



PROFILE OF INTERNAL DISPLACEMENT : NIGERIA

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PROFILE SUMMARY

Conflict-induced displacement in Nigeria is caused by several, individual conflicts. Available figures suggested that towards the end of 2001, a total of some 400,000 people were internally displaced, of which 300,000 resulted from the latest ethnic clashes in central Nigeria during October 2001.

The causes of conflict and displacement have been existing since long in Nigeria, but military regimes, and especially the authoritarian regime of General Sani Abacha from 1993 to 1998, kept the underlying tensions in check (IRIN 5 January 2000). With the coming into power of Olusegun Obasanjo as president in May 1999 and the introduction of democracy, the Nigerian people were given an opportunity to express their anger and frustration. It is therefore not surprising to see a rise in conflicts. These can be summarized into five broad categories: ethnic rivalry, religious violence, land-conflicts, conflicts related to the creation of administrative boundaries, and conflicts linked to oil-production.

- First of all, ethnic rivalries are closely interwoven with the four other categories. Nigeria is host to 250 ethnic groups and an important factor fuelling communal violence was the emergence during the 1990s of militant groups affiliated to specific ethnic groups (IRIN 5 January 2000). Ethnic violence in central Nigeria gave rise to massive displacement of some 300,000 people during October 2001.
- Religious violence occurs mainly in the north between Muslims and Christians and are related to the introduction of the Islamic legal system, Sharia, in several northern states, but involves an ethnic dimension as well (Ibeanu 1998, p.50, IRIN 24 September 2001).
- Agricultural policies have favoured large-scale agricultural projects and have forced farmers away from their land. This resulted directly in communal violence, often of an ethnic character, over borderlands and fishing waters (Ibeanu 1999, pp.170-171). As a result of increasing desertification on Nigeria's northernmost fringes, many pastoral people have started pushing southwards in search of grazing land, accounting to some extent for the conflict between Tivs and the pastoral Hausa-Fulani people in June 2001 (IRIN-WA 18 July 2001).
- Conflicts related to the creation of new administrative boundaries are another factor of displacement. The new boundaries are highly contested, especially where it has fuelled tensions between different ethnic groups (Ibeanu 1999, pp. 172-173).
- Finally, conflicts related to oil exploration in the Niger Delta have been a factor behind displacement in the Niger Delta, where the oil exploration has been associated with state violence, communal disputes, environmental pollution and a worsening economic and material situation in the communities (Ibeanu 1998, p.49).

The pattern of displacement in Nigeria is characterised by unplanned sudden movements of people seeking protection from violence. Often the displaced head for villages where they have family or where their ethnic groups are in the majority. Many IDPs are also sheltered in camps, especially those who do not have family or ethnic relations in the vicinity. Fear for the destruction of property and crops also results in the under-representation of male adults in the IDP camps, who prefer to keep vigil in their villages over their belongings. Return is often spontaneous and unplanned, but fear for further violence also often impedes the displaced to return to their communities of origin. The extent of displacement in Nigeria is difficult to estimate, because many internally displaced turn to social networks and relocate to other towns and communities to join other family and clan members (Ibeanu 1998, p.51).

There have been numerous cases of conflict induced internal displacement since the beginning of 2000:

- Religious violence in Kaduna in February-March 2000 caused more than 100,000 IDPs. About 75 percent had apparently returned one month later (IFRC 19 April 2000).

- Ethnic clashes in Lagos between a militant Yoruba group and Hausa-Fulanis displaced some 20,000 people in October 2000 (IRIN-WA 17 Oct 2000).
- Ethnic fighting between Tivs and Hausa-speaking Azaras in Nasarawa State in June 2001 displaced some 50,000. Fighting spread to Taraba State in July 2001, creating a further 25,000 IDPs (Crosswalk.com July 2001, IRIN 6 July 2001).
- By the end of June 2001, ethnic strife in Kaduna (central Nigeria) displaced 4,991 people (UNDP Resident Representative, Lagos, 21 August 2001).
- Disputes over land in Nigeria's Ebonyi State in July 2001 displaced more than 1,000 people (IRIN 24 July 2001).
- Religious clashes in Bauchi state in July/August 2001 created 22,866 IDPs (UNDP Resident Representative, Lagos, 21 August 2001).
- Religious violence between Hausa-Fulani Muslims and indigenous Christians in Plateau State displaced 60,000 in September 2001 (IRIN-WA 12 September 2001).
- Ethnic clashes between the Tiv and Jukun groups and army violence displaced some 300,000 in Nigeria's central region in October 2001 (IRIN 29 October 2001).

The physical security of the displaced has in some cases been undermined by government authorities. It has been reported that IDPs have experienced restricted freedom of movement during their flight by roadblocks set up by the police, or because of proximity to attacks by the military on communities after clashes broke out. Moreover, affiliation between officials and certain ethnic groups sometimes leads to reprisal attacks against other ethnicities. Authorities have in some cases used force to make IDPs leave camps and return to their home areas. For example, in July 2001 the police in Nassarawa State used force to make people leave an IDP camp of 3,000 (Ibeanu 1998, pp.51-52; NGO (anonymous) 14 August 2001).

The extended family system has been crucial in covering the subsistence needs of displaced. However, this resource has been over-stretched. Furthermore, the special needs of women and children are often not taken into full consideration, and men tend to control relief items. It was reported in August 2001 that the displaced fleeing Nasarawa State in July 2001 were in need of food, drugs, clothes, water, sanitation, and shelter, especially for pregnant and nursing mothers, children and the elderly (CRS August 2001). Critical conditions in the camps in Benue State and Lafia have been reported; the displaced have to sleep in the open or in shelters made of roofing sheets, and have insufficient access to water and sanitation facilities (BBC 6 August 2001; E-mail from UN-OCHA New York to NRC Geneva 14 August 2001). Food needs are often aggravated because of the destruction of crops of subsistence farmers.

Humanitarian assistance is for an important part a national effort, with federal state governments donating money and relief supplies to the affected areas. The Nigerian Red Cross/International Committee of the Red Cross is an important assistance provider. A typical pattern of humanitarian assistance was demonstrated during the Nasarawa crisis in July 2001, where the ICRC/NRCS assisted 7000 IDPs in Benue with non-food items, whereas the local and federal government provided food, shelter and health care (ICRC 16 August 2001).

Assistance to the displaced by the UN system is limited to some input from UNICEF. It carried out assessments of IDP camps in Benue State and Lafia during the crisis in Nasarawa and Taraba States in July and August 2001 and implemented assistance activities (E-mail from UN-OCHA New York to NRC Geneva 14 August 2001). Some NGOs are also providing aid to Nigeria's internally displaced, like the Catholic Relief Services (CRS) and Medicins Sans Frontières (MSF) which monitored the food distribution and provided medical supplies to IDP camps in July and August 2001 (CRS August 2001; MSF 13 July 2001).

(November 2001)

CAUSES AND BACKGROUND OF DISPLACEMENT

General background on displacement in Nigeria

Multiple causes behind conflict induced displacement in Nigeria (1998)

- Displacement dates as far back as 1967, and is largely caused by conflicts concerning land, religion, ethnicity, and democratization
- The extent of displacement is often concealed or ignored

"Although internal displacement has continued to be a significant problem in Nigeria in recent years, the Nigerian government tends to conceal it. Displacement dates from as far back as the Nigeria-Biafran war (1967-70) in which as estimated two million people died and another ten million were displaced. More recently, the main causes of displacement include conflicts in oil-producing areas; conflicts over communal lands; ethno-religious conflicts; and conflicts linked to democratization.

[...]

The extent of displacement in recent years has been largely concealed or ignored. The reasons include the following:

- the Nigerian government's preference for playing down the magnitude of population displacement generally, and internal displacement in particular, for political reasons. Where it reluctantly accepts that displacement has occurred, it tends to announce low figures and quickly claims that the problem has been solved;
- lack of organization, activism and advocacy by displaced groups, all of which are necessary to get their plight on the political agenda; and
- the existence of effective family, communal and other social networks to absorb the internally displaced."

(Ibeanu 1998, pp. 49, 52)

Displacement related to inter-ethnic violence

Ethnic violence increased sharply since 1999, often fuelled by the emergence of militant ethnic groups

- Nigeria accounts for one-quarter of West Africa's people and has 250 ethnic groups
- The introduction of democracy was followed by more open conflicts and the emergence of increasingly militant groups (1999)
- Communal conflicts increased since Obasanjo was sworn in as president in May 1999
- The Nigerian Constitution mandates proportional ethnic representation, but inter-ethnic tensions prevail

"The most populous country in Africa, Nigeria accounts for one-quarter of West Africa's people. Although less than 25% of Nigerians are urban dwellers, at least 24 cities have populations of more than 100,000. The variety of customs, languages, and traditions among Nigeria's 250 ethnic groups gives the country a

rich diversity. The dominant ethnic group in the northern two-thirds of the country is the Hausa-Fulani, most of whom are Muslim. Other major ethnic groups of the north are the Nupe, Tiv, and Kanuri. The Yoruba people are predominant in the southwest. About half of the Yorubas are Christian and half Muslim. The predominantly Catholic Igbo are the largest ethnic group in the southeast, with the Efik, Ibibio, and Ijaw (the country's fourth-largest ethnic group) comprising a substantial segment of the population in that area as well. Persons of different language backgrounds most commonly communicate in English, although knowledge of two or more Nigerian languages is widespread. Hausa, Yoruba, and Igbo are the most widely used." (US DOS August 2000)

"Since Olusegun Obasanjo was sworn in as president in May 1999, communal conflicts have increased in Nigeria in number and intensity, causing hundreds of deaths and displacing thousands.

The most common explanation provided to IRIN by analysts in Lagos and Port Harcourt is that the introduction of democracy has acted like the release of a pressure valve, enabling people to vent their pent-up anger and express themselves more freely.

"The causes for these communal conflicts have been there all along," Dr Peter Ozo-Eson, Director of Projects for the Centre of Advanced Social Sciences, told IRIN. However, "under successive military governments, particularly the suppressive and brutal regime of Sani Abacha, not many of these conflict areas have been able to give vent to their anger as the fear of military's brutality has kept them in check," said Ozo-Eson, whose institution is a Port Harcourt think-tank involved in conflict analysis.

[...]

One of the factors fuelling communal violence has been the emergence of increasingly militant groups such as the Oodua People's Congress (OPC), a pro-Yoruba organisation, Ijaw youth groups in the Niger Delta (although the Ijaw Youth Council says it espouses non-violence) and the Arewa People's Congress (APC), formed to protect the interests of the Hausa-Fulani in the north. Clashes in November 1999 between Hausas and Yoruba at a market in Ketu District in Lagos resulted in at least 30 casualties. The disturbances were blamed on the OPC, which denied that it was involved." (IRIN 5 January 2000)

"The Constitution prohibits ethnic discrimination by the Government. In addition the Constitution mandates that the composition of the federal, state, and local governments and their agencies, as well as the conduct of their affairs, reflect the diverse character of the country in order to promote national unity and loyalty. This provision was designed as a safeguard against domination of the Government by persons from a few states or ethnic and sectional groups. These provisions were included in response to previous domination of the Government and the armed forces by northerners and Muslims. The Government of Olusegun Obasanjo was an example of this diversity. Obasanjo is a Yoruba from the southwest, the Vice President is a northerner, and the Senate President is an Igbo. The Government also attempted to balance key positions and deputy positions among the different regions and ethnic groups. For example, the Minister of Defense is from one of the middle-belt states, while his deputy is a southwestern Yoruba. The Senate used its oversight role to reject many of Obasanjo's ambassadorial appointments and insisted on three nominees from each state for each appointment. The political parties also engaged in "zoning," the practice of rotating positions within the party among the different regions and ethnicities to ensure that each region and ethnicity is given adequate representation. Nonetheless, claims of marginalization by members of southern minority groups and Igbos continued. The ethnic groups of the Niger Delta, in particular, continued their calls for high-level representation on petroleum issues and within the security forces. Northern Muslims, who lost previously held positions within the military hierarchy, accused the Obasanjo Government of favoring southerners. Traditional linkages continued to impose considerable pressure on individual government officials to favor their own ethnic groups for important positions and patronage." (US DOS February 2001, sect.5)

Ethnic clashes between the Tiv and Jukun groups and army violence displaced thousands of people in Nigeria's central region (October 2001)

- The Nigerian government decided to send troops to quell ethnic violence between the Tivs and the Jukuns
- On 10 October 2001, a contingent of 19 government soldiers were killed by a Tiv militia
- After the killings, thousands of people fled Ukun and Katsina-Ala local government areas, in fear of reprisals by the army
- Retaliation by the army resulted in the killings of some 200 villagers by soldiers
- The Tiv-Jukun conflict has many causes, including land disputes, political power, and population growth

“Following a fresh outbreak of violence in Taraba State between Tivs and Jukuns early this month, the federal government began to deploy troops around the borders between Benue and Taraba to end the bloody feud. But on 10 October [2001], a contingent of 19 soldiers was ambushed and captured at Vatsé, near the border, by a Tiv militia. A few days later their mutilated bodies were found in a primary school in nearby Zaki Biam, A Tiv stronghold.

The militia's action, local people said, was prompted by previous incidents in which armed men in uniform have attacked several Tiv communities. Among the Tivs, there is a strong suspicion that elements in the military were backing their Jukun rivals either in sympathy with Nigeria's Minister of Defence, retired Lt-Gen Theophilus Danjuma – who is Jukun – or with his approval.” (IRIN 24 October 2001)

“The army went to the Benue/Taraba borders following a request by the state authorities for assistance in their search for a local militia who had earlier abducted and killed 19 soldiers, and to recover their bodies and weapons, the government statement said.” (IRIN 30 October 2001)

“Although reports differ, it appears that more than 100 inhabitants of villages along the border between Benue and Taraba States - and possibly as many as 200 – were killed between 22 and 24 October 2001 when government soldiers went on the rampage, opening fire on civilians. Troops are also reported to have destroyed numerous buildings.” (AI 24 October 2001)

“Thousands of people, expecting the worst, have been fleeing Ukun and Katsina-Ala local government areas where the two towns are located.” (IRIN 24 October 2001)

Background to the Tiv-Jukun conflict in Wukari, Taraba State (1940-present)

“The conflict between the Tiv and the Jukun, two different ethnic groups coexisting in Taraba State in Nigeria, had numerous causes. These included disputes over land, traditional rulership, political authority, fears of domination and marginalisation. While this conflict centered [sic!] around the issue of settlers and indigenes, which is common in many parts of Nigeria.

[...]

The agitation for inclusion by the Tiv started in the 1940s and remains a source of conflict between the Jukun and the Tiv to this day. Nearly all of the Tiv and a section of the Jukun trace the conflict back to the introduction of party politics in Nigeria. [...] deep fears of political marginalisation remain a major cause of the Tiv-Jukun conflict.” (EPCPT October 1999, ‘Nigeria: The Tiv-Jukun Conflict in Wukari, Taraba State’)

“Many analysts link the current bloodletting in central Nigeria to political problems dating to the colonial era. During this period the British delegated powers over this vast region inhabited by many ethnic minorities to its ally, the Hausa-Fulani Muslim caliphate that held sway in many parts of northern Nigeria. The Tivs were one of non-Muslim minorities who vehemently opposed Hausa-Fulani influence, resulting in a major eruption of violence in the early 1960s that required military intervention to contain. While the Tivs

preferred political alliances with southern political parties, the Jukuns teamed up with the Northern Peoples' Congress, controlled by the Muslim feudal oligarchs of the north. Violent eruptions between the two groups were recorded in 1959, 1964, 1976 and 1991-92." (IRIN 24 October 2001)

"The political dimensions of the conflict are two-fold: traditional and modern. The former concerned control of the local government council and political appointments and other resources. The latter centred around the Jukun's refusal to include any Tiv person on the Wukari Traditional Council, where decisions are made that affect them.

Land is another issue which is frequently named as a cause of the conflict. However, while land is frequently mentioned, it is in reality only a vent for political and other forms of conflict. Although it is often said that the Tiv are encroaching on the farmlands owned by the Jukun, it turned out that the real issue is that the Tiv do not follow the traditional laws of land administration, which require them to obtain permission from the village head, ward head, district head and paramount ruler before starting to farm on a piece of land. Instead the Tiv would not accept that they are settlers and did not recognise the Jukun as the original indigenes. [...]

Another factor in the conflict is the high population growth of the Tiv, which creates a need for more and more farmland. The Tiv also often invite relatives from neighbouring Benue State, which increases the demand for land, as well as the numerical strength of the Tiv. The Jukun feel that their culture, of which they are extremely proud, is being undermined by this influx of Tiv and have embarked upon a 'rejukunisation' process.

These various causes led to an extremely violent confrontation between the Tiv and the Jukun in 1990-92. No one, including the government or the groups involved, can give exact figures of casualties. However there was massive burning of houses, business premises, and schools, accompanied by looting of property." (EPCPT October 1999, 'Nigeria: The Tiv-Jukun Conflict in Wukari, Taraba State')

Thousands displaced after ethnic violence in the Nasarawa State, central Nigeria (June 2001)

- Fighting in June 2001 between Tiv and Hausa-speaking ethnic Azaras in Nasarawa State forced many people to flee to Benue State
- The clashes were caused by the killing of a Hausa traditional ruler, for which the Tivs were blamed
- Fears were raised that the conflict might take on a religious dimension
- In July 2001, the violence spread to Nasarawa's capital, Lafia, and later to Taraba State, displacing some 25,000 more people

"Fighting broke out in Nassarawa State in mid-June [2001] as a result of a dispute over a chieftaincy, heightened by age-old tensions resulting from religious and ethnic differences between the Tiv and Hausa ethnic groups." (CRS August 2001)

"Fighting between Tivs and Hausa-speakers [Azaras] in Nasarawa State followed the 12 June killing by unknown gunmen of Musa Ibrahim, a Hausa traditional ruler, and members of his entourage. His people blamed the incident on the Tivs and launched reprisal killings, forcing many to flee to nearby Benue State where Tivs form the majority.

[...]

Local newspapers had reported growing tension in the area since April when violence first broke out between the two groups over allegations by the Tiv that Ibrahim, a leading landowner, was encroaching on their land.

The region affected by the latest disturbances lies to the east of Nigeria's capital, Abuja. A major agricultural area, it is inhabited by substantial populations of Christians, mainly Tivs, and Muslims, mostly Hausa-speaking. This has raised fears that the conflict may take on a religious dimension if anti-riot policemen already deployed to the area fail to bring the situation rapidly under control." (IRIN 25 June 2001)

In July 2001, the violence spread to the state's capital, Lafia, and to neighboring Taraba State

"Ethnic clashes that began two weeks ago in central Nigeria's Nassarawa State have spread to Lafia, the state capital, where more than 25 people have been killed, Radio Nigeria reported on Tuesday [26 June 2001].

[...]

Radio Nigeria said mobs swept through Lafia on Tuesday attacking members of rival ethnic groups, burning houses and putting thousands of people to flight. "No fewer than 25 lives, mostly of children between two and five years old, have been lost in the rampage," a correspondent said. He said that the police were overwhelmed by the scale of the violence." (IRIN 27 June 2001)

"A report by the mainly government-owned 'Daily Times', cited by the Reuters news agency, said at least 20 people were killed and more than 25,000 forced from their homes when bands of Fulanis and Jukuns attacked their Tiv neighbours in the Donga local government area." (IRIN-WA 6 July 2001)

"[...] about the communal conflict between the Tiv/Hausa, it is a resurgence of a long-running dispute, which has territorial as well as ethnic roots. According to UNICEF Lagos, there is no political connotation, except that the scale of this particular episode suggests there might have been some inflammatory prodding from "political" elements who might be interested in destabilising the Obasanjo regime. This was the case in Kaduna last year, where the largely religious strife was inflamed by agitants bent on discrediting the regime and using the sharia issue for such purpose. The fact that Kaduna did not lead to similar outbreaks in other States is a positive sign that the current ethnic conflict will also remain localised." (E-mail from UN-OCHA New York to NRC Geneva 14 August 2001)

People fleeing ethnic clashes in the capital Lagos (October 2000)

- Clashes between a Yoruba group and Hausa-Fulanis broke out in October 2000 and caused the displacement of some 20,000 Hausas
- The conflict between the Hausa-Fulani group and the Yorubas intensified after the cancellation of the results of the 1993 presidential elections, which were won by the Yorubas
- Most of Nigeria's leaders have come from the predominantly Muslim north, resulting in the complaining by the south about marginalisation

"Ethnic clashes between a militant Yoruba group and Hausa-Fulanis have claimed dozens of lives in the past three days in Nigeria's commercial capital, Lagos, prompting authorities to impose a curfew in the most stricken neighbourhoods.

Official reports put the death toll at 24, while AFP reported up to 100 people dead. The news agency reported some 3,000 Hausas had sought protection in police and army barracks in the high density Lagos neighborhood of Ajegunle.

Reports said hundreds of police have been deployed to the area and helicopters patrol overhead. Vehicles, homes and businesses were burned. The violence broke out following clashes at the weekend in Ilorin between police and members of the Oodua People's Congress (OPC), a militant Yoruba group, over the

traditional leadership in the town. The violence spread to Lagos on Sunday when OPC members reportedly attacked a settlement mainly populated by Hausa-Fulanis, in pursuit of suspected criminals." (IRIN-WA 17 October 2000)

"The Nigerian Red Cross says about 20-thousand people have been displaced by this week's ethnic clashes in the economic capital and lack access to food and water." (SABC 19 October 2000)

Background on the opposition between the Yoruba's of the West and the Hausa-Fulani of the Muslim North

"The British colonial administration of the 350 ethnic groups making up Nigeria comprised two separate phases. In the mid-nineteenth century the Protectorate and Colony of Southern Nigeria was established. This was followed by the Protectorate and Colony of Northern Nigeria which was declared in 1900. The British amalgamated the two regions in 1914. In 1947, a colonial constitution split Nigeria into three unequal political regions: north, west and east. The north, dominated by the Hausa-Fulani, was larger and more populous than the other two regions. There is a very significant minority population in the north. The west was, and still is, dominated by the Yoruba, while the Ibos were the largest group in the east. These three regions have now been balkanised into Nigeria's present thirty six-state federal structure. In spite of this departmentalisation, north-south divisions have remained alive in Nigerian politics

[...]

The [North-South] conflict is a relatively recent development which intensified following the cancellation of the results of the June 12, 1993 elections by the Nigerian military rulers. The Yoruba saw the cancellation of the elections, which were won by a Yoruban, as the climax of a series of injustices perpetrated by the northern power elite. [...]

Since Nigeria's political independence in 1960, most of its leaders have come from the predominantly Muslim north of the country. In the early 1960s, fears of political marginalisation caused the Eastern Region to attempt to secede from the Nigerian federation. These fears were resurrected during the Sani Abacha era. The south, of which the south-west is only a part, has complained about marginalisation and the prolonged control of political power by the northern power elite. The northern ruling elite is believed to have benefited from all the regimes, military and civilian alike, to the detriment of the south. The clamour for a power-shift to the south became more insistent in June 1993, following the convincing victory of chief Moshood Abiola at the presidential polls. With Abiola's victory, the south seemed to have achieved its call for a power-shift in its favour. The nullification of these elections led to sustained and organised protest and opposition. The most articulate opposition to this prolonged northern domination came from the Yorubas of the south-west, especially after June 1993.

[...]

The north has, over the years, been accused of conniving to permanently control the nation's governance, to the exclusion of others of southern extraction. The Yoruba allege that the north dominates the civil service, the military, the diplomatic service and educational establishments.

[...]

In summary, the south-west believes that successive governments in Nigeria have only pursued one goal - primacy of the north - which serves as a generic canopy for other interests.

[...]

If the south-west feels marginalised, so does the north. There is a wide spread belief in the north that the south controls commercial activities in the economy, banking and the financial sector, education, the public service, etc. The north had held on to political power in part, to secure itself from complete marginalisation. Spokesmen for the northern power elite have repeatedly made it clear that the north is marginalised economically, educationally, and in all the facets of the public service. Northerners generally perceive leaders of the south-west and their demands as a selfish, and pursuing an ethnic agenda. Indeed, there is very little respect for the position of the south-west among the average northerners, since it is seen as an ethnic position.

[...]

The cancellation of the June 1993 election marked a turning point in the history of the face-off between the north and south. In Lagos, which is the nerve-centre of the south, the announcement was followed by rioting which led to a massive loss of life and the mass destruction of property.

Renewing their struggle, the Yoruba forged links with several organisations to help realise their aims. Affiliated ethnic organisations came to the fore in this process. Prominent among the organisations formed during the Abacha regime were NADECO, Afenifere and the Odudua Peoples' Congress (OPC). [...]

These organisations, led by notable Yoruba leaders, formed themselves into an opposition, supposedly to free the country from what was believed to be the clutches of the northern power elite.

[...]

This remained the situation until the deaths of general Abacha and chief Moshood Abiola. Chief Abiola's death was treated by leaders of the south-west as murder perpetrated by the state. Abiola's death re-ignited the clamour for a government of national unity, restructuring, a power-shift, and a true federal constitution fashioned through a sovereign national conference.

The renewed calls intensified, and took a violent turn with the establishment of another Yoruba platform called the Oduduwa Peoples' Congress. The congress, which is a Yoruba socio-cultural organisation led by youths, resorted to the use of direct confrontation with military and police forces. This groups which is strong in Lagos and other parts of the south-west, has clashed with the state forces on several occasions. The group benefited from recruits earlier displaced by the crisis of structural adjustment and its accompanying poverty. These clashes resulted in the destruction of lives and property. On some occasions the Oduduwa Peoples' Congress adopted violation of law and order and instigation of the civil society against the government in carrying out their activities.

[...]

In May 1999, chief Olusegun Obasanjo, a former military leader of Nigeria was sworn in as the elected civilian president of Nigeria. Even though he is a Yoruba from the south-west, he was not a favourite candidate of the south-west. As such, he gained his winning votes outside the region. With Obasanjo's electoral victory, a power-shift has been achieved, even if by default, meeting one of the principal demands of the Yoruba south-west.

[...]

However Obasanjo's government has encountered a number of problems in its first two months in office. Aside from numerous scandals concerning elected officials, various parts of the country have been plagued by community conflicts. One of the most dramatic is the conflict between the Hausa settlers and the indigenous Yoruba in the south-western town of Sagamu. What apparently started as a fight about a Yoruba traditional festival, expanded into interethnic violence that also spread to the northern city of Kano. In the following days hundreds of people were killed in the two towns." (EPCPT October 1999, 'Nigeria: The Transition to Democracy and the South-Western Opposition')

Displacement related to ethno-religious conflicts

Displacement related to religious conflicts occurs mainly in the north, and is often caused by conflicts over Shari'a Law (1999-present)

- Displacement is caused by religious conflicts between Christians and Muslims in the north, which also take on an ethnic character
- The worsening social security situation in Nigeria pushes many people in religious sects, which are conservative and approve of holy wars as a mean to ends
- Constitutionally, there is freedom of religion, however, the government restricted this in certain respects with regard to the implementation of Shari'a law by some northern states

- In October 1999, Zamfara state instituted Islamic Shari'a law in its entirety, after which other states followed
- Despite an agreement by the Nigerian Council of State on 29 February 2000, following nationwide religious violence, to halt initiatives to expand Shari'a laws, some states continued to expand these

"This type of displacement-generating conflict occurs mainly in the north of the country between Muslims and Christians. Since the north is predominantly Muslim, their Christian adversaries tend to belong to other ethnic groups, usually from the south of the country. The result is that these conflicts, though primarily religious, also take on an ethnic character. In recent times, there have been major religious conflicts in Kano, Bauchi, Yola, Kaduna and other cities in the north. Sometimes, radical Muslim sects like the Maitatsine group initiate these conflicts, targeting both Christians and more liberal Muslim sects. There is little doubt that the worsening social security situation in Nigeria is leading more and more people into revivalist and millennialist sects in both the Muslim and Christian religions. They are not only ultra conservative in approach but accept holy wars as divinely ordained." (Ibeanu 1998, p.50)

Background on the application of Sharia law by some states in the north of Nigeria (1999)

"The Constitution provides for freedom of religion, including freedom to change one's religion or belief, and freedom to manifest and propagate one's religion or belief in worship, teaching, practice, and observance; however, the Government restricted these rights in practice in certain respects. The status of respect for religious freedom deteriorated during the year due to the implementation of an expanded version of Shari'a law in several northern states, which challenged constitutional protections for religious freedom and sparked interreligious violence.

The Constitution prohibits state and local governments from adopting an official religion; however, it also provides that states may elect to use Islamic (Shari'a) customary law and courts. About half of the population is Muslim, about 40 percent Christian, and about 10 percent practice traditional indigenous religion or no religion. Since independence, the jurisdiction of Shari'a courts has been limited to family or personal law cases involving Muslims, or to civil disputes between Muslims and non-Muslims who consent to the courts' jurisdiction. However, the Constitution states that a Shari'a court of appeal may exercise "such other jurisdiction as may be conferred upon it by the law of the State." Some states have interpreted this language as granting them the right to expand the jurisdiction of existing Shari'a courts to include criminal matters. Several Christians have alleged that [...] Islam has been adopted as the de facto state religion of several northern states. [...]

[...]

In October 1999, the governor of Zamfara state signed into law two bills aimed at instituting Islamic Shari'a law in his state. Implementation of the law began on January 22. Zamfara's law adopted traditional Shari'a in its entirety, with the exception that apostasy was not criminalized. Following Zamfara's lead, several northern states began to implement varying forms of expanded Shari'a; by year's end 9 states had adopted variations of Shari'a law - Sokoto, Niger, Kano, Kebbi, Jigawa, Yobe, Zamfara, Katsina, and Kaduna states.

[...]

As the result of nationwide violence in February and March [2000] related to the expansion of Shari'a laws [...], several northern state governments banned open air preaching and public religious processions. [...]

On February 29 [2000], in response to the nationwide violence, President Obasanjo convened a meeting of the Nigerian Council of State [...]. The result of the meeting was an agreement that northern governors would halt initiatives to expand Shari'a laws and return to the northern Nigerian Penal Code; however, a few states continued to expand their Shari'a laws. [...]" (US DOS February 2001, sect.2c)

Displacement in Kano after imposition of Sharia law (June 2000) and after religious violence following US air raids against Afghanistan (September-October 2001)

- There was an exodus of Christians and southerners from Kano State prior to the official introduction of Sharia law in June 2000
- US air strikes against Afghanistan resulted in clashes in Kano between Muslims and Christians, which caused the displacement of thousands of people (September-October 2001)
- There were fears of reprisal attacks against northern Muslims living in southern Nigeria

"An exodus of Christians and southerners from the northern state of Kano prior to the official introduction of Sharia law there on Wednesday has begun, 'The Post Express' newspaper reported on Saturday.

Residents, fearing that the launching of Islamic law in the state could precipitate killings, decided to relocate to other parts of Nigeria, the daily said. However, a Kano state official denied on Sunday that Christians and southerners were leaving.

[...]

In February, hundreds of people were killed or injured, private and public buildings destroyed when Christians demonstrated against [sic!] the introduction of Sharia in the northern city of Kaduna, some 200 km southwest of Kano.

Kano and Kaduna have large Christian populations, unlike the states of Zamfara and Sokoto which adopted the Islamic code earlier this year." (IRIN 19 June 2000)

US air raids against Afghanistan provoked religious violence (September-October 2001)

"Heavily armed troops were maintaining an uneasy calm in Nigeria's northern city of Kano on Monday after protests by Muslims against U.S. air strikes against Afghanistan resulted in two days of clashes with Christians in which scores died, residents said.

Thousands of protesters had poured onto the streets from mosques after Friday prayers in northern Nigeria's biggest city, denouncing U.S. air raids on Afghanistan and bearing portraits of Saudi dissident, Osama bin Laden, suspected of being behind the 11 September terrorist attacks on New York and Washington.

The march remained peaceful until a scuffle with a group of Christians resulted in widespread violence. Burnt cars littered the streets on Monday and several burnt buildings were still smouldering. Worst hit by the violence was the Sabon Gari quarters inhabited mostly by Christians and non-Muslims.

(...)

Thousands of residents who fled their homes are taking refuge at police stations and military barracks. Many more, especially southerners, are fleeing the city in droves.

This has raised fears of imminent reprisal attacks on northern Muslims living in southern Nigeria as has been the pattern with the country's recent cycle of religious and communal violence." (IRIN-WA 15 October 2001)

Religious violence between Hausa-Fulani Muslims and indigenous Christians in Plateau State displaces thousands (September 2001)

- Thousands of people were displaced after religious clashes between the Hausa-Fulanis and Christians in Jos, Plateau State
- Violence spread to other parts of Plateau State such as Langtang, Kuru and Pankshin districts, as calm returned to Jos

- The Red Cross put the total number of displaced in Plateau State at some 60,000
- Religious tensions were already high before the clashes because of the introduction of Sharia law in several states, and anti-Muslim sentiments amongst the Christians who fled Kaduna in 2000
- The build up of the recent tensions resulting in violence was the appointment of a Hausa-Fulani Muslim in a senior position

“At least 50 people have been reported killed and several thousand forced from their homes in clashes since Friday between Hausa-Fulani Muslims and indigenous Christians in Jos, central Nigeria, state radio reported.” (IRIN-WA 10 September 2001)

“The violence was touched off by what some residents said was a simple slight – a Christian woman trying to cross a street where Muslim men were gathered in prayer.

[...]

Religious tensions in Jos had been rising following the appointment of a Muslim as chairman of a state poverty-alleviation committee.” (CSM 11 September 2001)

Calm returned to Jos, but violence spread elsewhere

“Ethnic and religious violence spread to other parts of Plateau State in Nigeria as calm returned to the state capital, Jos, after four days of fighting between Muslims and Christians, humanitarian workers said.

“As at yesterday, the situation in Jos was getting back to normal but new crisis areas erupted again,” Patrick Bawa, spokesman of the Nigerian Red Cross, told IRIN on Tuesday. Other areas that experienced fresh fighting, he said, included Langtang, Kuru and Pankshin districts.”

[...]

The Red Cross said, also on Tuesday, that “60,000 people have been displaced so far” in Plateau State alone.” (IRIN-WA 12 September 2001)

Background to the religious tensions in Plateau State

"Many people now trace the recent religious violence to the strong feelings aroused among local people by the introduction of strict Islamic or Sharia law in several predominantly Muslim northern states in the past two years. Jos was particularly affected by the violence that last year rocked the northern city of Kaduna, which has a large non Muslim population, following proposals to introduce Sharia there.

"A large number of the southern Christians who felt compelled to leave Kaduna because of the tension and insecurity there chose Jos as their next destination," Phil Nwachukwu, a resident of the city told IRIN. "Many came with their grievances against Muslims as well, and this has not helped inter-religious relations at all."

However, there was also a mix of other political grievances among the local people against the Hausa-Fulanis that ultimately made the city highly combustible.

[...]

Things have been unravelling rapidly with the return of strict Sharia in several northern states, which has awakened previously dormant fears of domination among non-Muslim ethnic minorities. Therefore, when President Olusegun Obasanjo's government some months ago appointed a Hausa-Fulani Muslim to head a poverty alleviation programme for the Plateau State capital, it raised the hackles of the indigenes. Thus began the build up of the tension that exploded in violence a few weeks later, ignited by a quarrel outside a mosque between Muslims at prayer and a Christian woman." (IRIN 24 September 2001)

Ethnic/religious violence in Bauchi state creates thousands of IDPs (June-August 2001)

- Thousands displaced after Christians rebelled against the imposition of Islamic law in Tafawa-Balewa, which is mainly Christian
- Renewed religious violence in Bauchi State after government's plans to introduce Sharia law

"Reports from Bauchi state in the north of the country tell of hundreds killed, and thousands displaced, after Christians rebelled against the imposition of Islamic law in Tafawa-Balewa." (Economist.com 5 July 2001)

"Several people died in the clashes which, newspaper reports said, were sparked by an attempt by a Muslim bus driver in the town to segregate men from women in keeping with the requirements of Islamic law. Tafawa Balewa is mainly Christian." (IRIN 18 July 2001)

Same pattern of violence and displacement in August 2001

"Renewed fighting between Christians and Muslims in Nigeria's northern Bauchi State over plans by the government to introduce strict Islamic law has claimed several lives, witnesses said on Wednesday.

The latest outbreak of violence in the Tafawa Balewa local government council involves two communities, the mainly Christian Kutaru and the predominantly Muslim Zwall. "Fighting broke out last week and no fewer than 15 people have been killed while many more have been injured," Musa Kaltung, a bus driver who travelled through the area en route to Lagos, told IRIN.

The new violence comes hot on the heels of another conflict in Tafawa Balewa.

Nigerian Red Cross officials said fighting between Christian Jarawas and Sayawas and Hausa-Fulani Muslims in June and July left more than 400 people dead and more than 22,000 displaced. The tense situation was just being brought under control when the latest clashes erupted, they said." (IRIN-WA 29 August 2001)

Major displacement as religious violence broke out in the Kaduna state (February 2000 – July 2001)

- Fighting began after a march to protest the proposed introduction of Islamic law in the state of Kaduna
- Christians and non-indigenes fled Kano while Muslims have been pouring out of Port Harcourt in the southeast
- Ethnic/religious violence caused renewed displacement in Kaduna in July 2001
- Clashes followed the introduction of Sharia law in 1999, but tensions go back as far as the British rule, and have an ethnic, agricultural, and political dimension as well

"Fighting in the northern city of Kaduna began on 21 February following a march organised by the Christian Association of Nigeria (CAN) to protest the proposed introduction of Islamic law in the state of Kaduna. The clashes in the state capital, in which at least 400 were killed, created fear between people who formerly lived as neighbours." (IRIN-WA 3 March 2000)

"The approach of the Muslim Festival of Eid ul Kebir, to be celebrated next week, has created fears of fresh communal violence in Nigeria following clashes between Muslims and Christians in which nearly 1,000 people are reported to have died in the past two weeks.

Christians and non-indigenes have been fleeing the northern city of Kano while Muslims have been pouring out of Port Harcourt in the southeast, AFP reported.

The movement has been sparked by fears of a resumption of the incidents in the northern town of Kaduna, where Muslims killed about 400 people, mainly Christians, and the retaliatory killing of a similar number of Muslims in the southern state of Abia. The clashes were related to the proposed introduction of Islamic law in northern states." (IRIN-WA 10 March 2000)

"When Kaduna state announced plans to implement Shari'a law, the large Christian minority in the state protested on February 21 [2000], leading to several days of violent confrontations. Estimates of the number of persons killed range from 1,000 to 1,500; many churches and mosques were burned. Many Christians in the north, fearing continued violence, returned to their historic homelands in the southeast.

On February 28, when the bodies of the victims from the Kaduna violence were returned home to the southeast, reciprocal violence erupted in Aba, Abia state, and, to a lesser extent, in the neighboring towns of Owerri, Imo state, and Onitsha, Anambra state. This violence was characterized by attacks on the minority Muslim Hausas by the majority Igbos. Estimates of the number of persons killed range from 400 to 500. Many of the Hausas were victimized due to their ethnic identity rather than their religious beliefs." (US DOS February 2001, sect.4)

"On Saturday [30 June 2001], in Kaduna (central Nigeria), yet more families were displaced by ethnic strife. The Nigerian Red Cross and the ICRC have since carried out non-food distributions for around 1,000 people with no means of subsistence." (ICRC 5 July 2001)

Background on the religious clashes in Kaduna State:

"Reputed for decades to be the melting pot of Nigeria's cultures, the northern state of Kaduna has witnessed some of the most violent confrontations between different ethnic and religious groups since President Olusegun Obasanjo was elected in 1999.

[...]

Trouble started brewing in 1999 when a number of overwhelmingly Muslim northern states, including Kaduna, constitutionally adopted the controversial Islamic legal code or Sharia.

Under Sharia law, drinking of alcohol is punishable by flogging, stealing attracts amputation of limbs, while adulterers can be stoned to death. As Sharia rapidly caught on, it was obvious it would create trouble in Kaduna whose population, like Nigeria's, is almost half muslim and half non-Muslim. Each of the groups would seek to assert perceived rights or lay claim to demands long suppressed by military repression.

In a number of ways Kaduna is a miniature of Nigeria, a federation of 36 states. Not only is it made up of a multiplicity of ethnic groups, it also has a culturally distinct north that is predominantly Muslim and a south that is mainly Christian.

[...]

While Muslims in Kaduna embraced the religious code, counter-protests by Christians soon resulted in ethnic and religious violence, which first engulfed the state capital of Kaduna with its two million people. When the first two bouts cleared - the first in February and the second in May 2000, more than 2,000 people had been killed. Scores of houses and other property had also been destroyed.

[...]

"Sharia served as a catalyst to alert the non-Muslim ethnic minorities of the need to resist and fight perceived domination by Hausa-Fulani Muslims," Samson Bako, a Kaduna-based human rights activist, told IRIN.

[...]

In 1804, Fulani nomads, who had migrated from the Fouta Djallon area of Guinea and had become late converts to Islam, decided to launch a 'jihad' or Islamic war to expand the religion among the Hausa states.[...]

Having defeated the Hausa, the Fulani learnt their language and intermarried with their ruling classes. Soon the two groups fused to become virtually one indistinct ethnic group under the rule of the Sokoto caliphate.[...]

But when the British arrived to colonise Nigeria, they forged an alliance with the Sokoto caliphate in pursuit of the indirect rule system. [...] It was then that the caliphate extended influence over even non-Muslim areas, to the chagrin of the ethnic minorities of northern Nigeria.

“Even with the attainment of independence, most of them have not been able to throw off the yoke of caliphate domination bequeathed by the colonialists,” Chike Eze, of the social sciences faculty, Ahmadu Bello University, Zaria, told IRIN. “This has been a constant source of tension and suspicion between the Muslim and non-Muslim communities in much of northern Nigeria.”

The other source of conflict in Kaduna is growing pressure on land as a result of migration. The Hausa-Fulani, who are mainly migrant traders, have established sizable communities among the ethnic minority groups in the state. And in recent decades the rate of southward migration has been accelerated by the advance of the Sahara Desert. Many Hausa-Fulani farmers are therefore seeking land for agriculture.

According to Bako, the Hausa-Fulani - being richer and having a more advanced system of social organisation with links to the emirate system- are often appointed to head chiefdoms or districts among the people where they have settled. "Attempts to exercise this power often leads to confrontation as resentful local people resist them," he said.

[...]

Since the 2000 riots, Kaduna State governor, Ahmed Makarfi, has initiated reforms to reduce ethnic and religious tensions, including introduction of a modified version of Sharia, to try and accommodate feelings of both religious communities. Under the system which became operational on 2 November, the Muslim legal code will only apply in predominantly Muslim areas while canon or customary law will rule in areas inhabited by Christians and non-Muslims.

Makarfi has also created new chiefdoms and districts for the non-Muslim ethnic minorities of the state. He also changed the line of authority, making the chiefs answerable not to the Zaria Emirate Council, but to the state government." (IRIN 22 November 2001, 'Nigeria: Focus on tension between communities in Kaduna State')

Religious tensions following adoption of Sharia law in the Zamfara state (October 1999)

- Zamfara was the first Nigerian state to adopt Sharia law (October 1999)
- Muslim militants attacked and vandalised 18 Christian churches in the central town of Ilorin in December 1999
- Possible flashpoints include the northern state of Kaduna, and states of the ethnic Yoruba southwest
- The south-eastern state of Cross River threatened to introduce "Christian law"

"In October, Zamfara became the first Nigerian state to adopt Sharia - which would allow the amputation of limbs and decapitations for certain offences. Since then, a number of other states in northern Nigeria have

begun moves to introduce the Islamic legal system, raising the apprehension of their religious minorities, especially Christians.

The first signs that heightened religious tensions were edging towards violence emerged in mid-December in the central town of Ilorin, when Muslim militants attacked and vandalised 18 Christian churches.

Ilorin, capital of Kwara State, sits on the boundary between the predominantly Muslim north and the mainly Christian south and has large populations of adherents of both faiths. In many ways the town illustrates the proximity of the two religions in Nigeria, and debate has been heated among followers of the different faiths there on whether it is appropriate or not to introduce Sharia in Kwara.

[...]

But religious tension remains near the surface, not only in Ilorin but also in several other parts of the country. Possible flashpoints include the northern state of Kaduna, which has a large Christian population, and states of the ethnic Yoruba southwest, where large Christian and Muslim populations live side by side.

Muslim Northerners ruled Nigeria for most of its years as an independent state and they were often accused by their southern Christian critics of harbouring an agenda for Islamic domination of the whole country." (IRIN 12 January 2000)

"The introduction of Islamic law in Zamfara and proposals to introduce it in several other northern states has aroused tensions and has had a knock-on effect among Christian and secular groups in the country.

The south-eastern state of Cross River, for example, has threatened to introduce "Christian law." In the northern state of Kebbi, the local chapter of the Christian Association of Nigeria, Rev. James Audu Manga, was reported as calling on the state governor to shelve plans to introduce the Sharia.

Manga was reported by 'The Guardian' as saying at a news conference on 3 January 2000 that Christians in Kebbi would do everything within the bounds of the law to protect their freedom of worship. "We Christians are ready to die for the church," the Nigerian daily quoted Manga as saying." (IRIN-WA 5 January 2000)

Displacement related to inter-communal conflicts over land

Unresolved land issues cause conflicts and displacements in rural areas (June-July 2001)

- Strategy of rural transformation led to land hunger among peasants
- As a consequence, disputes over land increased significantly, some taking on an ethnic character, causing more and more farming people to be displaced
- In oil-producing areas, the acquisition and abuse of land by petro-business heightened land hunger and degradation, and squeezed farmers off the land
- Fighting related to disputed land between the neighbouring communities of Akaeze in Iro local council and Osso Edda in Afikpo South displaced more than 1,000 people in July 2001
- Growing communal unrest in Nigeria's central region seen as a sign of worsening inter-communal relations due to growing pressure on land, and could pose problems for national stability

"Intercommunal conflicts over resources have also been a major source of internal population displacement in Nigeria. The strategy of rural transformation adopted by successive Nigerian governments, which emphasizes large-scale, mechanized agriculture, has led to land hunger among peasants and driven up the

price of land. As a result, not only has land become scarce, but its sale has also become a source of income. Often, such sales are private transactions involving individually appropriated land. They take place with no respect for the traditions which, in most parts of Nigeria, provide for communal ownership of land and prohibit its commercialization. The flouting of traditions is in itself a source of conflict. More importantly, however, with the stakes in land raised very high by speculation and sale, disputes over land have increased tremendously and have also become highly charged. This has been particularly so in the southeastern states of Anambra, Imo, Cross-River and Akwa-Ibom, where population densities are very high. However, in the northern states of Plateau, Benue, Adamawa and Yobe, serious conflicts of this type leading to the displacement of thousands of agriculturalists, pastoralists and agro-pastoralists have also been reported." (Ibeanu 1998, pp.49-50)

"The dominant strategy of rural economic transformation in Nigeria, which centres around large-scale agricultural projects and oil exploration, has meant increasingly that more and more farming people are being displaced from the land. In addition, farmers' antiquated agricultural practices, dwindling profit margins and increasing cash [sic!] outlays on the reproduction of family labour (food, shelter, education, etc.) have meant that they need to bring even more land under cultivation. In oil-producing areas, the acquisition and abuse of land by petro-business have heightened land hunger and degradation, and squeezed farmers off the land. The net result has been an unprecedented rise in violent conflicts among farmers in different villages and regions over borderlands and fishing waters. Specifically in the oil-producing areas, monetary compensation paid by oil companies and government has also triggered violent conflicts as villagers contest the ownership of land on which crude oil is mined.

Virtually all the States of the country are recording increasing numbers of such conflicts, usually in rural areas. Some of the conflicts take on an ethnic character, for example the Jukun-Tiv conflicts in the Wukari Local Government Area of Benue State, the Zangon-Kataf conflict involving the Kataf and Hausa-Fulani ethnic groups in Kaduna State, the Bachama-Hausa conflict in Adamawa State, as well as the conflict between the Agila of Benue State and Igbo of Enugu State, among many others." (Ibeanu 1999, pp.170-171)

Land disputes in Ebonyi State caused displacement in July 2001

- Fighting between two communities in Ebonyi State displaced more than 1,000 people, many of whom took refuge in and around Afikpo town.
- Cause of the clashes was a land dispute in 2000 between the two communities
- Ethnic clashes in Nigeria's central region could pose problems for national stability
- Communal disputes over land is partly caused by increasing desertification in the north of Nigeria pushing many pastoral people southwards in search of grazing land

"Renewed fighting between two communities in southeastern Nigeria's Ebonyi State has claimed at least 27 lives, local officials and residents said on Tuesday [24 July 2001].

The fighting between the neighbouring communities of Akaeze in Iro local council and Osso Edda in Afikpo South displaced more than 1,000 people, while several homes, two schools and a community health centre were destroyed, Samson Agwuocha, a resident of Afikpo, told IRIN.

[...]

Many of the displaced people have taken refuge in Afikpo town and neighbouring communities. Residents of the affected communities trace the latest incident to lingering anger and the desire for vengeance by families whose members died in fighting over the disputed land last year, in which at least seven people were reported killed." (IRIN 24 July 2001)

Ethnic clashes in Central Nigeria related to conflicts over land (June 2001)

"Ethnic clashes in Nigeria's central region could indeed pose delicate problems for national stability. The region is home to about 130 of the country's estimated 250 ethnic groups. They, together with the ethnic minorities of the oil-rich Delta region in the south, are often seen as the cement holding the three big ethnic blocs (Hausa-Fulani, Ibo and Yoruba) together in one Nigeria.

[...]

While the ethnic minorities of the Niger Delta live in a region that has most of the oil that forms the mainstay of Nigeria's economy, the minorities of the central region occupy the country's food basket. The soil in their area is reputed to be the richest in Nigeria and the people there are intensely agricultural, producing a variety of crops, ranging from grains to tubers, that feed the country's ever-increasing urban population.

[...]

He said growing communal unrest in the region was a sign of worsening inter-communal relations due to growing pressure on land. As a result of increasing desertification on Nigeria's northernmost fringes, many pastoral people have started pushing southwards in search of grazing land, accounting to some extent for the conflict between Tivs and the pastoral Hausa-Fulani." (IRIN-WA 18 July 2001)

"The clash was sparked off after an Azeri leader and five others were murdered, June 12 [2001], and Tivs were blamed for the killings.

But beneath that lies a mix of decades-old enmities between the Tiv and the Azeri worsened by growing competition for land in the area." (Vanguard 14 June 2001)

Conflict related to political decentralization and new administrative boundaries

Creation of new local administrative areas has reopened old inter-communal rivalries (1999)

- Location of capital of any new local administrative area (LGA) is hotly contested, especially if communities belonging to different ethnic groups are involved
- The location of the capital of an LGA is seen by some ethnic groups as the chance to free themselves from neighbours, or to take revenge at rivals, while others see it as a denial of their right to self-determination
- Military governments have in the past sought to reward certain ethnic groups seen as their supporters, for example through the creation of new administrative areas and the location of their capitals

"Perhaps the most common conflicts in Nigeria today are linked to the process of transition from military to civilian rule. Not only has the state targeted many opponents as individuals, but there have been many other conflicts involving groups. The most significant, however, are numerous conflicts associated with decentralization of government, particularly the creation of new local administrative areas (LGAs). For one thing, their creation has reopened a number of old inter-communal rivalries, some dating to the colonial era. For another thing, the enormous power that people have come to associate with government, especially the tendency for people who occupy political positions at all levels of the state to amass personal wealth and influence, has made 'government', even at the very local level, a highly contested terrain. In addition, because of the tendency for governments in Nigeria to focus attention only on certain areas, urban centres and capital cities in particular, to the negligence of the vast rural areas, the location of the capital (the seat

of government) of any new LGA is hotly contested. This contest is particularly fierce if communities belonging to different ethnic groups are involved. Moreover, some local communities and/or ethnic groups see in the creation of local governments an opportunity to free themselves from overbearing neighbours. Others see it as an opportunity to get back at rivals. Still others see it as a denial of their right to self-determination, especially where their request for a local government is denied. The situation is worsened by the manipulation of old inter-communal rivalries by politicians who seek office in the newly created local councils. It was therefore to be expected that the creation of 181 new LGAs in the country in late 1996, as part of the transition to democracy, would unleash a new fury of violence across the country." (Ibeanu 1999, pp. 172-173)

"The long domination of Nigerian society and politics by the military and the growing demands for democratization have created an important context for conflict and internal displacement. The situation is exacerbated by the manipulations of ethnicity by successive military regimes. Through resource allocation, the creation of new administrative areas and the location of their capitals, and through the demarcation of electoral constituencies and the allocation of political offices, military governments have sought to reward those ethnic and sub-ethnic groups, as well as clans and communities they perceive as their supporters, to the detriment and neglect of other groups." (Ibeanu 1998, p.50)

Ethnic groups in Warri clash over location of local government's headquarters (June 1999)

- The Ijaw ethnic group warned they would continue their violence until the Warri Southwest Council's headquarters was relocated to the Ijaw town of Ogbe-Ijoh
- Crisis between the communities started when Nigeria's late military leader, General Sani Abacha, created a local government in an Ijaw area and after three weeks moved it to an Itsekiri area
- Fighting left at least 20 people dead, scores of buildings in ruins and thousands of residents displaced

"Despite the army's show of force, Ijaws warned on Wednesday [2 June 1999] they would continue their violence until the Warri Southwest Council's headquarters was relocated from the Itsekiri town of Ogidigben to the Ijaw town of Ogbe-Ijoh. The spokesman of the Federated Niger Delta Ijaw Communities, George Timinimi, said the federal government needed to act fast on their demands if peace was to be achieved.

"He was reacting to the call made on Tuesday by the Delta State governor, James Ibori, who sued for peace after meeting with the leaders of the three ethnic groups: Ijaw, Itsekiri and Urhobo," The newspaper said.

The IJC's Akingbulu told IRIN that today's crisis between the two communities started when Nigeria's late military leader, General Sani Abacha, created a local government in an Ijaw area and after three weeks moved it to an Itsekiri area that already had three local governments.

However, the Itsekiri Survival Movement (ITSURMOV) said in an open letter to the Nigerian media on Friday that Warri North, South and Southwest local government areas were "from time immemorial" the homeland of the Itsekiri." (IRIN-WA 4 June 1999, Update 479)

"Burnt-out buildings dot the centre of Nigeria's southern oil town of Warri. One week of bitter fighting involving its three main ethnic groups has left at least 20 people dead, scores of buildings in ruins and thousands of residents displaced.

Over 200 people have died in the Niger Delta region - which includes Warri - since clashes began a day after President Olusegun Obasanjo took office on 29 May. Fighting in the surrounding creeks between

ethnic Ijaws and Itsekiris sucked in the Urhobos on the side of the Ijaws as the violence spread to Warri." (IRIN 11 June 1999)

Conflicts in oil-producing areas

Inter-linkages between oil production, environmental damage, violence and displacement in the Niger Delta (1990s)

- Disputes often arise over environmental pollution and material deprivation
- The main grievance of the people in the Niger Delta is that they gain no benefits from the oil-wealth
- President Obasanjo has rejected any negotiation on further reallocation of revenue under the constitution
- The Nigerian government's response to demands of the Niger Delta's people has been characterised by violence

"These conflicts date to the very beginnings of oil exploration in Nigeria. Most of them, however, date to the past ten years and still remain unresolved. Several oil-producing communities, especially in the Rivers, Delta and Cross-River states, have had to cope with continuing military and police 'occupation' and systematic state repression, sometimes taking the form of extra-judicial killings enacted in summary executions. The disputes usually arise over environmental pollution and material deprivation in these communities. Villages like Umuechem, Obagi, Brass, Nembe Creek and Rumuobiokani, as well as dozens in Ogoniland, all in Rivers state, have experienced extensive population displacement resulting from environmental pollution caused by crude oil mining and refining, as well as from material deprivation and state violence. The relationship between the multinational oil company Shell, the Nigerian state and the Ogoni people, which culminated in the mock trial and execution of Ken Saro-Wiwa, is well-documented." (Ibeanu 1998, p.49)

"The basic grievance of the peoples of the region is that most of Nigeria's wealth comes out of their soil, yet they gain no benefits and instead suffer much harm as a result. They blame both the repressive, centralised government and the oil companies for their plight, charging that the two are complicitous." (EPCPT October 1999, 'Defending Nature, Protecting Human Dignity – Conflicts in the Niger Delta')

"Although the 1999 constitution provides that 13 percent of the revenue derived from onshore oil production should be paid to the states where it is produced, there have been substantial delays in calculating and paying these sums. (...) President Obasanjo has rejected the idea of any negotiation surrounding the further reallocation of revenue under the constitution, emphasizing instead the creation of a Niger Delta Development Commission (NDDC), which will disburse funds for development projects." (HRW 14 December 2001)

"(The oil companies) claim that much of the environmental damage is not due directly to their operations but to the sabotage of pipelines by local people who then report the leaks and demand compensation. They have been the targets of some violent attacks, including the kidnapping of their employees, and they have shut down operations in some areas.

Under the military regime, the government executed Ogoni leaders and engaged in massive repression. General Abacha called the protesters 'unpatriotic Nigerians'. The government aggravated conflict in several areas by establishing further subdivisions of local governments. [...]

By popular perception, the exploitation of the peoples of the Niger Delta, the despoliation of their environment and the resultant conflicts have their roots in the discovery of oil in the area by Royal Dutch Shell in the late 1950s.

[...]

There are large oil and gas deposits in the area as well as extensive forests, fertile agricultural land and enormous fish resources. The Niger Delta's potential for sustainable development however remains unfulfilled, and is now increasingly threatened by environmental degradation and worsening economic conditions.

The broad response of the Nigerian state to these demands has been violence, terror, rape, arrests, harassment, military occupation of the Delta and even judicial and extra-judicial murders as we saw in the case of the writer and activist Ken Saro-Wiwa. [...]

[...]

Hence, the peoples of the Niger Delta are also demanding a fundamental restructuring of the country to enable them to influence and determine the processes that affect their lives. The most eloquent expression of this position is contained in the Kaiama Declaration issued by Ijaw youths on December 11, 1998. The Declaration proposed resource control and self-government for the Ijaws and other nations, peoples and nationalities in Nigeria as the best way forward to maintain democracy and stability. Rather than attempt to negotiate this urgent demand, the state, supported by the transnational oil corporations opted to visit violence on Ijawland. As it were, this has merely encouraged the Ijaw to continue their determined struggle for self-determination." (EPCPT October 1999, 'Defending Nature, Protecting Human Dignity – Conflicts in the Niger Delta')

Civilians flee violence between youths and security forces in Bayelsa State (January 1999)

- Troop deployment was aimed at protecting lives and property in Bayelsa State, where Ijaw youths are demanding more control over local oil resources
- Unrest in Bayelsa started after the passing of an Ijaw deadline for oil companies to cease operations in the area

"Government officials on Tuesday [5 January 1999] justified the deployment of troops and tanks in oil-rich Bayelsa State last week in response to protests by Ijaw youth, news agencies said. Information and Culture Minister John Nwodo told a press conference in Abuja that the troop deployment was aimed at protecting lives and property in the state, where Ijaw youths are demanding more control over local oil resources, the Nigerian daily "The Guardian" said yesterday. [...]

The unrest in Bayelsa started on 30 December after the passing of an Ijaw deadline for oil companies to cease operations in the area. Up to 26 people were reported killed in ensuing clashes between the youths and security forces. Many civilians fled the state capital Yenagoa and other towns in response to the unrest, news agencies said." (IRIN-WA 7 January 1999)

Clashes broke out in the Delta between Ijaws and Itsekiris around the Escravos River (May 1999)

- The Ijaw ethnic group claimed ownership of all natural resources in its territory, withdrawal of the army and an end to oil exploration by the oil companies
- On 30 May 1999, clashes broke out between Ijaws and Itsekiris over issues such as land, water rights and compensation

“The situation in the Niger Delta during the latter part of 1998 and early 1999 became increasingly volatile, with disaffected youths, particularly from the Ijaw ethnic group, taking oil workers hostage and sabotaging pipelines, accusing the oil companies of indifference to their economic plight and demanding compensation for the environmental impact of their operations. On 11 December 1998, youths from the Ijaw ethnic group formed the Ijaw Youth Council (IYC) and adopted the Kaiama Declaration. The declaration claimed ownership of all natural resources found in Ijaw territory, demanded the withdrawal of all military forces and the cessation of all exploration and exploitation activities by the oil companies. [...] Other ethnic groups in the region issued similar statements.” (UNHCR January 2000)

"A critical test for the government is how it handles resentment in the Delta over the region's [sic!] neglect and impoverishment. Demands for more autonomy and a larger slice of the oil revenue that flows from the six underdeveloped southern states have been backed by attacks on oil installations, demonstrations, and clashes between communities in land-ownership disputes.

On Sunday [30 May 1999], clashes broke out in the Delta between Ijaws and Itsekiris around the Escravos River, just south of the town of Warri and news organisations reported more than 100 deaths." (IRIN-WA 4 June 1999, Weekly Round-up 22)

""These different groups are fighting for issues such as land, water rights and compensation," said Akobo, whose movement represents the various ethnic groups in six states of the Niger Delta." (IRIN 7 February 2000)

POPULATION PROFILE AND FIGURES

National figures

More than 400,000 Nigerians may be internally displaced by end-2001

- An estimated total of some 100,000 were newly displaced during the first half of 2001
- In September 2001, around 60,000 people were displaced after clashes in Plateau State
- In October 2001, some 300,000-550,000 Nigerians were displaced after ethnic violence

New displacement between January and July 2001:

No.	Type	Period	State	Number of people displaced
1.	Communal conflict	Feb. 2001	Cross River	3,000
2.	Communal conflict	April 2001	Taraba	18,000
3.	Communal/ethnic conflict	June 2001	Bauchi	22,866
4.	Nasarawa ethnic conflict	June/July 2001	Nasarawa	45,000
5.	Communal conflict	July 2001	Kaduna	4,991
6.	Communal conflict	July 2001	Delta	643
7.	Ethnic conflict	July 2001	Taraba	10,000

(Fax from UNDP Resident Representative, Lagos, to NRC Geneva, 21 August 2001)

The following table presents the major changes during 2001:

Major changes during 2001	Figure	Source
Newly displaced countrywide during first half of 2001	104,500	UNDP 21 August 2001
Plateau State clashes between Hausa-Fulanis and Christians in September	60,000	IRIN-WA 12 September 2001
Tiv and Jukun conflict in October	300,000-550,000	IRIN 29 October 2001 & 7 November 2001

Figures on IDPs in 1999 and 2000

- In 2000, some 70,000 became displaced, but many returned home
- In 1999, an estimated 5,000 to 50,000 were displaced

Figures on IDPs in 2000 given by USCR:

"An estimated 70,000 Nigerians became internally displaced during the year (2000), but many returned to their homes before year's end."

[...]

"At year's end, the number of internally displaced Nigerians was unknown. It is believed that most uprooted people returned to their homes or moved permanently to new locations within the country." (USCR January 2001)

Figures on IDPs in 1999 given by USCR:

"It remained unclear exactly how many of the thousands of Nigerians who fled their homes in 1999 remained displaced at year's end. Some local sources estimated that hundreds of thousands were displaced. The U.S. Committee for Refugees conservatively estimated 5,000 to 50,000 were internally displaced, pending more in-depth analysis of the situation." (USCR 1999)

Geographical distribution

Ethnic violence between the Tiv and Jukun and subsequent army violence caused the displacement of up to 300,000 people in Nigeria's central region (October 2001)

- Communal clashes and army attacks in Nigeria's central region displaced some 300,000 people, with a senior official putting the number at 550,000 displaced
- Many displaced were Tivs fleeing fighting with Jukuns in Taraba State, while others fled after army attacks on several communities
- Some 30,000 displaced are sheltered in camps around the Benue State capital, Makurdi, and are in need of urgent relief assistance

"Up to 300,000 people are currently displaced in Nigeria's central region as a result of communal clashes and recent attacks launched against several communities by the army, local officials said.

Shima Ayati, who heads a committee in Benue State that caters for displaced people, told journalists at the weekend that many of the victims were Tivs who fled fighting with Jukuns in neighbouring Taraba State. Others were survivors of the massacre of more than 200 people perpetrated by soldiers last week in several communities near the Benue/Taraba borders in apparent reprisal for the killing of 19 soldiers by a Tiv militia earlier this month.

[...]

Large numbers of displaced people are staying in several camps around the Benue State capital, Makurdi, where they joined others who had fled an earlier fighting in June [2001] between Tivs and Hausa-speaking Azeris in nearby Nasarawa State." (IRIN 29 October 2001)

"While camps set up outside Makurdi, the Benue State capital, for people displaced by the fighting in Nasarawa, were still not completely empty, a new influx from the fighting in Taraba has filled them up. Local officials estimate that some 30,000 people are now living in the camps, in need of urgent relief assistance." (IRIN 24 October 2001)

A senior official even put the total number at 550,000 displaced:

“At least 550,000 people have been displaced by a combination of ethnic clashes and military action in Nigeria’s central region, a senior official said.

(...)

Nigerian Red Cross officials told IRIN they could not corroborate the displacement figure as they were still awaiting the reports of their field officers in the region.” (IRIN 7 November 2001)

Religious clashes between Hausa-Fulani Muslims and indigenous Christians in Plateau State caused the displacement of some 60,000 (September 2001)

- Thousands of people were displaced after religious clashes between the Hausa-Fulanis and Christians in Jos, Plateau State
- The Red Cross put the total figure of displacement in Plateau State at some 60,000
- Over 15,000 displaced were sheltered in public buildings in Jos, some during the day and others only during the night

“At least 50 people have been reported killed and several thousand forced from their homes in clashes since Friday between Hausa-Fulani Muslims and indigenous Christians in Jos, central Nigeria, state radio reported.” (IRIN-WA 10 September 2001)

The Red Cross said, also on Tuesday, that “60,000 people have been displaced so far” in Plateau State alone.” (IRIN-WA 12 September 2001)

“The IDPs, mainly women and children, have been staying at locations such as the Jos police headquarters, air force primary school and central mosque, some throughout the day and others only at night.” (IRIN-WA 13 September 2001)

"over 15,000 displaced people sheltering in military barracks, police compounds and other public places are awaiting relocation." (IRIN 24 September 2001)

Geographical distribution of people displaced in June/July 2001 (August 2001)

"Current numbers and locations of IDPs following conflict situation:

- in Bauchi: 20,000 IDPs, most of them temporarily resettled in surrounding host communities or with relatives.
- in Nassarawa: 10,000 IDPs, most of them temporarily resettled in surrounding host communities or with relatives
- in Benue: around 40,000 IDPs (from Nassarawa), among them around 8000 are living [sic!] in 2 camps (Daudu and Ukpiam), around 2000 are living in villages surrounding the camps, the remaining 30,000 temporarily resettled in Guma local government and Makurdi (capital of Benue State)
- in Kaduna: 1000 IDPs, most of them temporarily resettled in surrounding host communities or with relatives"

(Email from ICRC Geneva to NRC Geneva, 16 August 2001)

Clashes in Ebonyi State displaced more than 1,000 people (July 2001)

- Fighting between the neighbouring communities of Akaeze in Iro local council and Osso Edda in Afikpo South displaced more than 1,000 people

"Renewed fighting between two communities in southeastern Nigeria's Ebonyi State has claimed at least 27 lives, local officials and residents said on Tuesday [24 July 2001].

The fighting between the neighbouring communities of Akaeze in Iro local council and Osso Edda in Afikpo South displaced more than 1,000 people, while several homes, two schools and a community health centre were destroyed, Samson Agwuocha, a resident of Afikpo, told IRIN.

Many of the displaced people have taken refuge in Afikpo town and neighbouring communities." (IRIN 24 July 2001)

Figure given by UNHCR: 643 IDPs

(Fax from UNDP Resident Representative, Lagos, to NRC Geneva, 21 August 2001)

Ethnic/religious violence in Kaduna State caused the displacement of 120,000 people in February-March 2000, and some 5,000 IDPs in July 2001

- Ethnic clashes displaced some 5,000 people in Kaduna in February-March 2000
- Christians protesting against the introduction of Shari'a law caused ethnic and religious clashes in July 2001, and displaced 80,000
- Reprisal attacks against Muslims in southeastern states further displaced some 40,000 people

Displacement in February-March 2000

"On Saturday [30 June 2001], in Kaduna (central Nigeria), yet more families were displaced by ethnic strife. The Nigerian Red Cross and the ICRC have since carried out non-food distributions for around 1,000 people with no means of subsistence." (ICRC 5 July 2001)

(Figure given by UNHCR: 4,991 IDPs)

(Fax from UNDP Resident Representative, Lagos, to NRC Geneva, 21 August 2001)

Displacement in July 2001

"In the northern state of Kaduna more than 2,000 people were estimated to have been killed in February and May 2000 when protests by Christians against plans by the state government to introduce strict Islamic law resulted in widespread fighting across ethnic and religious lines.

According to the Nigerian Red Cross, more than 80,000 people who were displaced during the crisis received humanitarian assistance. But the effects of the conflict were even more far-reaching. As victims

from the mainly Christian south fled to their home areas, reprisal attacks broke out against suspected Muslim northerners in several southeastern states, causing more deaths, injuries and displacement. The Red Cross estimates that a further 11,000 families or more than 40,000 people were displaced by reprisal attacks in the south." (IRIN 7 September 2001)

Ethnic/religious violence in central Nigeria (Bauchi State) created some 22,000 IDPs (June-August 2001)

- Thousands displaced after Christians rebelled against the imposition of Islamic law in Tafawa-Balewa
- Number of displaced after renewed fighting in Bauchi State not clear (August 2001)

"Reports from Bauchi state in the north of the country tell of hundreds killed, and thousands displaced, after Christians rebelled against the imposition of Islamic law in Tafawa-Balewa." (Economist.com 5 July 2001)

"About 22,000 of this number fled the fighting between the Hawa and Jarawa near Tafawa Balewa, Bauchi State, acting Secretary-General of the Red Cross, Mr. Abiodun Orebiyi said.

"We have over 22,000 people representing 4,000 families displaced," he said." (Vanguard 3 July 2001)

Figure given by UNHCR: 22,866 IDPs

(Fax from UNDP Resident Representative, Lagos, to NRC Geneva, 21 August 2001)

Number of displaced after renewed fighting in Bauchi State not clear (August 2001)

"Humanitarian workers said full details of casualties and displaced people were not easily available because the area was still unsafe." (IRIN-WA 29 August 2001)

About 75,000 seek shelter in camps after ethnic violence in central Nigeria (June-July 2001)

- Ethnic fighting in Nasarawa displaced at least 50,000 (June 2001)
- Thousands of people took refuge in and around the central Nigerian town of Makurdi
- Four camps were set up at Dauda, Uikpam, Tokura and Kaseyo, and two camps were set up in neighbouring Plateau State
- Ethnic violence spreads from Nassarawa State to Taraba State, displacing more than 25,000 people (July 2001)
- UNICEF: about 76,000 IDPs in Daudu and Uikpam camps (July 2001)
- Figures given by UNHCR: 45,000 (Nasarawa), 10,000 (Taraba)

"At least 50,000 people have been driven from their homes in central Nigeria during more than two weeks of ethnic violence, the Nigerian Red Cross said Friday." (Crosswalk.com July 2001)

"Thousands of people have been seeking refuge in and around the central Nigerian town of Makurdi following more than a week of ethnic violence in which dozens have been reported killed, local residents said on Monday [18 June 2001].

"No fewer than 5,000 people who fled Nasarawa State in the past week are currently quartered in a camp set up on the outskirts of Makurdi (the Benue State capital) by the state government," John Iyorche, a resident of Makurdi told IRIN.

[...]

"At least two similar camps exist in other parts of the state with a comparable number of displaced people as well," he added." (IRIN-WA 25 Jun 2001)

Four camps had been set up at Dauda, Uikpam, Tokura and Kaseyo [...]

In addition, two camps are reported to have been set up in neighbouring Plateau State." (AFP 26 Jun 2001)

"Inflow rate of refugees in Daudu Camp on was recorded as 398 persons from 85 families, in 6 LGAs from Nasarawa State" (E-mail from UN-OCHA New York to NRC Geneva 14 August 2001)

"In Plateau State, north of Nasarawa, authorities have set up two camps, housing more than 5,000 people, all of whom had fled the fighting." (Vanguard 14 June 2001)

"The Red Cross spokesman said that 9,000 people representing 1,800 families were in four refugee camps in Benue State and Lafia on Thursday [28 June 2001]." (123India.com 29 June 2001)

"[Lafia] Camp has approximately 2,000 persons-mainly women & children." (E-mail from UN-OCHA New York to NRC Geneva 14 August 2001)

Ethnic violence spread from Nassarawa State to Taraba State

"Communal clashes involving ethnic groups in the central Nigerian state of Nasarawa have spread to neighbouring Taraba State claiming several lives, news organisations reported on Friday [6 July 2001].

A report by the mainly government-owned 'Daily Times', cited by the Reuters news agency, said at least 20 people were killed and more than 25,000 forced from their homes when bands of Fulanis and Jukuns attacked their Tiv neighbours in the Donga local government area." (IRIN 6 July 2001)

UNICEF gave the following figures in July 2001

- about 76,000 IDPs reported in both Daudu and Uikpam [sic!] camps as at 06.07.01. Registration records at both camps showed 48,800 and 24,700 (total 73,500) at Daudu and Uikpam respectively.
 - Unspecified number in a 3rd Yelewata transit camp about 30 Kms along Lafia Road
 - Other IDPs scattered in smaller transitory camps and in family and friends houses
- (E-mail from UN-OCHA New York to NRC Geneva 14 August 2001)

Figures given by UNHCR in August 2001: 45,000 (Nasarawa), 10,000 (Taraba)

(Fax from UNDP Resident Representative, Lagos, to NRC Geneva, 21 August 2001)

Ethnic violence in Lagos created 20,000 IDPs (October 2000)

- About 20-thousand people were displaced after ethnic clashes in Lagos, of which only 100 families remained in November 2000

"The Nigerian Red Cross says about 20-thousand people have been displaced by this week's ethnic clashes in the economic capital and lack access to food and water. The spokesman for the Nigerian Red Cross, Patrick Bawa, says the people are living in three main police, army, and navy barracks in Lagos. He says the army is not able to provide them with food, water and shelter. Bawa said the Red Cross had confirmed that the death toll from the riots was more than 100." (SABC 19 October 2000)

By the end of October 2000, many IDPs had returned

"The number of those taking refuge started reducing during the week of 23 October, and currently only some 100 families remain." (IFRC 29 November 2000)

Disaggregated figures

Majority of IDP population in Daudu, Uikpam, and Lafia camps are women and children (July 2001)

- In Daudu and Uikpam camps, two-thirds are women and children
- In Lafia camp, more than 90 percent are women and children
- No male adults in Lafia camp, except camp administrators

"Population of actual persons residing at both Daudu and Uikpam camps was given by NEMA [National Emergency Management Agency] as follows:

Children	2291
Female	2098
<u>Male</u>	<u>2373</u>
TOTAL	6762

[...]

[Lafia] Camp located in 2 large adjacent primary schools-IDP are distributed into about 26 classrooms. These schools as well as others in town have been closed to school work since Tuesday 26/6 [2001].

2000 persons present, registration still on-going as displaced persons continue to arrive on foot, in trucks

> 90% are women & children, >60% of total camp population are children (1-15 yr old, also some babies).

No male adults are in [Lafia] camp except camp administrators. On questioning response was that some of the men are dead & others are keeping vigil in the villages/communities to ensure that what is left does not get burnt down." (E-mail from UN-OCHA New York to NRC Geneva, 14 August 2001)

PATTERNS OF DISPLACEMENT

General

Displaced relocate to other towns and communities to join family and clan members (June 2001)

- Often, IDPs relocate to towns and communities where they have existing ties, partly explaining the virtual absence of camps or formal settlements
- Not all IDPs fleeing Nasarawa State chose to go to camps (June 2001)

"In many cases, people facing internal displacement simply relocate to other towns and communities to join other family and clan members. Where displacement occurs in rural areas, people relocate to neighbouring communities, especially where they have existing ties, for example marriage or blood relations. Others relocate to the urban areas to join relations. Where displacement occurs in urban areas, especially where the displaced are mainly members of 'outsider' ethnic groups, the trend is for the displaced to return to their 'home' villages, where they either resettle permanently or remain until things normalize in their place of abode." (Ibeanu 1998, p.51)

"Spontaneous resettlement of displaced people, assisted by friends, family, churches and co-ethnics, is a common, almost natural occurrence among groups facing displacement. This explains why, for instance, there are virtually no camps or formal settlements of internally displaced people anywhere in Nigeria." (Ibeanu 1999, p.176)

Not all IDPs fleeing Nasarawa State chose to go to camps (June 2001)

"They are arriving on foot and by car, men, women, children, with and without their loads," said the official who asked not to be named." (AFP 26 June 2001)

"Most of the new arrivals Monday [11 June 2001], were heading for the camps set up by authorities but others were heading straight for open land in Makurdi itself and in other surrounding towns, the government official added." (Vanguard 14 June 2001)

"A total of 9000 persons are now located in three camps at Daudu, Uikpam [sic!] and Lafia. The remaining displaced persons have been hosted and assisted by friends and relatives." (Vanguard 6 July 2001)

The same pattern could be seen after the clashes between the Tiv and the Jukun in central Nigeria (November 2001)

"The whole of Benue State is now a displaced peoples' camp, John Chokwe, an aide to the governor George Akume, told IRIN. It is only a fraction that you can find in places designated officially as camps because many have been accommodated in neighbouring villages or taken in by relatives in other towns." (IRIN 22 November 2001, 'Nigeria: Focus on displaced people in central region')

PHYSICAL SECURITY & FREEDOM OF MOVEMENT

General

Claims that IDPs have been exposed to state violence (1998-2001)

- Often, displaced are the targets of state violence
- Police forced people to return from IDP camp in Nassarawa (July 2001)

"Quite often, displaced people are victims of the physical violence of the state. This is especially the case where displacement occurs as a result of conflicts among groups. The partisanship of the state ensures that some of the displaced will become the targets of state violence." (Ibeanu 1998, pp.51-52)

"Human rights abuses occur sometimes. In Nassarawa last month [July 2001] there was an IDP camp of 3,000 people in the primary school in the center of town that was attacked by police using tear gas in order to make the residents leave. The state government hoped that IDPs would return home but when they faced resistance, the state simply resorted to force. Nevertheless, this action simply scattered the IDPs but did not send them home again." (NGO (anonymous) 14 August 2001)

Roadblocks set up by the police sometimes restrict the movements of the displaced (March 2000)

- Occasionally, the Nigerian police sets up roadblocks where people are often subject to extortion and violence
- In March 2000, Niger State authorities allegedly ordered the installment of roadblocks to prevent Igbo's fleeing to their homes

"The Constitution entitles citizens to move freely throughout the country and reside where they wish, and in general, the Government respected this right; however, police occasionally restricted this right by setting up roadblocks and checkpoints where security and law enforcement officials routinely engaged in extortion, violence, and excessive use of force [...]. For example, the Governor of Niger State allegedly instructed state police on March 1 [2000] to install roadblocks to prevent southerners from returning to their homes. The southerners, particularly Igbo traders, were attempting to return home because they feared violent reprisals in response to the deaths of Hausas in Aba and Owerri." (US DOS February 2001, sect.2d)

SUBSISTENCE NEEDS (HEALTH NUTRITION AND SHELTER)

General

General needs of IDPs and problems faced in camps (September 2001)

"Problems often faced by the IDPs include threats to their health, shelter and security. Displacement also creates a need for food aid. Overcrowding in camps - most often school buildings or open grounds - and lack of access to potable water expose IDPs to diseases such as diarrhoea, cholera and typhoid fever. Camps are sometimes poorly secured from attacks by wild animals, bandits or adversaries." (IRIN 7 September 2001)

Basic needs of displaced people who fled the October 2001-ethnic violence between Tivs and Jukun, and army violence in central Nigeria (November 2001)

- IDP camps set up in Benue State are overcrowded
- Immediate needs of IDPs in Benue and Taraba States concern food and non-food assistance
- Health situation of displaced people is poor, especially those of women and children, worsened by the poor sanitary conditions

"The camps [at Agasha, Daudu, Gbajimba, Mutum Biyu, Sankara and Torkula], most of which were set up on primary school compounds, are now overflowing with people. Thatched huts and tents have been put up on every available space while large numbers of people huddle underneath trees to get away from scorching sunshine and daytime temperatures averaging 38 degrees centigrade.

[...]

Nigerian Red Cross officials said they have so far conducted needs assessment surveys in 15 camps in both Benue and Taraba states and found more than 30,000 people in urgent need of both food and non-food assistance.

[...]

Conditions in the camps so far remain very harsh. Food assistance was initially provided by the Benue and Taraba state governments when the camps first opened late last month [October 2001]. But this has now stopped. Most people living in the camps now go out daily to search for food, often opting to work as farm labourers in order to earn some money to provide food and other urgent needs.

And because they spent weeks in the bush, most camp residents are in poor health. Women and children were particularly at risk, with some women reported to have given birth while staying in the bush. In the camps, the lack of health facilities coupled with poor sanitary conditions make matters worse. Water supply is generally inadequate and although some pit toilets have been provided, they remain grossly inadequate for the number of people that need them. According to the Nigerian Red Cross many cases of diarrhoea, malaria and conjunctivitis have been reported in the camps." (IRIN 22 November 2001, 'Nigeria: Focus on displaced people in central region')

Basic needs of IDPs fleeing ethnic violence in Nasarawa State (August 2001)

- IDPs fleeing ethnic violence in Nasarawa State struggling to meet basic needs, such as food and shelter (August 2001)
- Immediate needs of IDPs in Lafia camp concern food, drugs, clothes, mattresses, and water (July 2001)

"As is usual in situations like this, the IDPs are struggling to meet their basic needs. Food and shelter are top priorities. These needs are especially important to pregnant and nursing mothers, children and the elderly." (CRS August 2001)

"Following our food and non-food relief operation in Bauchi (15000), Nassarawa (2000) and Kaduna (1000), the immediate needs for those IDPs is covered and the pressure on the host communities relaxed."

but ICRC acknowledges that:

"The governmental support to the IDPs is not appropriate (beyond their technical capacity), therefore the situation of the IDPs is slowly deteriorating." (E-mail from ICRC Geneva to NRC Geneva 16 August 2001)

"Immediate needs are for

1. Food (grains & oil (maize, beans, rice & palmoil)- H & N
2. Drugs – antibiotics (ampiclox & gentamicine)- H & N
3. Clothes especially [sic!] for the children
4. Mats/matresses/ITN - for sleeping
5. Water supply & toilets –WES"

(E-mail from UN-OCHA New York to NRC Geneva 14 August 2001)

People displaced by clashes in Lagos in dire need for food, water and shelter (October 2000)

- Around 20,000 people displaced by ethnic clashes lack access to food and water
- The army was not able to provide the displaced with food, water, and shelter

"Around 20,000 people have been displaced by ethnic clashes in Nigeria's economic capital this week and lack access to food and water, the Red Cross said yesterday [19 October 2000].

"The situation is very bad. There are about 20,000 people displaced living in three main police, army and navy barracks in the area," Patrick Bawa, spokesman for the Nigerian Red Cross, said.

"The army is not able to provide them with food and water, let alone shelter. When it rains, they are without a roof over their heads," he said. (Dispatch 20 October 2000)

Health

IDPs fleeing clashes in Nasarawa State face severe threats to health during and after flight (June 2001)

- Many of the displaced arriving were suffering everything from exhaustion and dehydration to machete cuts
- Lafia camps' clinic: Main problems are scabies, malaria, and a few cases of diarrhoea
- Children, nursing mothers and pregnant women are in poor health

"Edna Antsa, a nurse from a main hospital in Makurdi, the Benue State capital, working at the camp [Uikpam] said many of those arriving were suffering everything from exhaustion and dehydration to machete cuts.

"The situation is desperate. People are just fleeing. We met some of them with an ambulance but there were just too many. Some women had just given birth and fled, abandoning their babies," she said.

One woman had died in childbirth, on the road, she added." (Vanguard 14 June 2001)

"Clinic in [Lafia] camp manned by volunteers (NGOs some of who are health workers). On average 120 patients/day are seen & treated. Main problems are – scabies, malaria, a few cases of diarrhoea." (Email from UN-OCHA New York to NRC Geneva, 14 August 2001)

Health situation of women and children (July 2001)

"Food is in short supply and many, especially children, nursing mothers and pregnant women, are in poor health." (BBC 6 August 2001)

Nutrition

IDPs from Nasarawa State and Bauchi State face serious food shortages (July 2001)

- Despite efforts by the government there is still a "serious shortage" of food for the displaced people
- Food needs are always great for IDPs in Nigeria and particularly this year, since many IDPs are themselves subsistence farmers whose crops have been ruined

"Thousands of people who fled their homes following recent intercommunal clashes in central and northern Nigeria are facing food shortages, the International Committee of the Red Cross (ICRC) reported on Thursday [26 July 2001].

Despite efforts by the government there is still a "serious shortage" of food for the displaced people," ICRC said. A senior official at the Benue State Ministry of Information said last week that two camps on the outskirts of the capital, Makurdi, were also overcrowded. Daudu and Akpam camps are holding some 20,000 people each, according to emergency relief officials." (IRIN 30 July 2001)

"Food needs are always great for IDPs in Nigeria and particularly this year when many IDPs are themselves subsistence farmers whose crops have been ruined." (NGO (anonymous) 14 August 2001)

Conditions in Lafia camp (July 2001)

"Feeding- all eat same food (which constitutes mainly corn/casava flour with okra soup), no distinction made on basis of age/needs. Quantities are inadequate. Shortage may set in if stay of IDPs protracted as is likely to be the case (some IDPs who left camp to go back home ran back when they found surrounding communities still in danger of attacks). Cooking done by IDPs themselves using the big metal pots in 2 locations (for convenience) within camp." (E-mail from UN-OCHA New York to NRC Geneva 14 August 2001)

Shelter

Insufficient shelter available for IDPs fleeing Nasarawa State (July 2001)

- Displaced sleep in the open or in cramped shelters made of roofing sheets
- Overcrowding remains a major problem at two camps in Benue State
- Worries at the difficult conditions the people, particularly women and children, are having to endure
- In Lafia, family houses are filled beyond capacity
- Insufficient shelter in Benue State

"Conditions are miserable in the camps hurriedly set up by the state government in central Nigeria, where refugees sleep in the open or in cramped shelters made of roofing sheets." (BBC 6 August 2001)

"Overcrowding remains a major problem at two camps in Benue State, central Nigeria, that host people displaced by recent communal clashes in nearby Nasarawa State, emergency relief officials said on Tuesday [24 July 2001].

The camps at Daudu and Ukpiani, on the outskirts of the Benue capital, Makurdi, are said to be holding at least 20,000 people each. The IDPs are being accommodated [sic!] in primary schools in the two communities.

Those still in these camps are mostly people who have not been able to find relatives or friends to take them in, a senior official of the Benue State Ministry of Information told IRIN. "But the accommodation in the camps are certainly inadequate and we are worried at the difficult conditions the people, particularly women and children, are having to endure," the official said." (IRIN 24 July 2001)

UN-OCHA reports on shelter situation in Lafia and Benue State (July 2001)

Lafia

"Influx into Lafia LGA (state capital) about 4000, displaced person move out of camp when/if they locate a relation in town or nearby village. The result is that family houses are filled beyond capacity e.g. families have 20-30 persons residing with them in a 3 bedroom house.

Benue State

Shelter needs and permanent IDP camp sites:

- School structure sheltering approximately 2000/4000 people. Most of IDPs are sleeping on bare ground on the school yard. No tents or temporary structure in place - Rainy season
 - Slow pace of shelter construction at Uikpam camp site"
- (E-mail from UN-OCHA New York to NRC Geneva 14 August 2001)

Water and Sanitation

Provision of potable water is insufficient in IDP camps in Benue State and Lafia (July 2001)

- Provision of potable water: very acute at Uikpam camp
- Water in Lafia camp: quantity adequate, although water looks brownish

"Provision of potable water:

- Very acute at Uikpam camp. No water facilities on site.
- One new borehole functional at Daudu Camp but insufficient quantity for the size of the camp population. addition to long delay for getting access
- No visit was made at Yelwata and Udei border camps
- Insufficient water retainers and containers

Recommendations:

- Urgent provision of water by use of water tankers
- Drilling of one borehole in each temporary site, and one in each permanent site
- Provision of casings and screens for new boreholes
- Provision of 2000, each of buckets and Jerry cans

Water situation in Lafia camp (July 2001)

Water supply- LGA water tanker provides water to camp 3 times/day. Water said to be from public water works. Quantity adequate, although it looks brownish. Chlorine can be used to treat if necessary." (E-mail from UN-OCHA New York to NRC Geneva 14 August 2001)

Poor sanitary situation in IDP camps in Lafia and Benue State (July 2001)

- Lafia: Sanitation insufficient
- Benue State: poor level of sanitation

Lafia

"Toilet facilities- 4 compartment pit latrine with 4 bathrooms previously locked up has been open for use, they were in constant throughout duration of our visit (about 3 hrs at camp). Another block of latrines

whose surrounding is overgrown with weeds indicative of long term disuse sighted. Indiscriminate defecation on camp grounds.

Benue State

Provision of sanitation:

- Overall: in both camps poor level of sanitation.
- 10 new sanplat latrines in Daudu camp but small children continue [sic!] to use the open air.
- Not a single pit latrine in Uikpam camp
- Health education teams at work in the camps
- No provision of soap

Recommendations:

- Construction of 10 samplat latrines in Uikpam
- Latrine Superstructure need to be improved to provide better privacy to ensure effective use.
- Provision of 2,000 bars of 1kg each of soaps
- Health activities should be stepped up"

(E-mail from UN-OCHA New York to NRC Geneva 14 August 2001)

PROPERTY ISSUES

General

Property of IDPs destroyed by fighting in Nasarawa and Taraba States (July-August 2001)

- Many displaced believe that their homes have been destroyed by the fighting
- Among buildings attacked were 17 primary schools
- Destruction of crops poses threat to IDPs (August 2001)
- No male adults in Lafia camp, since they keep vigil over their property (July 2001)

"The fighting has taken its toll on the lives of the displaced. Some have lost family and many believe that their homes have probably been destroyed by the fighting." (CRS August 2001)

"Eight villages in the Donga local government area of the state [Taraba] were burned down in attacks by ethnic Fulani and ethnic Jukun on Sunday [1 July 2001], the paper said.

[...]

It resumed on Sunday with an attack on the eight villages in the Donga area, the paper said, naming the villages as Gbuor, Tor Genyi, Kyenge, Akinde Adom, Afogba, Shagu, Ikpagber and Tor Damsa.

Among buildings attacked were 17 primary schools, the newspaper said." (AFP 6 July 2001)

"Food needs are always great for IDPs in Nigeria and particularly this year when many IDPs are themselves subsistence farmers whose crops have been ruined." (NGO (anonymous) 14 August 2001)

"No male adults are in [Lafia] camp except camp administrators. On questioning response was that some of the men are dead & others are keeping vigil in the villages/communities to ensure that what is left does not get burnt down." (E-mail from UN-OCHA New York to NRC Geneva 14 August 2001)

PATTERNS OF RETURN AND RESETTLEMENT

General

Majority of IDPs returned home or resettled (2000)

- Resettlement is often spontaneous
- At the end of 2000, most of the displaced returned or resettled
- Majority of displaced fleeing unrest in Lagos have returned or resettled

"Spontaneous resettlement of displaced people, assisted by friends, family, churches and co-ethnics, is a common, almost natural occurrence among groups facing displacement." (Ibeanu 1999, p.176)

"At year's end [2000], the number of internally displaced Nigerians was unknown. It is believed that most uprooted people returned to their homes or moved permanently to new locations within the country." (USCR January 2001)

Majority of IDPs fleeing unrest in Lagos have returned or resettled (October 2000)

"The number of those taking refuge started reducing during the week of 23 October [2000], and currently only some 100 families remain, primarily those whose homes are destroyed and who can not find alternative arrangements. The majority of those taking refuge have returned to their home area but have relocated within the area for collective safety. An unknown number of families moved north to resettle in their traditional homelands while others who had livelihoods outside the affected area relocated to other parts of the city." (IFRC 29 November 2000)

Fleeing residents of Nasarawa urged to return, but very few were willing to go back (July 2001)

- Governors appeal to displaced to return and continue with farming activities
- Despite assurances by the police in Nasarawa that the situation was now safe, very few people were willing to go back
- Many displaced vowed not to return to their old settlements for fear of a resurgence of violence
- UNICEF reported that IDPs were eager to go back to resume work on their farms, but that return is not realistic

"Governors of Benue and Nasarawa States, Mr. George Akume and Alhaji Abdullahi Adamu have appealed to communities that fled their abodes in the wake of the crisis in Nasarawa State to return immediately and continue with their farming activities.

The Governors who made the appeal in a communiqué at the end of their second consultative meeting observed that "the crisis would impact gravely on food security not only for the two states, but for the nation at large" if not controlled." (Vanguard 5 July 2001)

"While the fighting has died down following the sending of massive police reinforcements to the area, tension remains high and sporadic attacks by rival armed bands have reportedly continued. Despite assurances by the police in Nasarawa that the situation was now under control and safe enough for the displaced to return, very few people are willing to go back to areas where they barely escaped death just weeks ago.

"As a matter of fact, many of those who escaped the fighting have vowed not to return to their old settlements for fear that a resurgence of violence is likely," John Iyorche, a Makurdi resident, told IRIN. "We are already making arrangements to resettle some of our relatives who were displaced in Nasarawa here in Benue State," he added." (IRIN 18 July 2001)

but UN-OCHA reported

"The DG [Director General] of NEMA informed UNICEF WES PO that the two State Governments are working hard towards brokering peace to ensure the return of the IDP within the next two weeks. This being the peak of the farming season, the IDP are eager to go back to resume work on their farms. The question is how realistic this target is in view of how recent injuries inflicted on families is still on their minds. Sporadic cases of fighting is still on in some localities." (E-mail from UN-OCHA New York to NRC Geneva 14 August 2001)

HUMANITARIAN ACCESS

General

Humanitarian access appears not to be restricted (August 2001)

- Ongoing fighting is often the main obstacle

"Access to IDPs does not usually seem to be a problem, as long as violence is not ongoing." (NGO (anonymous) 14 August 2001)

"Access to IDPs was always granted. In a few cases the access was delayed for security reasons." (E-mail from ICRC Geneva to NRC Geneva 16 August 2001)

Violence in Bauchi State impedes access to IDPs (August 2001):

"Humanitarian workers said full details of casualties and displaced people were not easily available because the area was still unsafe.

The situation is really very tense and our people have not been able to get access to the affected area, Patrick Bawa, spokesman of the Nigerian Red Cross, told IRIN. Until there's some form of normalcy and they enter the area we can't tell much about casualties." (IRIN-WA 29 August 2001)

NATIONAL AND INTERNATIONAL RESPONSES

National response

Humanitarian needs of IDPs remain often widely uncatered for

- Most of the burden falls on the extended family system, which itself has been over-stretched
- Humanitarian needs of women and children are often not considered
- The fact that men tend to monopolize relief materials is completely overlooked

"Generally, Nigeria has an underdeveloped social security system. The poor, unemployed and disabled are rarely statutorily provided for by the state. Most of the burden falls on the extended family system, which itself has been over-stretched. Over the years a number of nongovernmental agencies have come on the scene, but still, resources are generally inadequate. Internally displaced people are in an even more difficult situation. Although there is a Nigerian relief organization working together with external humanitarian agencies and other NGOs, the humanitarian needs of internally displaced people remain widely uncatered for. Lack of funds and statistics are the major obstacles that are cited. But the absence of a clear-cut government humanitarian policy is a major hindrance to providing needs of internally displaced people. In addition, the special needs of women and children are not considered and the fact that these are essentially patriarchal societies in which men dominate, and therefore tend to monopolize relief materials, is completely overlooked." (Ibeanu 1998, pp. 50-51)

The National Emergency Management Agency (NEMA) provides for supplies to Nasarawa and Benue States (July 2001)

"The following items of supplies are the first batch released by NEMA to the States of Nasarawa and Benue. Subsequent supplies will be based on utilisation:

S/N	Item Description	Unit	Nasarawa State (Qty)	Benue State (Qty)
1	Beverages	Carton	1,000	1,500
2	Blankets	No.	2,000	3,000
3	Nylon Mats	No.	2,000	3,000
4	Bath Towels	No.	2,000	3,000
5	Plastic Plates	No.	4,000	6,000
6	Plastic Cups	No.	4,000	6,000
7	Plastic Buckets	No.	2,000	3,000
8	Plastic Spoons	No.	4,000	6,000
9	Detergent	Carton	40	60
10	Insecticides	Carton	40	60
11	Lanterns	Pcs.	40	60
12	Rice	Bags	1,000	1,500
13	Garri	Bags	600	900
14	Bread	Pcs.	8,000	12,000
15	Maize	Bags	600	900
16	Guinea Corn	Bags	600	900

17	Assorted Drugs	Carton	69	183
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"(E-mail from UN-OCHA New York to NRC Geneva 14 August 2001)

Plateau state authorities donate relief materials to IDPs (July 2001)

- The Plateau State authorities provide for relief materials, transport for women and children, shelter, as well as funds

"Plateau State Government has donated relief materials including two truck loads of rice and maize to Nasarawa State in aid of victims of the riot ethnic clashes in parts of the state. The relief materials which also included 400 blankets were presented by Governor Joshua Dariye who led a delegation to Lafia to sympathise with the government and people of Nasarawa State on the incident." (Vanguard 12 July 2001)

"State govt provided:

- transport to pick up fleeing women & children on roads leading into Lafia town from villages/communities
- Food – Rice, beans, maize flour, cassava flour- 10 bags each; garri-5 bags, salt-5 bags, 2 bags of sugar, maggi cubes, palmoil 5 jerrycans (25 L capacity) & 1 carton of smoked fish
- 3 plastic tanks (2-5000 L & 1- 7,000 L capacity)
- 4 big metal pots (2 in each of 2 cooking site on the camp)
- Drugs-chloroquin/paracetamol/cough syrup/antihistamine/anti diarrhoeal (camp); and drugs/surgical materials being used for treatment of injured persons on admission
- Funds (amount not known) available for provision of essentials like vegetable on daily basis

Lafia LGA provided:

- schools being used to house IDPs
- Water tanker which fetches water 3 times/day from water works
- Fire wood for cooking
- Mats-for sleeping
- Insecticide/antiseptic solutions"

(E-mail from UN-OCHA New York to NRC Geneva 14 August)

Ondo state government gives financial aid to IDPs (September 2000)

- Ondo state authorities provide for funds for building of shelter for Ijaw minority displaced

"The government of the state of Ondo in western Nigeria has released some 18 million naira (about US \$180,000) for building houses for members of the Ijaw minority displaced as a result of clashes with another community, the Ilaje, 'The Guardian' reported on Tuesday. The Lagos newspaper said the chairman of the Committee for the Rehabilitation and Reconciliation of Ilaje and Ijaw, Adebisi Adekeye, made the disclosure while handing over materials and equipment for building houses to Ijaw representatives. He also said the federal government should help the affected areas given the amount of destruction caused by the crisis." (IRIN 12 September 2000)

National humanitarian effort to help IDPs after religious violence in Kaduna (March 2000)

- Humanitarian effort to help 50,000 displaced by religious violence
- Similar effort was launched by Muslim groups to assist the displaced sheltering in makeshift camps

"A home-grown humanitarian effort is underway in the northern city of Kaduna to help an estimated 50,000 people displaced by religious violence last month in which hundreds died.

Sacks of maize, beans, and bundles of second-hand clothing are piling up at the Kaduna branch of the Christian Association of Nigeria (CAN) from chapters across the country.

A similar effort has been launched by Muslim groups to assist the displaced sheltering in makeshift camps dotted around the city. There have also been donations from international organisations." (IRIN 28 March 2000)

United Nations response

UNICEF donates items to Benue State Government for IDPs (July 2001)

- UNICEF provides aid with regard to water needs, nutrition and immunization

"So far, UNICEF has donated the following items to Benue State Government for the IDP:

S/No.	Item Description	Unit	Quantity
1	ORS Sachets	Sachets	15,000
2	Water Purification Tablets	Tablets	3,500
3	Dry Milling Machines (for grains)	Set	4
4	Wet Milling Machines (tomatoes +)	Set	4
5	Plastic Jerry Cans	Number	1,000
6	Plastic Buckets with cover	Number	500
7	Emergency Drug Kit	Set	2

[...]

The 4 dry and 4 wet milling machines were brought in from UNICEF, Enugu on the evening of 12/07/2001 and taken over by SSG of Benue State on behalf of the Deputy Governor. This was done in the presence of the Director, BERDA and the General Manager, BERWASSA who are members of the Sub-committee of the Emergency Task Force. Government was requested to install the machines immediately to ensure optimal use. WES PO went to the Daudu Camp with the two government staff to see the site selected for the installation of the machines

[...]

One borehole at Uikpam Camp drilled but yet to be developed. It was also confirmed that the old DFRRRI borehole has not enough water to warrant further work on it. 10 sanplat latrines built at Uikpam, superstructure yet to be constructed.

Water supply situation at Daudu temporarily camp fairly OK. The new borehole is functional, and is being supplemented by supply by tanker. Sanitary conditions of sanplat latrine poor. BERWASSA to continue

hygiene promotion in the camps. Two boreholes at Daudu permanent camp have been equipped with RUWATSA 1 (Indian Mark 3) handpumps, while the third has only the pump stand installed. The superstructure of the 3-compartment VIP latrine here has been completed, and excavation of the second unit has been completed.

It also reported on immunization activities in IDP camps in Benue State (July 2001)

- Routine immunization in process in the camp with all the antigens. Some 3000 children under 5 were immunized as of 6 July.

UNICEF gives aid to Lafia camp (July 2001)

"Govt was going to commence digging pits yesterday (3/7), UNICEF will support with 30 bags of cement & 15 lengths of iron rod. Following thorough assessment of current feeding practices it was decided that the children < 5 yr of age have needs for improved quality of food. A different cooking pot for children < 5yrs for at least One nutritious meal per day will be provided. Govt will provide a nutritionist/dietician & put in place a supervisory mechanism that ensures these children get the meal. Unicef will provide additional Beans, palm oil, and rice while yams, milk/ sugar to be added to pap for the children's breakfast will be introduced to address the needs of children and pregnant women. UNICEF team advised [sic!] on sanitation measures around the camp." (E-mail from UN-OCHA New York to NRC Geneva 14 August 2001)

NGO response

Red Cross was allegedly only agency to give assistance to IDPs fleeing ethnic violence in central Nigeria (November 2001)

- The state and federal government have allegedly not provided relief assistance
- The Red Cross distributed non-food materials, while planned to start food distribution in November 2001

"Taking care of the urgent needs of such large numbers of people has become a heavy burden for the state government. Not even the federal government of President Olusegun Obasanjo, which ordered in the troops, has provided any relief assistance for the victims.

We have not got any assistance from anyone except the Red Cross, Shima Ayati, the state government official in charge of a committee for displaced people, said. 'Even food items worth over 10 million naira we put in a central warehouse at Sankara were destroyed by the army.'

[...]

'We [the ICRC] finished distributing non-food materials last week and plan to start food distribution this week,' Patrick Bawa, Red Cross spokesman, told IRIN. But, according to the humanitarian agency, the number of people in need of assistance was continually increasing as more displaced people arrive at the camps or other safe locations.'" (IRIN 22 November 2001, 'Nigeria: Focus on displaced people in central region')

Red Cross aided victims displaced after religious clashes in Plateau State (September 2001)

- The ICRC distributed relief supplies, such as blankets, sleeping mats, plastic sheeting, buckets, soap and cooking utensils to some 15,000 displaced people

“The International Committee of the Red Cross (ICRC) in conjunction with the Nigerian Red Cross began distributing relief supplies on Tuesday to some 15,000 people “who are now in safety” after being displaced by fighting between Christians and Muslims in Jos, central Nigeria.

The displaced persons lost everything in the fighting, which erupted on 7 September. They received blankets, sleeping mats, plastic sheeting, buckets, soap and cooking utensils, the committee said in Thursday’s issue of ICRC News.” (IRIN-WA 20 September 2001)

ICRC indicates pattern of humanitarian aid in Benue State (August 2001)

- IDPs in Benue: those in camps are supported by ICRC/NCRS, while IDPs in other locations had to rely on host communities

"Following the Nassarawa crises, ICRC/NRCS supported 7000 IDPs in Benue (the ones in the camps and surrounding villages), with non-food items. For those IDPs, the support in food, shelter and health care has been provided by the local and federal government. For the IDPs located in other areas of Benue, they had to rely on the support of the host communities. The Federation and NRCS (DFID fund) are planning to support the IDPs for the next three months [sic!]." (E-mail from ICRC Geneva to NRC Geneva 16 August 2001)

Catholic Relief Services responds to plight of IDPs in Benue State (August 2001)

- CRS began working with the Diocese of Makurdi in July 2001 to implement a supplementary feeding program in the two camps
- CRS set up a logistics system for delivery and storage of food and it would provide the affected population with twice daily meals
- Other activities included the visiting of both camps and observing food preparation, delivery and distribution

"Catholic Relief Services began working with the Diocese of Makurdi in July to implement a supplementary feeding program in the two camps.

Three times a week, Diocesan volunteers prepare meals and deliver them to the camps. Meals consist of locally purchased rice, fish and beans among other things. CRS/Nigeria has shown its support for the project by providing \$10,000 to the Diocese for the purchase of food. In addition, a CRS expert in food assistance arrived in Nigeria at the end of July to do an assessment of the situation and to help prepare for future food needs. The agency set up a logistics system for delivery and storage of the food and a proposal in the works would provide the affected population with twice daily meals. Other assessment activities have included:

- Visiting both camps and observing the preparation of food and its delivery and distribution.
- Analyzing the possibility of placing communal kitchens in the camps.
- Meeting with the Benue State Government Crisis Response Coordination

Committee as well as other agencies involved in the response.
- Setting the groundwork for potential collaborative efforts with other organizations.
(CRS August 2001)

MSF provides for medical aid for IDPs in Benue State (July 2001)

"Urgently needed medicines and medical materials were donated to the state hospital in Lafia, the capital of Nasarawa state. In Benue State, MSF donated medicines and medical materials to serve the health needs of the IDPs. It also provided advice on camp management and water and sanitation." (MSF 13 July 2001)

Nigerian Red Cross aids IDPs fleeing from violence in central and northern Nigeria (June-July 2001)

- Red Cross team visits all refugee camps in Benue and Nasarawa states, bringing non-food items, relief and medical materials
- In Nasarawa, the Red Cross mobilized volunteers, provided health personnel and took prompt care of the injured
- The Benue state branch also mobilized personnel providing first aid assistance to the injured and those who suffered exhaustion, and evacuated them to treatment centres and the federal medical centre and provided them with water, food and dressing materials
- The Red Cross helped IDPs fleeing ethnic violence in Kaduna State (July 2001)
- The Red Cross distributed food and relief supplies to IDPs in Bauchi State, Lafia and Kaduna State (July 2001)

"A team of Red Cross officials left here Tuesday [26 June 2001] for central Nigeria where ethnic fighting has displaced at least 35,000 people, a spokesman for the organisation said.

"The team, which left by road this morning, will visit all the refugee camps in Benue and Nasarawa states, assess properly the situation, especially their food, clothing and medical needs," Patrick Bawa told AFP.
[...]

The team which left Tuesday is carrying along non-food items, relief and medical materials for the refugees, Bawa explained.

"We will visit as many camps as available and in all these refugee camps, we will be working with health ministry officials and other organisations involved in humanitarian activities," Bawa said." (AFP 26 June 2001)

"About 9,000 of the most vulnerable refugees, including children and the elderly, have been provided temporary homes in camps, Bawa [Red Cross spokesman in Lagos] said. The Red Cross planned the first shipment of emergency goods to the camps Saturday, but was short of food, water and other emergency supplies." (Crosswalk July 2001)

"A total of 9,000 persons are now located in three camps at Daudu, Ukpam and Lafia. The remaining displaced persons have been hosted and assisted by friends and relatives," it [the Red Cross] said, adding "the Nassarawa and Benue state branches of the Nigerian Red Cross Society have responded rapidly to the crisis. In Nassarawa, the branch immediately mobilised its volunteers, provided health personnel and took prompt care of the injured. The Benue state branch equally and promptly mobilised personnel who provided first aid assistance to the injured and those who suffered exhaustion following the over 40

kilometre trek through the bush. The Red Cross members evacuated the injured to treatment centres and the federal medical centre and provided them with water, food and dressing materials." (Vanguard 3 July 2001)

"The Nigerian Red Cross Society and the ICRC have provided the displaced with emergency assistance consisting of blankets, mats, buckets and soap.

The Red Cross also helped IDPs fleeing ethnic violence in Kaduna State (July 2001)

On Saturday [30 June 2001], in Kaduna (central Nigeria), yet more families were displaced by ethnic strife. The Nigerian Red Cross and the ICRC have since carried out non-food distributions for around 1,000 people with no means of subsistence." (ICRC 5 July 2001)

ICRC distributed food and relief supplies to IDPs in Bauchi State, Lafia and Kaduna State (July 2001)

"ICRC and the Nigerian Red Cross are currently organising food distributions for some 15,000 IDPs in Bauchi, 2,000 in Lafia and 1,000 in various parts of Lere local government area in the northern state of Kaduna, ICRC reported. The two organisations have distributed relief supplies such as blankets, buckets, soap and mats to a total of 22,500 IDPs living in improvised camps since the beginning of July. The Nigerian Red Cross is also providing basic health care for IDPs." (IRIN-WA 30 July 2001)

Lafia camp (July 2001)

Int'l Committee of the Red Cross (ICRC) provided:

- 1,200 blankets, 400 plastic buckets, 800 mats & 800 pieces of soap.
- Dressings & materials for injection.

(E-mail from UN-OCHA to NRC Geneva 14 August 2001)

Red Cross/Red Crescent aids IDPs fleeing unrest in Lagos (November 2000)

- The Nigerian Red Cross Society and volunteers from Lagos State Branch were mobilised and deployed as Emergency Teams to give rescue and relief
- The Emergency teams working with the military camp commanders maintained a register of all people taking refuge and those leaving the camp
- Water was provided, and shelter was erected within the barracks in close coordination with military commanders
- A total of 14,127 people were given direct relief material assistance during the operation

"CHF 75,000 was released from the Federation's Disaster Relief Emergency Fund (DREF) to start the assistance operation.

The Nigerian Red Cross Society (NRCS) management and 100 volunteers from Lagos State Branch were mobilised and deployed as Emergency Teams to give rescue and relief assistance from 16 October through 1 November when the operation was terminated. The Emergency Teams were able to work freely and without the military escorts offered. Operating with 5 vehicles, they evacuated or gave first aid to over 400 wounded people. Three women in advanced stages of pregnancy were assisted with urgent transportation to hospital.

ICRC provided 5 medical kits for use by the General and other local hospitals to which people have been brought for treatment.

The NRCS Acting Secretary General (ASG) successfully negotiated with the State authorities to overcome problems of refusals of treatment by the General Hospital and obtained necessary drugs from the Government.

The Emergency teams working with the military camp commanders maintained a register of all people taking refuge and those leaving the camp.

Four 5,000 litre water tanks were purchased and placed in the military barracks. 3,000 buckets and 5,000 mats were distributed from NRCS emergency stocks. 360 bags of garri, 900 of rice, 90 bags of beans, and 225 litres of vegetable oil were pre-packaged into family rations and distributed.

A further 3,000 buckets, 5,000 cups, 5,000 blankets and 5,000 tablets of soap were drawn from emergency ICRC stocks and distributed.

Due to the unreliable local government water supply it was necessary to provide 15,000 litres of water per day using Red Cross contracted water tankers.

Shelter was also erected within the barracks in close coordination with military commanders.

There was a daily meeting held with the Emergency Team Co-ordinator, NRCS ASG and the ICRC and Federation Head of Delegation's to co-ordinate the response and to monitor developments.

A total of 14,127 people were given direct relief material assistance during the operation." (IFRC 29 November 2000)

Red Cross/Red Crescent Movement aids victims of violence in Kaduna (February-March 2000)

- Distribution of relief supplies began on 28 February 2000 after a survey of the damage and an assessment of needs
- Relief materials included dressings and other medical material, food, mats, blankets, used clothing, jerrycans, cups, plates, cooking pots and rolls of plastic sheeting
- Total of 73,527 food and non-food relief rations were distributed

"Following the clashes between Christians and Moslems that erupted in Kaduna on 21 February, the Nigerian Red Cross Society, with the support of the ICRC and the International Federation of Red Cross and Red Crescent Societies, has been mobilizing its resources to assist the victims of the violence.

Distribution of relief supplies began on 28 February after a survey of the damage and an assessment of needs. An estimated 80,000 people have taken refuge in 11 locations, including army camps and police barracks.

The Nigerian Red Cross National Officer for Training and Emergency Preparedness is in Kaduna to supervise the distribution of relief, which includes dressings and other medical material, mats, blankets, used clothing, jerrycans, cups, plates, cooking pots and rolls of plastic sheeting. Sixty tonnes of food consisting of rice, beans, garri, vegetable oil, salt and sugar are also on hand. It is planned to give out some 10,000 family rations per day.

The dressings and medical supplies are being delivered to hospitals in Kaduna which have admitted a total of 738 wounded, distributed as follows: 44 Army Reference Hospital (305 wounded), ABU Teaching

Hospital (80), General Hospital (15), Specialist Hospital (30), Moslem Islamic Institute Hospital (38), and NAF Hospital (270).

The Kaduna branch of the Nigerian Red Cross was helped by teams from the Plateau, Katsina and Abuja branches in assessing the situation and determining the aid the National Society could bring to the victims. More than 60 volunteers, both Christian and Moslem, are already on the spot." (ICRC 2 March 2000)

"CHF 100,000 was allocated on March 10, 2000 from the Federations' Disaster Relief Emergency Fund (DREF) to provide immediate assistance to limited groups of vulnerable people and those injured in the clashes. Phase 2 of the relief distribution operation was carried out by the Nigerian Red Cross Society (NRCS) during the 2 - 8 April period, with the following items procured and distributed:

- 40 mt of rice, 9,980 litres of vegetable oil, 10 mt of red beans, 5,000 sleeping mats, 1,500 buckets, and 7,000 jars of petroleum jelly were procured.
- Based on the items above, 5,641 family rations were distributed in 14 refuge camps in the Kaduna and District area.
- 1,264 and 687 family rations were distributed in Imo and Abia States respectively, southeast Nigeria.
- 625 family rations were distributed in Enugu and Anambra States, south-eastern Nigeria.
- Medical dressing materials (ICRC provided) were distributed to Kakuri General Hospital and the Specialist Nursing Home in Kaduna.
- A balance of 1,158 family rations were provided to the NRCS branches to distribute to needy cases."

(IFRC 19 April 2000)

"A total of 73,527 food and non-food relief rations were distributed. Over 1,500 wounded were assisted with evacuation to hospitals and first aid." (IFRC May 2001)

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