African Union Steering Committee for the fund for African Women. Sylvie has been very instrumental in advocating for peace issues in Cameroon and in Central Africa by leading the advocacy process for 1325 NAP in Cameroon and greatly contributing to the UNSCR 1325 Central Africa Regional Action plan. Sylvie is also an African Union trainee in peace support operations.

For 22 years now, Sylvie was able to organize women's groups across borders throughout Africa to find new solutions to the increasing security challenges on the continent. In 2016, she contributed to the setting up of the platform "Cameroon Women for Peaceful Elections and peace education". As coordinator of this women's platform for peace in Cameroon, Sylvie has set up the first ever women's election situation room with a call center to monitor electoral violence during the 2018 presidential election in Cameroon as part of an early warning mechanism put in place to contribute to building sustainable peace in Cameroon. The call center is equipped with a toll free number to enable fast incidents reporting before, during and after elections but most importantly and to sensitize and educate the population on non violence peacebuilding. She is also currently coordinating a Gender Conflict Analysis project in Cameroon aiming at understanding the drivers of the different conflicts, what the root causes are and how gender and gender relations influence or are in themselves a causal factor.

Sylvie also works with different actors in enhancing capacities of community women, women peacebuilders and mediators, provides technical support to different groups and networks of women in and out of Cameroon, as well as strengthening the role of women in peace processes.

Further, she supports youth engagement in conflict prevention through the Social Media for Peace Campaign.

Sylvie has joined the Campaign to Stop Killer Robots since 2018 to urge all states to start negotiations on a legally binding instrument to prohibit fully autonomous weapons and retain meaningful human control over the use of force; She is currently the Francophone Africa Campaign Coordinator.

She feels that conflict prevention is key as it is less costly to prevent conflict than to deal with the effects of war. Talking about conflicts, she feels that Men alone are not the solution, weapons are not the solution. For her, ‘NO DEVELOPMENT IS POSSIBLE WITHOUT PEACE AND NO PEACE CAN BE ACHIEVED WITHOUT WOMEN”.

## **WOMEN OF PLATEAU STATE – THE DECLARATION**

### **Introduction**

The Jos Women's Steering Committee, consisting of an inter-ethnic/religious group of women leaders with powerful and influential constituencies in Plateau State was formed within the framework of the Inter-Communal Dialogues and Conflict Mediation in Jos Plateau State to support as well as serve as a moral conscience to the whole ongoing peace process.

In the course of the one-year since the Inter-Communal Dialogues and Conflict Mediation in Jos Plateau State meetings began, the women’s steering committee have consulted women widely.

This is the Declaration that, informed by the opinions of the women of Plateau State as a whole, speaks to what the **Women of Plateau State** want.

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### **DECLARATION**

#### **Preamble**

This Declaration summarizes the issues raised in the women’s grassroots meetings held in the four local governments, the women’s dialogues of all the ethnic communities, and the dialogue that brought all the women of Plateau State together across ethnic and religious lines.

This Declaration expresses women’s resolve to end and resolve local conflicts amicably among the communities they come from, both religious and ethnic.

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1. We, the women of Jos, Plateau State.
2. Having met for one year in Jos, Plateau State and its environs.

3. Shared concerns and issues directly affecting women, youth, men and the Plateau communities relating to killings, terrorism, burning and looting, sexual violence, detention and torture, loss of home and property.
4. Noting that the security environment in the Plateau State continues to be characterized by fragility.
5. Expressing frustration at the continuous clashes in the outskirts of Jos city, the bombs within Jos City, resulting in deaths, injuries and displacements affecting all our communities.
6. Emphasizing the desperate nature of the humanitarian crisis shared by people and particularly women in Plateau State; a crisis that does not discriminate across ethnic, religious, agricultural or pastoralist lifestyles.
7. Committed to define our common priorities for the future and peaceful co-existence of our ethnic and religious communities.
8. Recalling that inclusion of women in peace processes is in line with the International Declarations and Conventions that the Government of Nigeria has ratified and is signatory to, such as the Beijing Platform for Action, UN Security Council Resolutions on women, peace, and security UNSCR 1325 (2000), UNSCR 1888 (2009), UNSCR 1820 (2008), UNSHR 1888 (2009) UNSCR 1889 (2009), and UNSCR 1960 (2010) as well as the convention for the Elimination of Discrimination Against Women (CEDAW), underpinned by the UN Charter, the Constitutive Act of the AU and the Regional ECOWAS Treaty, which all stress that women must be represented in all peace processes.
9. Frustrated by the lack of implementation of previous findings and white papers on enquiries on the violent conflict crisis in Jos Plateau even as we;
10. Take cognizance of the measurable progress the West African Region has made in promoting values that uphold peace and security in the last two decades and specifically;
11. Take cognizance of the existence of initiatives, structures and institutions of both the Plateau State and the Federal Governments on peace and security: Noting that they are not in themselves enough to secure lasting peace;

### **Reaffirm our commitment to:**

1. The ongoing initiative of the Inter-Communal Dialogues and Conflict Mediation in the Jos Plateau State that has identified root causes of violence and seeks to transform structural dynamics of conflict through promotion of religious tolerance and respect for traditional leadership structures.
2. Recognizing that the HD Inter-Communal Dialogues and Conflict Mediation in Jos Plateau State initiative presents opportunities for women's engagement as well as the most credible effort in Plateau State so far to build and sustain peace and security.



### **We the Women are determined to:**

1. Commit to the responsibility of sustaining peace in Plateau State through supporting non-violent means of conflict prevention.
2. Commit to supporting the education systems in Plateau state to include counseling and training modules in conflict prevention and transformation in curricula at all levels of formal and non-formal education.
3. Commit to work with the private sector, civil society and the government towards peaceful means of ending the conflict in Jos.
4. Encourage trust building between women and women, women and the children, youth and men of Plateau State across all ethnic and religious communities.
5. Commit to promote business across ethnic and religious communities, buying and selling from each other, building on economic and social interaction.
6. Commit to promote intermarriage across ethnic and religious communities.
7. Commit to actively encourage learning and respecting of other people's customs and traditions.
8. Commit to interact between us women to discuss common problems on a frequent basis through organizing women's informal monthly meetings across ethnic and religious communities.
9. Commit to promote joint developmental projects between women that join city and rural areas as a means of bringing the two together.
10. Commit to develop the fullest potential of girls and women of all ages, ensure their full and equal participation in building a better world for all and enhance their role in the implementation of the peace process in Plateau State, Nigeria.

### **We call on the Government of Nigeria to:**

1. Ensure equal participation of women in all stages of peace and security talks based on the UN Security Council Resolution 1325 on women and armed conflicts.
2. Take effective security measures in girls' schools to prevent female students from harm and violence.
3. Take specific measures to reduce violence by organizing educational courses and initiating campaigns that raise awareness on sexual violence and violence against women.
4. Promote the use of positive political rhetoric for the benefit of women and removal of obstacles and security concerns that hinder their progress and lack of participation in political life.
5. Build partnerships and work on trust building between non-governmental organizations and the Government in the formulation of broad policies, strategies and implementation of peace building processes. Inclusion of women is a necessary cornerstone to this arrangement.
6. Establish networks between Government and non- governmental organizations concerned with women's issues on peace and security at the local, regional and international levels.
7. Promote women's economic independence in the rural and urban areas, taking into account the structural causes of poverty that reduce women to the lowest strata of the

social class that, together with children is most affected by violent conflict. Measures such as ensuring women's access to credit facilities, vocational training, information, communication and markets for products, will work towards a strong foundation for women.

8. Take positive steps towards disarmament, the removal of weapons from civilian hands in Plateau State.
9. Prevent and eliminate all forms of violence against women and girls;
10. Develop the fullest potential of girls and women of all ages, ensure their full and equal participation in building a better world for all and enhance their role in the development process by committing more gender sensitive resources to support conflict prevention and resolution.

### **We call on the Elders Councils to:**

1. Work with the strengths that women bring in conflict prevention and peace building as well as early warning and reconciliation that can prompt early response. These are strengths women have developed as mothers and caregivers; Strengths that come from the practice of holding families together.
2. Take a clear path towards bringing about change in cultural concepts on women and men. This is especially as related to addressing the new challenges in terms of peace and security that continue to present themselves to Plateau State. Involvement of women in all aspects of peace processes is crucial. Women and men united will have a stronger capacity to prevent and respond to violent conflict.
3. Lead in efforts to remove barriers to women and girls' education and participation in peace processes because of such factors as ethnicity, culture or religion. African cultures, the Bible and Koran have several examples of strong women leaders, who could only have been so because of the support and provision of space to do so by Elders Councils.
4. Promote regular intra and inter-ethnic and religious dialogue among the people in Plateau State; inclusive of women.

We end this Declaration, proud as the **WOMEN OF PLATEAU STATE** to have participated in the Inter-Communal Dialogues and Conflict Mediation in Jos Plateau State, the first peace process to include women in Plateau State.

We have participated in the identifying the root causes of conflict and in conflict prevention itself. We look forward to the implementation phase, of not just conflict prevention but actively participating in bringing to an end this sad chapter of Plateau State, a chapter written in violence.

**Signed this 5th day of June 2014, in Jos City, Plateau State.**

The Women's Steering Committee

1. Dr. Sumaye Hamza, Permanent Secretary, Ministry of Women Affairs.
2. Barrister Ladi Madaki, International Federation of Women Lawyers (FIDA), Chief Magistrate and President.

3. Khadijah Hawaja Gambo, Centre for Humanitarian Dialogue, Member of Advisory Committee
4. Pastor Esther Ibanga; Women Without Walls Initiative (WOWWI).
5. Mrs. Rose Agur ; Christain Associations in Nigeria(CAN) Women Wing.
6. Mairo MK Sani President, Federation of Muslim Women Associations in Nigeria
7. Ngo Monica Sen Luka Gwom - Special Advisor to the Plateau State Governor on Women.
8. Fatima Abdullahi Suleiman, the President, Islamic Counseling Initiative in Nigeria (ICIN)
9. Ngo Tabitha Dayuru, President, Plateau State Market Women Association, (PMWA)
10. Mrs Serah Pam, Chairperson, National Council of Women's Societies (NCWS)
11. Professor Para-Mallam, President, Christian Women for Excellence and Empowerment in Nigerian Society (CWEENS).
12. Lantana Abdullahi, Search for Common Ground (SCG) Program officer.
13. Jessica Vonkat, Country Women Association of Nigeria (COWAN), Micro-credit organization, President.
14. Mrs Anna Yakubu; Plateau Yoruba Women, Representative
15. Pastor Jane Edmund Egbo Plateau South-South Women, leader
16. Binta Muhammad Kabir; Plateau Hausa Women, Representative.
17. Mrs Arashi B. Pada; President, Anaguta Women Association.
18. Mrs Mary Afan; Afizere Community and Cultural Development Association (ACCDA) Women's Wing; President.
19. Mrs Chundung Da Boro, Berom Women Association; Leader
20. Hajara Adamu; Plateau Fulani Women; Representative.
21. Mrs Cynthia Onyeachom; Plateau Igbo Women; Leader.

With Alice Wairimu Nderitu as Gender Advisor and Mediator