Preventing Inter-Religious Violence in Plateau State Nigeria: Final Evaluation

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Search for Common Ground
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About the Evaluator

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1. Executive Summary

Background

Since January 2011, Search for Common Ground (SFCG) has been implementing a DRL-funded program, *Preventing Inter-religious Violence in Plateau State, Nigeria*. This program, though initially planned to cover the whole state, in practice, was centered in the Plateau State capital, Jos, where sporadic conflict erupted in recent years, and most notably in 2001, 2008, and 2010 when the region suffered from violent clashes between Muslims and Christians from the various tribes that make up Plateau State (Afizer Hausa, Berom, and the Anaguta being the major tribes).

The proposed program was designed in light of this cycle of inter-religious violence that had developed in Jos and beyond. The program was initially conceived with an eye towards preventing violence in 2011 because of the negative experience around the 2008 local elections, where at least 200 people were killed. With the continued outbreak of inter-religious violence in January 2010 and the rapidly fragmenting trust between Muslim and Christian neighbors, this program's objectives became all the more important. Sporadic violence, often perpetrated by the terrorist, rebel group, Boko Haram, continued during the course of the program. However, over the course of the program peace became a more normal state.

Program Proposal

The SFCG program had a short-term goal of *increasing the capacity of Nigerian civil society to prevent and resolve conflicts, and specifically inter-religious conflicts related to the elections*. It had the long-term goal of *reducing the potential for inter-religious conflict in Plateau State*.

The program's specific objective was to *strengthen the capacity of religious leaders to promote mutual respect and prevent violence*.

To achieve these objectives, the program used a two-pronged approach. First, training was designed for community members on rumor management, leadership and conflict resolution. Early in the project, SFCG, in collaboration with stakeholders, determined that the target population should be broadened beyond religious leaders to include teachers, civil society organizations (CSOs), women, journalists/media and youth as a mechanism for providing flexibility and adaptation of the implementation strategy. Second, radio programming was produced on key conflict topics such as indigenous’ vs. settlers’ rights, good governance, inter-religious relations, justice, security sector reform, etc. These included *Common Ground Drama, Talking Peace Roundtable, Voices of Peace* (PSAs) and sponsorship of a long-standing program for women, *Muryar Mata*, for one quarter as a community intervention arising from the request by women for additional opportunity for the voice of women to be heard. Community “interventions” or activities were built into the program to engage participants in their communities and in cross-community work that would embed the learning from the trainings and engage a larger portion of the affected population.

Three “vulnerable” populations were identified as secondary beneficiaries for the proposed activities: community women, motorcycle taxi drivers, and young male petty traders. Women became an integral part of the training and community activities. The motorcycle taxi drivers were disbanded, as a group, by the government prior to the start of this program when motorcycle taxis were prohibited. Youth, including some of the taxi drivers and petty traders, were ultimately involved in several of SFCG’s trainings and the community interventions.
This evaluation is aimed at assessing the degree to which the objectives and activities were met in accordance with the specific targets developed for each, providing a better understanding of the impact of the interventions.

**Evaluation Methodology**

The evaluation was conducted from November 6-20, 2012 in Jos. Monitoring data was collected throughout the course of the project, including lists of participants, meeting and workshop agendas, and a post test for the leadership training events. The targeted population for this program covered more than 12 communities in Jos including Agwan Rukuba, Bauchi Road, Dadin kowa, Rantya/Federal Low Cost, Katako/Laranto/Apata/Busabuji, Ungwar Rogo, Nasarawa Gwong, Dogon Karfe/Abatueur, Bukuru, Ungwar doki, Gyel, Ali Kazuare, Rikkos. Two of these (Dadin Kowa and Rantya/federal Low Cost), were communities that had maintained a peaceful environment over the past several years in the face of the violence. The others had all experienced the inter-sectarian, inter-tribal violence the program intended to address, and some were still "flash points" for violence.

A mixed-methods data collection approach was used including

- Key informant interviews (36) with various participants and stakeholders from within the targeted communities, as well as other pertinent stakeholders. Those chosen for the interviews had either participated in the Leadership Training, one or more of the Collaborative Dialogues, or one of SFCG’s community interventions. Many had participated in more than one of these.

- A review of relevant program documents including, monitoring and evaluation reports, quarterly reports, and activity reports.

- Observation of community initiative meetings.

- A radio listenership survey was conducted with 602 randomly chosen citizens in four of the target communities.

- Focus group discussions (FGDs) were conducted with target populations including youth, women, journalists and media representatives, and civil society organizations (CSOs). The criteria for those chosen for the FGDs were the same as those chosen for the key informant interviews. FGDs were also held with SFCG staff, and its partners, the Centre for Conflict Management and Peace Studies (CECOMPS) and the Jos Repertory Theatre (JRT).

The spirit of the evaluation was to understand the gains, success stories, impacts, challenges and possibly new approaches for enhancing better performance of SFCG (Nigeria) in Plateau State. A set of line-of-inquiry questions were used to design key informant and FGD questions in order to provide the data needed. The questions are elaborated in the “Findings” section below.

A qualitative, thematic process was used to analyze the key informant and FGDs. The listenership survey was conducted by CSO members with survey experience and analyzed by a local consulting group and disaggregated by a former colleague of SFCG. Respondents were selected randomly (602). There was no baseline for comparison, which would have strengthened the findings from the survey.
Activities included:

**Leadership Training:** A total of 300 people were to be trained. Between July and September 2012, 12 trainings were offered to these mixed groups for a total of 315 people (average 25/group – largest 36 for one women’s group and smallest 16 for one teachers’ group).

**Collaborative Dialogues**

There were four one-day Collaborative Dialogues held in March and September 2012 for combinations of women, journalists/media, youth, security sector, CSOs, and religious leaders (a total of 40 participants).

**Community Interventions:** Approximately 30 community interventions of various types were carried out.

**Peace Radio Programming:** 14 roundtables, 52 radio dramas, and 120 Voices of Peace PSAs were aired.

**Findings Following the Lines of Inquiry**

**Effectiveness**

1. **To what extent were SFCG and implementing partners able to adapt to changing conflict environments?**

   The main challenge to development of the Leadership Training manual was a strike at the University of Jos, where CECOMPS is located. This resulted in a significant delay in development and implementation of the training, but CECOMPS staff worked from home during this period and, when the strike was over, the 12 trainings were completed well before the program’s end. The feedback from the trainings on post-tests was positive and there is evidence that continued action resulted. Local youth and women’s teams were organized, trained and deployed to their communities to initiate activities such as step down training and organizing community groups to work on reconciliation and community betterment in order to open up segregated neighborhoods. The Collaborative Dialogues were slightly delayed due to sporadic violence erupting in Jos. However, SFCG continued to conduct discussions with various NGOs and CSOs and were ultimately implemented in full. SFCG showed adaptability and flexibility in working around the challenges to implementation.

   *The outputs for this project were all completed*, including: Completion and distribution of 500 training manuals used for training 315 participants at 12 Leadership Trainings and community members in step down training, conduct of four Collaborative Dialogues and production of 52 radio dramas, 14 radio Roundtables, and 120 Voices of Peace PSAs.

2. **What was SFCG’s value added in the partnership with local NGOs and institutions?**

   CECOMPS and JRT reported that their partnerships with SFCG enhanced their own work and their standing in the community. The partners reported that they worked well together and hoped there would be further collaboration. Staff of all three partners reported enhanced personal and professional skills as a result of this program. Participants from the many CSOs touched by this program also testified that the program enhanced their program work and built new relationships with stakeholders from the opposite side of the conflict. They believed there was a strengthened web of support for peace in Jos following the program’s activities.
3. What were the key factors that influenced the achievement or non-achievement of the objectives and outcomes?

The objectives and outcomes of the project were met and the challenges presented by the university strike and sporadic violence were overcome through an adaptive and flexible approach that allowed work to continue around these challenges. Key informant and FGD participants reported that the skill of SFCG, CECOMPS and JRT were facilitators to successful outcomes.

Impact

1. How has the program contributed to thinking and dialogue process between community leaders? (Result 1: Strengthened skills in preventing and resolving conflicts and promoting inter-religious tolerance among targeted religious leaders. Result 3: Improved mechanisms for problem-solving and conflict prevention between religious groups in the targeted communities.)

Leadership Training post feedback indicated that participants believed they gained skills to use within and outside of their communities to build sustainable peace in Jos. In particular, they reported on barriers broken down between opposing groups and engagement of women and youth brought their voices to the forefront. Many reported new, different and strengthened actions resulting from their participation in SFCG activities, as well as changed attitudes. Respondents also reported an increased understanding of the conflict, which contributed to their changed attitudes and their willingness to listen to other perspectives. Examples are elaborated in the full report.

2. Were the intended outcomes achieved? Specifically, to what extent is the program contributing to a change in attitude, skills, and behavior of the targeted population? (Result 2: Increased awareness of the values of tolerance, respect for diversity, and non-violence within the participating leaders' communities of influence.)

Key informants reported increased understanding of the challenges and complexity of the conflict, especially the challenges faced by women, youth and journalists in a conflict setting and an increased understanding of the views/values of others. Some reported uncovering their stereotypes and gaining more understanding of stereotyping. And a few said they now saw the need to engage more youth and women. Key informants reported learning about other groups (religious, tribal, etc.) and often stated that barriers were broken down between them leading to an increased capacity to work together for peace. Examples are elaborated in the full report.

3. How has the program contributed/not contributed to how Plateau State citizens envision conflict and peace? (Objectives 1 and 3)

Respondents expressed a sense of hope and optimism about the prospects for peace in Plateau State. In a question on the causes of conflict, respondents listed what they saw as causes. The most common causes listed were religious and ethnic differences or the way in which religion was used by those in power or on either side of the conflict, political (including poor leadership and governance, impunity for perpetrators and injustice), economic (especially related to high general rates of unemployment and to the lack of preparation of youth for meaningful work, the lack of jobs for youth, and the resulting idleness of youth. Examples are elaborated in the full report.
Challenges to continued progress on peace were identified as conflict merchants who profit from the violence, economic inequities, poverty, and political issues such as corruption, bias and policies that promote injustice and inequality. Religion was the least mentioned as most respondents testified to seeing a change in the rhetoric and actions of religious leaders moving toward the promotion of peace over the span of the SFCG project. Many of the respondents attributed this knowledge and understanding of the conflict to the work that SFCG has done in bringing the CSOs, NGOs and communities together to not only develop the skills for peacebuilding, but to continue to work to support activities and dialogue that are seen as moving Plateau State citizens, especially in Jos, along a continuum of peace. SFCG was especially noted for capacity building to create the platform for pursuing peace.

4. **Have the program activities prevented further escalation of the conflict? (Objectives 1 and 3)**

At least in Jos, incidents of violence have become fewer and further apart. Those interviewed believe, and SFCG quarterly reports support this, that much of the violence is now outside the city of Jos and is coming from “outsiders” such as Boko Haram. Most believed that SFCG’s work was largely responsible for changing the way people in Jos work together, and that this is one of the major contributing factors in peace among the citizens in Jos. This led them to suggest that SFCG begin to do more training and capacity building further out in the communities surrounding Jos. SFCG’s support to community interventions led to establishment of youth groups focused on peacebuilding, substance abuse prevention, and creation of constructive opportunities for youth. Further, a variety of women’s groups working on peacebuilding were established or supported under the auspices of SFCG including Women Without Walls, the Dogon Karfe Abbatoir Women’s Development Association, an interfaith women’s group, and the indigenous Muslim women who met under the auspices of SFCG and went on to establish the Plateau Muslim Sisters for Peace. Respondents believed similar results could be achieved if such a program was more widely available. The change noted by the respondents is the notable increase in Christian and Muslim groups, brought together by SFCG. Rumor management training from SFCG, in particular, was offered as a reason for reduced violence. Respondents also gave examples of how they believe religious leaders and the media had changed their rhetoric from that of inciting violence to promoting peace. Media was seen as reporting from a more neutral perspective. Media respondents validated this with example of how they have changed their reporting.

Examples are elaborated in the full report.

5. **What changes have taken place on the secondary beneficiaries (motorcycle taxi drivers, youth, and women) as a result of the program?**

The taxi drivers were disbanded as a group by the government prior to the start of the program. As already described, the youth from the motorcycle taxi drivers and petty traders were incorporated into the program activities. Women were the other secondary beneficiary, and there is ample evidence as sited above and in specific examples in the full report that women strongly benefitted from their participation in the SFCG program. They believe their voice and presence became more powerful and public. Women reported that their participation in the program had expanded their circle of friends and colleagues from the other religion and from other communities, and they were now working across boundaries never broached before. Examples are elaborated in the full report.

There is no definitive way to connect the work of SFCG to the decrease in violence reported by the respondents. Though there is a strong belief expressed throughout the interviews and
FGDs that SFCG’s capacity building activities and platform building have contributed to this change.

Radio Survey Findings

A listenership survey was held with 600 people in four key communities in Jos. Three of these communities, Angwan Rukuba - Jos North, Bauchi Road - Jos North, Apata/Laranto/Busa Buju/Katako - Jos North where conflict had erupted and a community that has consistently remained peaceful, Dadin Kowa - Jos South. The full report can be found in the Appendices. Among the respondents there was a high rate of listenership (93%), and awareness of at least one to two of SFCG’s programs. More men reported listening to Voices of Peace and Talking Peace Roundtables, whereas, women listened most to Muryar Mata (Voices of Women). Respondents believed the programs had contributed to their increased understanding of the conflict and the groups involved, and most testified to having learned strategies to apply to their own lives. The data showed that Christians and Muslims were both listening to and responding to SFCG’s programming in almost equal numbers.

Recommendations

The following recommendations are built upon the effectiveness and impact found thus far as a result of this program. The program has shown positive results and the major challenge facing SFCG and its Nigerian target audiences is sustainability and increase of these changes.

1. SFCG should continue to facilitate the dialogue processes between the stakeholders to the conflict in Jos, including media, religious leaders, civil society, government and the security sector.

2. SFCG’s work has changed the attitudes, skills and behaviors of the target audiences. Therefore, SFCG should continue to provide capacity building training by building on the Leadership Trainings and Collaborative Dialogues by offering refresher events for those already trained.

3. Further, SFCG should expand its reach by involving untouched communities and stakeholders, especially the farmers/cattlemen and the indigene/settlers groups in the training and dialogue processes offered to the original target audience.

4. Expansion of the media programs, as recommended in the Radio Survey Report, should include programs in more languages and using more radio stations for greater reach.

5. SFCG should work with JRT to expand the reach of the use of drama in the community by developing a street or community theater project with follow-up dialogues for audiences.

6. Youth are an audience that was identified has having a broad spectrum of needs in order to help them become a part of the peace process and be less vulnerable to manipulation by elders. SFCG should seek ways in which to either deepen already existing youth programs and/or look for new ways to engage youth in activities that will empower them and prepare them for becoming contributing members of society.

7. Women have become integrally involved in the peace process after participating in SFCG activities, and the focus on this population should continue in order to build a critical mass of women actively working to prevent violence and to promote women’s rights.

SFCG’s intervention strategies continue to positively impact the process of inter-religious, inter-community dialogue for peace. SFCG has put in place plans to support the citizens of Jos in
continuing the momentum of the program reviewed here. There is a commitment on the part of SFCG, its partners and the community to build on the gains of the past two years. This commitment has the potential to build sustainability and greater impact and should be strengthened in order to continue to increase the capacity of Nigerian civil society to prevent and resolve conflicts.
2. Introduction

A. Background

Since January 2011, Search for Common Ground (SFCG) has been implementing a DRL-funded program, Preventing Inter-religious Violence in Plateau State, Nigeria. This program, though initially planned to cover the whole state, in practice, was centered in the Plateau State capital, Jos, where sporadic conflict erupted in recent years, and most notably in 2001, 2008, and 2010 when the region suffered from violent clashes between Muslims and Christians from the various tribes that make up Plateau State (Afizer Hausa, Berom, and the Anaguta being the major tribes). The 2008 violence, which was sparked by local government elections, resulted in nearly 400 deaths, and the burning of mosques, churches, and a local seminary. This violent event demonstrated the growing potential for inter-religious violence, especially in competitive election periods. In January and March 2010, inter-religious violence erupted again, with three massacres that killed more than 700 people to date, and displaced approximately 7,000 others.

The proposed program was designed in light of this cycle of inter-religious violence that had developed in Jos and beyond. The program was initially conceived with an eye towards preventing violence in 2011 because of the negative experience around the 2008 local elections, where at least 200 people were killed. With the continued outbreak of inter-religious violence in January 2010 and the rapidly fragmenting trust between Muslim and Christian neighbors, this program’s objectives became all the more important. When the program was launched in December 2010, the 2011 Elections were already too close for any impact, and during most of 2011, the violence escalated with the terrorist, Boko Haram, becoming active and making program implementation very difficult to impossible in some places. As a result of this, SFCG activities were also somewhat delayed. However, SFCG and its partners continued to work at a slower pace to complete the requirements of this grant.

During the fourth quarter of program’s tenure (1 Oct. to 31 Dec. 2011), and despite pockets of violent attacks in remote villages, there was relative peace in Jos and its environs. Security of the state was placed under the Chief of Defense Staff for some months while in December; some 15 Local Government Authorities (LGAs) were placed under emergency rule, four of which were in Plateau State (Jos North, Jos South, Riyom and Barkin-Ladi) due to the persistent violence in such LGAs. The local government council elections scheduled for December 2011 were postponed to the first quarter of 2012. During that time SFCG continued to work at a slower pace to complete the requirements of this grant.

Through the fifth quarter of the project (1 Jan. to 31 Mar. 2012), church bombings became a weapon used by Boko Haram and a few others, but as this was happening, there were less...
reprisal attacks outside the immediate theater of violence; leaders on both sides of the religious divide began taking more responsibility to stop reprisal attacks whenever there is an outbreak of violence, and though incidences of violence have increased, there are fewer casualties. During this time SFCG was working to bring these leaders together in facilitated dialogues.\(^3\)

In the sixth quarter, the Muslim leaders in Plateau State expressed concern and said they felt the pain inflicted on Christians by Boko Haram. The statement was made during a stakeholder’s peace meeting convened by the Police Commissioner, Plateau State. Many saw this as a step in the right direction and, as it continued there was restored trust and understanding for the Muslims, who were previously seen as sympathetic to the Boko Haram cause. SFCG was in the vanguard of ensuring that communities take responsibility for actions that affected all.

Attempts by the State Government, the joint Special Task Force in Jos and other stakeholders worked to address the recurrent violence between cattle herders (Fulani) and farmers in Riyom, Barkin-Ladi and Jos South LGAs did not yielded positive results. The violence was taking its toll as rural peasant farmers were unable to farm for fear of being attacked. This conflict created the potential for a food crisis as these communities are supported by subsistent farmers. However, despite these failed attempts at mediating between the warring parties, SFCG made plans to use a different approach by engaging these groups separately before bringing them to the negotiating table.\(^4\)

**B. Program Proposal**

The SFCG program had a short-term goal of increasing the capacity of Nigerian civil society to prevent and resolve conflicts, and specifically inter-religious conflicts related to the elections. It had the long-term goal of reducing the potential for inter-religious conflict in Plateau State.

The program’s specific objective was to strengthen the capacity of religious leaders to promote mutual respect and prevent violence.

To achieve these objectives, the program used a two-pronged approach. First, training was designed for community members on rumor management, leadership and conflict resolution. The proposal originally called for these trainings to be for religious leaders from both sides of the conflict, but the program staff quickly realized that, in view of the changing character of the violence in the state, they needed to introduce consultation with key stakeholders. This led to facilitated conversations with groups such as teachers, civil society organizations (CSOs), women, journalists/media and youth as a mechanism for providing flexibility and adaptation of the implementation strategy (See full report, Appendix 1).\(^5\) Second, radio programming was produced on key conflict topics such as indigenous’ vs. settlers’ rights, good governance, inter-religious relations, justice, security sector reform, etc. These included Common Ground Drama, Talking Peace Roundtable and Voices of Peace (PSAs) and sponsorship of a long-standing


program for women, *Muryar Mata*, for one quarter as a community intervention arising from the request by women for additional opportunity for the voice of women to be heard. This was one of the demands of women during their Collaborative Dialogue with journalists. Community “interventions” or activities were built into the program to engage participants in their communities and in cross-community work that would embed the learning from the trainings and engage a larger portion of the affected population.

Three “vulnerable” populations were identified as secondary targets for the proposed activities: community women, motorcycle taxi drivers, and young male petty traders. Women became an integral part of the training and community activities. The motorcycle taxi drivers were disbanded, as a group, by the government prior to the start of this program when motorcycle taxis were prohibited. They were provided mini buses instead and there was little disruption, even though many did not like it at first. In order to provide them with a voice, some of them and representatives of the petty traders were engaged in either the roundtables or the youth trainings and community activities. The youth affected by substance abuse, who have often been used as instruments of violence and perpetrators of crime, have been targeted by three communities under the community initiative through workshops and trauma counseling. Youth now trained by SFCG are working to reorient and rehabilitate these youths.

This evaluation is aimed at assessing the degree to which the objectives and activities were met in accordance with the specific targets developed for each, providing a better understanding of the impact of the interventions. The OECD-DAC standards on *effectiveness* and *impact* were used as guidelines. This will, in turn, allow stakeholders, including SFCG, to build on the experiences, successes and lessons learned for future initiatives. Through assessing and understanding these outcomes, SFCG can share the program’s impact, best practices and lessons learned with partners including the US Department of State’s Bureau for Democracy, Human Rights and Labor (DRL).

### 3. Evaluation Methodology

The evaluation was conducted by a team consisting of a lead evaluator from the Institutional Learning Team (ILT) of SFCG and Rehab David and Sadeeq Hong, two local evaluators from Jos. The evaluation was conducted from November 6-20, 2012 in Jos. Monitoring data was collected throughout the course of the project, including lists of participants, meeting and workshop agendas, and a post-test for the leadership training events. The targeted population for this program covered more than 12 communities in Jos including Agwan Rukuba, Bauchi Road, Dadin Kowa, Rantya/Federal Low Cost, Katako/Laranto/Apata/Busabujii, Ungwar Rogo, Nasarawa Gwong, Dogon Karfe/Abatteur, Bukuru, Ungwar doki, Gyel, Ali Kazuare, and Rikkos. Two of these (Dadin Kowa and Rantya/federal Low Cost), were communities that had maintained a peaceful environment over the past several years in the face of the violence. The others had all experienced the inter-sectarian, inter-tribal violence the program intended to address, and some were still “flash points” for violence.

A mixed-methods data collection approach was used including

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6 *Effectiveness* is used to evaluate whether an intervention has met its intended objectives with respect to its immediate peacebuilding environment, or is likely to do so. The criterion of *impact* refers to the wider effects produced by an intervention. Such effects may be positive or negative, and may be produced directly or indirectly, intentionally or unintentionally. Source: OECD (2012), Evaluating Peacebuilding Activities in Settings of Conflict and Fragility: Improving Learning for Results, DAC Guidelines and References Series, OECD Publishing. http://dx.doi.org/10.1787/9789264106802-en
Key informant interviews (36) with various participants and stakeholders from within the targeted communities, as well as other pertinent stakeholders. There were two questionnaires, one for the general population and one targeted to youth. Of the 36 key informant interviews conducted, six fell in the youth category (those under 25). There were also interview sessions with a few questions targeted at men and women, these questions proved largely redundant to the larger questionnaire, though some specific responses are reported separately in this report. Those chosen for the interviews had either participated in the Leadership Training, one or more of the Collaborative Dialogues, or one of SFCG’s community interventions. Many had participated in more than one of these. (See Appendix 2 for interview protocols.)

A review of relevant program documents including, monitoring and evaluation reports, quarterly reports, and activity reports. (See Appendix 3 for a list of documents reviewed.)

Observation of community initiative meetings: The evaluator was present at the launch of a youth sanitation/environment clean-up program, meeting with a women’s cooperative, and a youth dialogue group.

A radio listenership survey was conducted with 602 randomly chosen citizens in four of the target communities. (See Appendix 4 for the Radio Survey protocol included in the Search for Common Ground Radio Survey Report.)

Focus group discussions (FGDs) were conducted with target populations including youth, women, journalists and media representatives, and civil society organizations (CSOs). The criteria for those chosen for the FGDs were the same as those chosen for the key informant interviews. Many had participated in more than one of the SFCG activities. The media group also included a representative from the radio station carrying SFCG’s various radio programs (Plateau Radio Television Corp.-90.5 FM (PRTV)). (See Appendix 2 for the FGD protocols.)

Table 1 indicates the numbers included in data collection. (See Appendix 5 for list of interview and FGD participants.)

<table>
<thead>
<tr>
<th>Type of Participants</th>
<th>Number of Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Key informant interviews</td>
<td>36</td>
</tr>
<tr>
<td>Youth Focus Group</td>
<td>7</td>
</tr>
<tr>
<td>Women’s Focus Group</td>
<td>8</td>
</tr>
<tr>
<td>CSOs’ Focus Group</td>
<td>6</td>
</tr>
<tr>
<td>Journalists/Media Focus Group</td>
<td>6</td>
</tr>
<tr>
<td>Communities for Radio Listenership Survey</td>
<td>602</td>
</tr>
<tr>
<td>• Angwan Rukuba- Jos North</td>
<td></td>
</tr>
</tbody>
</table>
Lines of inquiry and effectiveness and impact questions were based on the indicators set forth in the original proposal log frame (See Appendix 6 for the log frame). The interview, focus group and radio listenership questionnaires were designed to respond to these questions. Interviews were also held with the SFCG staff, and the two partner agencies, the Centre for Conflict Management and Peace Studies (CECOMPS) at the University of Jos and the Jos Repertory Theatre (JRT) (See Appendix 1 for protocols). The spirit of the evaluation was to understand the gains, success stories, impacts, challenges and possibly new approaches for enhancing better performance of SFCG (Nigeria) in Plateau State.

The lines of inquiry included effectiveness and impact:

**Effectiveness:**

- To what extent were SFCG and implementing partners able to adapt to changing context and conflict environment?
- What outputs were produced and were they of the appropriate quality?
- What was SFCG’s value added in the partnership with local NGOs and institutions?
- What were the key factors that influenced the achievement or non-achievement of the objective and outcomes?

**Impact:**

- How has the program contributed to thinking and the dialogue process between community leaders?
- Were the intended outcomes achieved? Specifically, to what extent is the program contributing to a change in attitude, skills, and behavior of the targeted population?
- How has the program contributed/not contributed to how Plateau State citizens envision conflict and peace?
- Have the program activities prevented further escalation of the conflict?
- What changes have taken place on the secondary beneficiaries (motorcycle taxi drivers, youth, and women) as a result of the program?

Members of several CSOs coordinated by Dolphin Consults, Ltd. conducted the listenership survey. The data was managed and analyzed by Lynxx Systems & Communications Technology, Ltd. using SPSS. Valerie Oliphant did further disaggregation. The surveyors selected respondents randomly from the street. Using a control group of only non-listeners could have strengthened the survey, but the evaluation period did not allow time for this step. Other limitations noted by the surveyors included: a lack of clear instructions to surveyors on the importance of recognizing respondents that either do not consent to be interviewed or do not

| • Bauchi Road - Jos North |
| • Apata/Laranto/Busa Buju/Katako - Jos North |
| • Dadin Kowa - Jos South |
listen to the radio as valid respondents. Some potential respondents were turned away on this basis. The survey was lengthy and time for conducting the survey made it difficult for surveyors to reach target totals. Nonetheless surveyors met their quota of 600 respondents and most respondents completed the majority of the survey questions.

The narrative data from interview and focus group responses was coded by themes and threads that appeared most frequently. This data is reported here in a qualitative narrative, as the sample for the group of interviews and individual FGDs was a small one. The criteria for selecting those interviewed and participating in FGDs was based on those who had some type of contact with the SFCG activities. This ranged from those who had only heard about SFCG’s work to those who had actually participated in the activities. Interviewing some respondents who were more peripheral to the project could have strengthened the evaluation, but, again, limited time did not allow for this reach.

A. Demographic Data:

Breakdowns of the numbers of men and women, types of professions or organizational affiliation and religious affiliation are provided in Appendix 7. Appendix 8 lists all CSOs engaged by SFCG in the program. Twelve trainings were proposed and conducted. Participants’ lists and post tests are available for each group. As noted, the SFCG staff broadened the scope of attendance beyond religious leaders to include targeted trainings for women, journalists/media, CSOs, and youth. A total of 300 people were to be trained. Between July and September 2012, 12 trainings were offered to these mixed groups for a total of 315 people (average 25/group – largest 36 for one women’s group and smallest 16 for one teachers’ group).

Collaborative Dialogues: There were four one-day Collaborative Dialogues held in March and September 2012 for combinations of women, journalists/media, youth, security sector, CSOs, and religious leaders (a total of 40 participants). The purpose of these events was to interface key stakeholder groups with journalists to discuss perceptions and concerns about reporting of the violence and strategies for action towards more peaceful reporting. Action plans were created during the first two meetings and were reviewed during the second set of meetings to see if there were improvements in media reporting of violence.

Community Interventions: Approximately 30 community interventions of various types were carried out (See Appendix 9 for detailed list). These activities included things such as the Sallah celebration (breaking the Ramadan fast) shared between Muslims and Christians, football games for youth, conferences for Indigenous Muslim women, community sanitation programs and trauma healing training, to name a few. Participant descriptions are offered in the Impact section.

Peace Radio Programming: 14 roundtables, 52 radio dramas, and 120 Voices of Peace PSAs were aired.

4. Findings

This section looks at how effectively the program met the program objective and outcomes and what possible impact was achieved. The objective of the program was to strengthen the capacity of religious leaders to promote mutual respect and prevent violence, though ultimately, this target group was expanded as the need dictated. Outcomes included:
Preventing Inter-Religious Violence in Plateau State, Nigeria – Final Evaluation

- Strengthened skills in preventing and resolving conflicts and promoting inter-religious tolerance among targeted religious leaders
- Increased awareness of the values of tolerance, respect for diversity, and non-violence within the participating leaders’ communities of influence.
- Improved mechanisms for problem-solving and conflict prevention between religious groups in the targeted communities.

Four questions were posed to determine the effectiveness of the program:

1. To what extent were SFCG and implementing partners able to adapt to changing context and conflict environment?
2. What outputs were produced and were they of the appropriate quality?
3. What was SFCG’s value added in the partnership with local NGOs and institutions?
4. What were the key factors that influenced the achievement or non-achievement of the objective and outcomes?

Impact questions included:

- How has the program contributed to thinking and the dialogue process between community leaders?
- Were the intended outcomes achieved? Specifically, to what extent is the program contributing to a change in attitude, skills, and behavior of the targeted population?
- How has the program contributed/not contributed to how Plateau State citizens envision conflict and peace?
- Have the program activities prevented further escalation of the conflict?
- What changes have taken place on the secondary beneficiaries (motorcycle taxi drivers, youth, and women) as a result of the program?

Project documents and focus groups provided substantial evidence when assessing whether the project had been effective. Focus groups were held with the SFCG staff and partners, JRT staff and actors, and CECOMPS. CECOMPS is a department at the University of Jos, which conducts research on conflict and peace and provides conflict management training in Jos and elsewhere in Nigeria. The JRT is a non-profit theater company that utilizes theater to confront and challenge crucial issues which affect society through education and entertainment. Both are well established organizations in Jos doing work across Nigeria. This was their first experience working as a partner with SFCG.

Effectiveness

1. To what extent were SFCG and implementing partners able to adapt to changing conflict environments?

SFCG staff noted that the main challenge that occurred in working with CECOMPS on the Leadership Training manual was a strike at the University of Jos, where CECOMPS is located. This resulted in a significant delay in development and implementation of the training. However, CECOMPS staff worked from home during this period to continue completion of the training.
As soon as the strike was over, the trainings began and all 12 proposed as outputs were completed well before the completion of this program. The training model used was an interactive one where participants were able to identify problems in their community, to develop strategies for constructive response, and to practice skills in conflict resolution, leadership, rumor management, and to experience interaction with members of opposite religious faiths and communities. The feedback from the trainings on post-tests, reported later in this report, and through the key informant interviews and FGDs was very positive and there is evidence that the trainings resulted in actions by participants. Coaching of training participants was an output identified in the original program proposal. CECOMPS stated that this did not occur due to lack of resources. SFCG staff clarified that what actually happened was that the project design for post-training was tweaked so that, rather than employ external consultants for coaching, local youth and women’s teams were organized, trained and deployed to their communities to initiate activities such as step down training and organizing community groups to work on reconciliation and community betterment in order to open up segregated neighborhoods. This included adding conflict transformation, leadership and trauma healing trainings. SFCG staff was integrally involved in these activities for quality control and support. Examples of what Leadership Training and Collaborative Dialogue participants did as follow-up are provided in sections below.

The Collaborative Dialogues were slightly delayed due to sporadic violence erupting in Jos. Staff and public safety were a concern. However, SFCG continued to conduct discussions with various NGOs and CSOs and they began and continued to conduct the one-day Collaborative Dialogues. The security risks required amending where and when this work was done. Also, SFCG tweaked the content to meet the changing conflict environment, e.g., dealing with bomb blasts and working on rumor management. Rumor management is one of the topics most listed by participants as being of value and being used after the trainings and Collaborative Dialogues. SFCG and facilitators from CECOMPS were able to implement the final Collaborative Dialogues completing the 4 dialogue sessions proposed.

2. What outputs were produced and were they of the appropriate quality?

The outputs for this project were all completed. They included:

<table>
<thead>
<tr>
<th>Proposed</th>
<th>Completed</th>
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<tbody>
<tr>
<td>1 manual produced, with 500 copies distributed</td>
<td>* 500 manuals were published with at least 315 distributed at the Leadership Training events. The remainder were available for use with further trainings in the community</td>
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<tr>
<td>12 training workshops</td>
<td>* 12 training events were held within the time frame of the project</td>
</tr>
<tr>
<td>300 religious leaders trained</td>
<td>* 315 people trained but the makeup of the groups was expanded beyond religious leaders to include women, youth, CSO representatives, journalists, security sector and government officials.</td>
</tr>
<tr>
<td></td>
<td>* 315 people trained in conflict mediation/resolution skills with USG assistance</td>
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<td></td>
<td>* Further, many participants went on to offer elements of the trainings in their community</td>
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The findings from key informant interviews and focus groups reported in the Impact section below indicate that the quality of the outputs was high. Respondents offer examples of how they are using what they learned in the trainings and attest to the positive effects of the radio programming. The latter is also borne out in the findings from the Radio Survey, also reported below.

3. What was SFCG’s value added in the partnership with local NGOs and institutions?

CECOMPS brought a background in developing training but had not previously developed a training manual. They worked closely with SFCG to build a leadership training model that reflected the Common Ground Approach. They found the feedback process with SFCG on the manual helpful and believed a quality product was produced. Feedback from the participants in the Leadership Training would suggest that the manual and the facilitation of the trainings and the Collaborative Dialogues were of high quality. Five hundred of the training manuals were produced as proposed. Each participant in the trainings received a manual.

The partnership with JRT also went well. There were approximately 15 people in the JRT FGD including the Director and actors. They reported learning new concepts about the conflict and how to present conflict transformation materials through Common Ground drama. This program was their first experience with this type of dramatic series. Thirty-four episodes were produced and aired as proposed. They noted that SFCG provided excellent materials from their work in other countries and the feedback loop between JRT and SFCG was a smooth one. JRT felt that this relationship led to a high quality series of dramatic presentations on conflict transformation that contributed to learning among those listening to the drama series. This is validated by responses from key informant interviews, the FGDs and the Radio Survey described in subsequent sections.

<table>
<thead>
<tr>
<th>Activities</th>
<th>Outcomes and Observations</th>
</tr>
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<tbody>
<tr>
<td>30 community inventions supported * 30 interventions were supported, as proposed, and at the time of the evaluation, additional interventions were underway (see testimony in the Impact section). * 30+ of USG-assisted CSOs that engage in advocacy and watchdog functions (see testimony in the Impact section on advocacy activities, rumor management, etc.).</td>
<td>The latter is also borne out in the findings from the Radio Survey, also reported below.</td>
</tr>
<tr>
<td>34 radio drama episodes produced and aired * 52 radio dramas produced on one station, Plateau Radio TV</td>
<td>The partnership with JRT also went well. There were approximately 15 people in the JRT FGD including the Director and actors. They reported learning new concepts about the conflict and how to present conflict transformation materials through Common Ground drama. This program was their first experience with this type of dramatic series. Thirty-four episodes were produced and aired as proposed. They noted that SFCG provided excellent materials from their work in other countries and the feedback loop between JRT and SFCG was a smooth one. JRT felt that this relationship led to a high quality series of dramatic presentations on conflict transformation that contributed to learning among those listening to the drama series. This is validated by responses from key informant interviews, the FGDs and the Radio Survey described in subsequent sections.</td>
</tr>
<tr>
<td>4 collaborative meetings between the trained leaders and media actors * 4 Collaborative Dialogues were held and activities resulting are described in the Impact section. 21 journalists trained with USG assistance</td>
<td></td>
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<tr>
<td>14 radio roundtable discussion programs. 14 Roundtables were aired on the radio and 120 PSAs (Voices of Peace). The Voices of Peace were still being aired at the time of the evaluation.</td>
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The actors testified to personal change in their own and their families’ attitudes and views about the other and about the conflict. They reported that they built new relationships with and a deeper understanding of people from the opposite religious group. One mother gave an example of her daughter, who had a frightening experience during the conflict and who professed to “hate” Muslims. This mother involved her daughter in one of the dramas as an actor, and the child also listened to the other episodes. Overtime, she let go of these feelings. Another talked about how her friends could not understand how she could work with the other religious group and why she was not afraid to go to no-go sections of the city. She described her experience with her counterpart colleagues and shared how her own barriers were broken down through this experience. She is no longer afraid to go to no-go areas and has developed new friendships. The group also reported meeting people in the community who told them about learning and change experienced as a result of listening to the series. This is consistent with the findings of the radio survey.

CECOMPS and JRT staff stated that the working relationship with SFCG was a good one. CECOMPS found it an “enriching relationship,” which they would like to continue. The JRT actors would like to expand their work with SFCG by presenting community or street theatre and facilitating dialogue groups to deepen the impact. The three organizations worked together during tense and potentially dangerous events, and were able to maintain the balance between the roles of each organization and to, ultimately, successfully complete their tasks by adapting to the conflict context. SFCG has built a solid partnership with these two organizations, and all three partners see future work with each other desirable.

Statements from key informants and FGD participants indicate that SFCG has created a solid presence in the Jos community and good relations with a variety of NGOs and institutions. A few examples include SFCG’s membership in the PPPN and the growth in capacity of this organization after members participated in SFCG events, SFCG’s work with the indigenous Muslim women and the formation of the Plateau Muslim Sisters for Peace, Women Without Walls, Community Action for Popular Participation (CAPP), and a closer relationship with radio and print media. All of these organizations reported on increased capacity that came with their involvement with SFCG. Some respondents and the SFCG staff noted that a main reason for the development of these relationships is the SFCG approach of facilitating change and empowering others to take ownership of the problems and the solutions. While these relationships and the capacity built appear to be contributing to a more peaceful Jos, it is too early to predict long-term sustainability. The SFCG staff reported improving their own professional and personal capacity through this program and these partnerships, and they are eager to continue to offer a program that contributes to bringing peace to Plateau State.

4. What were the key factors that influenced the achievement or non-achievement of the objective and outcomes?

The objectives and outcomes of this project were met. The challenges were mostly related to the university strike, which slowed down the process of workshop development and the start of implementation of the Leadership Training events, and somewhat, the start of the Collaborative Dialogues. Other challenges identified were sporadic acts of violence occurring around Jos. These factors were mitigated by CECOMPS staff working through the strike and SFCG staff exhibiting flexibility in planning for event sites and revising content to meet the current needs of the community in the context of the conflict. Respondents to key informant interviews and in the FGDs did not share any major problems with the conduct of the project. Achievement of the project, according to respondents, was facilitated by the skill of the SFCG staff, CECOMPS staff, and the JRT theater troupe.
The questionnaires for key informants and focus groups were designed to capture information that ranged across the lines of inquiry and expected outcomes, as well as, gathering broader responses on successes, challenges, and future recommendations. The data is organized here by the questions on impact. The proposed result associated with each question is also identified.

**Impact Questions**

1. **How has the program contributed to thinking and dialogue process between community leaders?** (Result 1: Strengthened skills in preventing and resolving conflicts and promoting inter-religious tolerance among targeted religious leaders. Result 3: Improved mechanisms for problem-solving and conflict prevention between religious groups in the targeted communities.)

**Leadership Training Feedback:** A five-question post feedback form was given to all training participants after each day and was filled out by almost all participants. The questions on the form required a qualitative response. When asked what they learned, “conflict management/conflict resolution” and “rumor management” were the most common responses. “Taking responsibility for one’s self” and “qualities of good governance” were the next most cited. Participants were asked what they would like to learn more about after the training. “Conflict management/conflict resolution” and “step down training” were the most mentioned, closely followed by “good governance and leadership,” “rumor management,” involvement of stakeholders,” and “taking personal responsibility.” Almost all participants reported finding the training useful. The feedback on the workshop process and content was uniformly positive. Recommended changes had mostly to do with logistics such as providing prayer time and space for Muslims, staying on time, adding more time to the training for deeper understanding of the content, etc. The feedback from the training was consistent with the more descriptive feedback offered during the key informant interviews and the FGDs.

**Key Informant Interviews and FGDs:** Feedback from key informant interviews and FGDs was analyzed by looking for common themes. Participants often offered more than one response to a question.

**New and Different Actions Reported after Leadership Training:** Participants in the Leadership Training reported different or new actions as a result of their participation. The most common responses indicated that participants are now more engaged in the peace process, more connected to other groups and working across faith boundaries (8) and that they increased and used their leadership skills (6). Other responses included increased understanding of others, learned importance of meeting/dialogue, and improved attitude and self-understanding.

Respondents offered examples of actions taken, including:

- **CSO Leader (Christian):** I learned stakeholders were not just leaders in the community but realized gang leaders were also important. The training helped me engage them, and now 50-60% of our work is with youth and has reduced violence among this population.

- **CSO Leader (Christian):** I understood better the need to target community leaders. They are the gatekeepers - power was being eroded because they weren’t living up to their responsibilities. The SFCG training gave some strategies to address this, and there has been some positive change since the training.
• **Women’s Leader (Muslim):** I learned how to work with Christians and they with us (Muslims). It gave us the opportunity to see the other side. I used the skills in Women Without Walls and other CSOs I work with.

• **Community Leader (Muslim):** At first, I was not interested in moving my community away from the violence. After the training, I realized the need to reach out to the other side and found people like me who were looking for me. We get together for dialogue. We began to communicate with each other about problems we were seeing and how to resolve them.

• **Community Leader (Christian):** I call people now. I personally maintain security in my area by regularly calling the police and the community for meetings.

• **Women’s Leader (Muslim):** Youth parlayed and developed an interfaith community drive.

• **Community Activist (Christian):** Embarked on establishing/facilitating dialogue groups.

• **Youth Leader:** I am now engaging others more as a precaution against violence.

• **Government Administrator (Christian):** The Collaborative Dialogue drew me to the fact that, as a leader, I must be unbiased – it’s challenged me as a leader - motivated me to stand on balanced ground. Gave me the opportunity to mingle and has increased my engagement with Muslims in a program.

The examples presented here indicate new behavior and attitudes as a result of the engagement in SFCG events, notably, a shift from lack of interest in changing responses to the conflict to a sense of personal responsibility for working on the change.

**Increased Understanding of the Conflict (for General and Youth only):** When asked to describe the conflict and what they had learned about conflict most key informant stated that they had a better understanding of the conflict (25) including the political aspects (8), the role of religious intolerance (6) and an increased understanding of the role of youth in the conflict (4). Hearing the stories of others in the Collaborative Dialogue and leadership trainings made a difference to some (10) and this theme also came up in answers to other questions. Respondents testified to the power of telling their own story and hearing those of others in a shared environment. FGD responses matched those of the key informants.

Respondents offered examples of learning and understanding, including:

• **CSO Leader (Christian):** It helped me to understand how others see the conflict, and it helped me to see differences between my view and theirs.

• **CSO Leader (Christian):** So many issues came before us from different stakeholders. For example, for youth, the issue of unemployment and for some communities, the issue of injustice.

• **Media representative (Christian):** Participation reaffirmed what I already knew as a journalist.

• **Media Representative (Christian):** When I heard people in the SFCG groups tell their stories, it made me wish I'd understood them long before now.
- **Local Government Representative (Muslim):** I learned of the diverse opinions and ideas from different stakeholders present.

- **Civil Servant (Christian):** My understanding is centered on truthfulness, honesty and focus from religious leaders, women and youths (who participated).

- **Civil Society Leader, (Christian):** I learned through the articulation of various viewpoints and positions of different peace practitioners on the issues and action of the conflict.

- **Community Leader (Muslim):** Because of my position as a community leader, I have been involved in every peace program for my people.

- **Civil Society Leader (Christian):** I learned the problems are many and they range from indigene ship, citizenship, ethnicity, issues of who is entitled to what, religion and politics.

- **Government Administrator (Christian):** This program has opened me to why this conflict has happened. I learned more about triggers of violence. Mingling with other CSOs has better prepared me for my position.

- **Youth Representative (Muslim):** I think many see it as a religious conflict, but I’ve learned it’s more about poverty and land disputes. Rumor is much a part of it.

- **Youth Leader:** I am looking at it (conflict) now from a more informed angle.

Respondents increased their understanding of the nature of the conflict through the dialogue process that allowed them to hear the stories of others and to share their own. In this way, the SFCG process was creating the platform for change.

2. **Were the intended outcomes achieved?** Specifically, to what extent is the program contributing to a change in attitude, skills, and behavior of the targeted population? (Result 2: Increased awareness of the values of tolerance, respect for diversity, and non-violence within the participating leaders’ communities of influence.)

Reported Gains from Participation in One- day Collaborative Dialogues and Leadership Trainings: Key informants reported increased understanding of the challenges and complexity of the conflict (12), especially the challenges faced by women, youth and journalists in a conflict setting and an increased understanding of the views/values of others (6). Some respondents reported uncovering their stereotypes and gaining more understanding of stereotyping. And a few said they now saw the need to engage more youth and women. The latter was a common theme across several of the questions asked. FGD responses were similar to these.

Respondents offered examples of new learning or different thinking they developed during their participation the Collaborative Dialogues and Leadership Trainings.

- **Community Leader (Muslim):** Media people shared their challenges. If they come back to the station or paper with factual reporting, bosses, who have bias about the conflict, will not let them report accurately. People learned about misperceptions of religions. By the time the workshop was over, we were friends and I felt comfortable going to the journalists to report or check on anything.

- **CSO Leader (Christian):** Initially I thought violence was related to differences between Christian and Muslim communities, but I realized there is more conflict within these
communities than between because of ethnic differences. Changed from interfaith focus in my work to inter-ethnic focus on conflict.

- **CSO Leader (Christian):** In most meetings, people tend to put forward that they are working on peace, but go home and don't act on it. This training helped people look at that practice. It educated them about leading by example.

- **CSO Leader (Christian):** I learned government needs to do more and we need to keep meeting with government to enhance peace.

- **Media Representative (Christian):** Before, I thought it was just the rumors, but I discovered people felt they were sidelined because of their faith - it had become a deep seated belief. While there [at the workshop], I saw the evolution of acceptance and the development of working contacts and interacting with each other. Later, I (a Christian) was the chief bridesmaid at a Muslim wedding and I went with another friend to a "no-go" area for the Sallah meal.

- **Media Representative (Christian):** I witnessed youth who believed media was responsible (for the conflict). I learned why they took to the streets and that their community leaders (adults around them) were often behind their action.

- **Civil Society Leader (Muslim):** I saw issues of conflict so heightened that people were cleaving to their stand instead of addressing the violence. Journalists came to understand the critical role they play in peacebuilding. I have noticed a more peaceful reporting. Journalist told me they met to discuss their role in reporting after the SFCG event.

- **Civil Society Leader (Muslim):** It created an avenue for us to talk to each other. We lived mostly in segregated communities and this forum helped us to really learn about each other. It helped us have confidence that we could make change.

- **Community Leader (Muslim):** During the meeting, the facilitator brought out a question on how women have done things right or wrong during the crisis. That gave me a turning point, and now I use the opportunity to talk on issues regarding proper parenting and how parents have failed in Plateau State [to support children in peaceful behaviors]

- **Local Government Official (Muslim):** Yes! [She learned something new about the violence/conflict.] I realized that not properly working with the youth and women has lots of negative effects on preventing violence.

- **Civil Society Leader (Christian):** Emotional and partisan submissions of some peace practitioners highlighted the intensity and complexity of the conflict situation for me.

- **Government Administrator (Christian):** I learned the desire from everyone to work together. I expanded my network and contacts to work on peace. It gave me hope as I can see Muslims really want to work with us.

Respondents deepened their understanding of people of the opposite faith, the needs and roles of youth in the conflict and reported changing their behaviors as they began to work with other stakeholders in new ways in pursuit of peace.

**Respondents Learned About Other Groups:** Key informant respondents first said that participation in SFCG activities had changed their own behavior and made them better persons (13). They gave examples such as learning to forgive and recognizing the need to forgive (4) and shifting from enemies to friends (4). They also reported gained knowledge of the other and
of the conflict issues for others. They learned more about women and youth, and gained a clearer understanding of the roles of everyone in the conflict. FGD respondents corroborated these statements, as well.

Respondents offered examples of things they learned about groups different from themselves and about themselves:

Changed personal or professional behavior:

- **CSO Leader (Christian):** This was quite helpful to my organization, as well as me. We are doing a project, Community-Driven Peacebuilding, in Plateau State - so this helped me meet more people, to engage and to share information with. Though working with women and youth before, this brought more women in and youth, especially youth.

- **CSO Leader (Christian):** I learned that we don't always know when we are being offensive. I learned more talk will help us solve problems. What we can get from dialogue we cannot get from violence.

- **Media Representative (Christian):** I've learned so much. I've come to realize that I am not just an onlooker or commentator - it has made me a stronger person and better person for peace.

Learned forgiveness:

- **CSO Leader (Christian):** I learned someone you see as an enemy is a potential friend. As long as you are willing to hear the other, you see him as more of a friend. Women have been actively involved in peacebuilding, and organizations have realized using women as instruments of change is a positive way to do it.

- **Focus Group Participant:** During the crisis everyone saw themselves as separate but after SFCG training, we are more together and it has healed wounds - grudges are gone.

Gained knowledge of the other and of the conflict:

- **Community Leader (Muslim):** I've learned from Christian women. We came to understand each other. Religious leaders have been open to contact, and the training helped me on how to interact with religious leaders and youth. I’m very active with youth now. Not new, but more so.

- **Media Representative (Christian):** I've learned when we started the (SFCG) radio program people were very cautious. When told an NGO sponsored the program, they spoke earnestly about the conflict and sides. Women's concern was the number of widows who are asking for intervention. I've learned most people who talk about peace don't follow through back in their communities. Youth problem is unemployment.

- **Media Representative (Christian):** I experienced religious leaders and community leaders. I found them saying things to foment violence, but some began to change. Women and children were mostly victims - they got to tell their stories and that increased my understanding.

Respondents reported changing their views of other stakeholders or gaining more knowledge about other groups, especially of women and youth. For some, this led to new interaction and greater engagement with others and for others; it improved what they were already doing with these groups.
3. How has the program contributed/not contributed to how Plateau State citizens envision conflict and peace? (Objectives 1 and 3)

Those interviewed, and who participated in the FGDs, expressed a sense of hope and optimism about the prospects for peace in Plateau State. In a question on the causes of conflict, respondents listed what they saw as causes. Key informants listed more than one cause. The most common causes listed were religious and ethnic differences or the way in which religion was used by those in power or on either side of the conflict (31), political (including poor leadership and governance, impunity for perpetrators and injustice) (30), economic (especially related to high general rates of unemployment and to the lack of preparation of youth for meaningful work, the lack of jobs for youth, and the resulting idleness of youth) (16). The indigene/settler and land dispute issues were mentioned 12 times. Many made a connection between religion and politics, noting that politicians used religion to incite and divide the people of Jos. Under several questions in the interviews, rumor and lack of control of rumor was often mentioned. The following statements are examples of these perceptions:

- **Community Leader (Muslim):** Fighting between Muslim/Hausa and Christians (Beira) – Muslims claim Jos as their place and Christians want them to leave.
- **CSO Leader (Muslim):** It started with ethnic differences precipitated by politics… (1) Because of poverty and youth unemployment, (2) lack of basic education for youth and their religious education was insufficient. What made it [conflict] all possible was religious [differences].
- **CSO Leader (Christian):** Minority rights, indigenous class issues, economic issues, political (leadership & power disputes, elections), ethnic.
- **Community Leader (Muslim):** It was multi-dimensional. Political control of government resources was one cause. Some government officials wanted to favor one group over another - they used religion. There was ethnic rivalry related to the distribution of wealth.
- **Religious Leader (Christian):** Political issues and politicians using religion to gain sympathy so as to achieve political goals.
- **Media Representative:** External religious influence, I/S issue, ethnic differences, politics, inciting utterances from some religious leaders.
- **Government Administrator (Christian):** Politics, religion, I/S, economic challenges, and the burden on women raising children with little support.

When talking about how their awareness and understanding of the conflict changed after participating in SFCG events, some examples included:

- **Government Administrator (Christian):** With my immediate community I began to mobilize for peacebuilding. I invited women to come together to build sense of belonging, Focusing on development issues and not on crisis.
- **CSO Leader (Muslim):** Everyone saw his/her own role and shifted to wanting to promote peace instead of violence.
- **CSO Leader (Christian):** It helped me to understand how others see [the conflict], and it helped me to see differences between my view and theirs. Everyone sees
peacebuilding as a community thing now, not just individual, and community integration has occurred.

- **CSO Leader (Christian):** I increased my understanding because [during training] so many issues came before us from different stakeholders. Like for youth - unemployment, and for some communities the issue of injustice.

- **Local Government Representative (Muslim):** I realized that peace is precious and all groups desire to live in peace because they are tired of the senseless killings.

Challenges to continued progress on peace were identified as conflict merchants who profit from the violence, economic inequities, poverty, and political issues such as corruption, bias and policies that promote injustice and inequality. Religion was the least mentioned, as most respondents testified to seeing a change in the rhetoric and actions of religious leaders moving toward the promotion of peace over the span of the SFCG project.

Many of the respondents attributed this knowledge and understanding of the conflict to the work that SFCG has done in bringing the CSOs, NGOs and communities together to not only develop the skills for peacebuilding, but to continue to work to support activities and dialogue that are seen as moving Plateau State citizens, especially in Jos, along a continuum of peace. SFCG was noted for its work in strengthening the capacity of the Plateau Peace Practitioners Network (PPPN), a group of CSOs who meet regularly to work on a variety of issues related to bringing peace. A few noted that there were other NGOs besides SFCG working on helping with this progression, but they stated their belief that SFCG’s work was on the leading edge of this change. As noted in examples given by respondents, SFCG’s area of expertise, different from the two or three other NGOs working on peacebuilding in Plateau State, is its focus on media programs that have fostered a growing awareness of the elements of conflict, the creation of dialogue among the stakeholders that has created an ongoing platform for increased understanding of the conflict and of alternative ways of addressing it, and the engagement of stakeholders in activities that are seen as building the capacity of stakeholders to own and conduct peacebuilding activities.

4. **Have the program activities prevented further escalation of the conflict? (Objectives 1 and 3)**

At least in Jos, incidents of violence have become fewer and further apart. Those interviewed believe that much of the violence is now outside the city of Jos and which is coming from “outsiders” such as Boko Haram, who come into Jos to bomb locations. This is supported by SFCG’s quarterly reports. Most believed that SFCG’s work was largely responsible for changing the way people in Jos work together, and that this is one of the major contributing factors in peace among the citizens in Jos. The beliefs and examples cite by respondents, and included in this report, about this change in the more central area of Jos led them to suggest that SFCG begin to do more training and capacity building further out in the communities surrounding Jos. There were approximately 30 community interventions conducted by SFCG. These led to:

- The establishment of youth groups working on peacebuilding, substance abuse prevention and economic issues; and

- The establishment of a variety of women’s groups working on peacebuilding, including support of Women Without Walls, establishment of the Dogon Karfe Abbatoir Women’s Development Association, an interfaith women’s group that was brought together by SFCG and is now, independently, pursuing peacebuilding activities, and the indigenous
Muslim women who met under the auspices of SFCG and went on to establish the Plateau Muslim Sisters for Peace.

Respondents believed similar results could be achieved if such a program was more widely available. The change noted by the respondents is the notable increase in Christian and Muslim groups, brought together by SFCG, who are now working on conflict resolution, rumor management, and joint community activities who were not doing this before SFCG began this program. Rumor management training from SFCG, in particular, was offered as a reason for reduced violence. Several key informants and FGD respondents talked about how they are using it in their communities now and would like to see this training available to a broader population.

Respondents offered examples of where and how they see this occurring:

- **Community Leader (Muslim):** There are so many activities now between Christians and Muslims – learning to celebrate each other’s holidays and traditions. I am having Christian women in my home now and have Christian and Muslim youth working together in projects like the environment/sanitation program today. (Ms. Musa was interviewed after the opening of an environment/sanitation program sponsored by SFCG.)

- **CSO Leader (Christian):** The radio program of the JRT and the trainings have positively changed the way youth and religious leaders think of the conflict and how they react to it.

- **CSO Leader (Christian):** First, is SCFG’s ability to bring together all stakeholders. If this type of meeting isn’t handled well, it could boomerang. That did not happen [because of expertise of SFCG and CECOMPS]. Second, this brought about the increased involvement of women, especially from the Muslim community, to engage in peacebuilding. (CAPP is an SFCG partner.)

- **CSO Leader (Christian):** The interaction, the opportunity provided to air views and to make new friends and colleagues to solve problems, and learning about early warning – the fact that SFCG did this, gave us hope.

- **Media Representative (Christian):** All SFCG has put together has been successful, but the icing is VOP - people are now clamoring to participate and tell their stories or give messages about peace.

- **Media Representative (Christian):** It's hard to say statistically, but programs like SFCG's are contributing to two years of peace now. The speaker at the launching of VOP admonished all to go back to their communities to preach and speak peace. I believe they are doing it. There are now fewer no-go spots because of this work. It's a combined effect of NGOs.

- **Media Representative (Christian):** I've seen reporters change the way they write [referring to media representatives who took part in the Collaborative Dialogues]. They took reports, checked facts and reported accurately.

- **CSO Leader (Muslim):** Radio messages have gotten people thinking because different views of people are shared. It [VOP] is an appeal that people feel deeply. We learn we have a common destiny.

- **Government Administrator (Christian):** I’ve heard VOP and believe it's very powerful and penetrating. Even the name SFCG has meaning here.
Civil Servant (Christian): People themselves are trying to work out a peaceful solution to their problems.

CSO Leader (Christian): The capacity development of community peace structures to intervene in local conflict and monitor early warning indicators by CSO’s working on peace is improved.

Religious Leader (Christian): The people are becoming more aware and the security agents are complementing the people’s effort towards attaining peace.

Educator (Muslim): Peace building meetings and empowerment programs from different NGOs and CSOs and faith and non-faith based organizations are contributing to peace.

CSO Leader (Christian): The peace building processes and forums facilitated by different NGOs & CSOs in the state, and supported by SFCG, have helped in stabilizing the environment.

Community Member (Christian): SCFG activities have helped to build confidence and trust among the different groups.

Government Administrator (Christian): 1. Because of information shared and the way SFCG uses the media, we’ve realized that without peace we cannot develop. 2. SFCG got important people together to speak for peace. 3. People get free capacity building on the air [referring to VOP.

One of the changes sought by the SFCG program was to engage the media in dialogue with other stakeholders in order to change the way reporting contributed to the violence. At the beginning of the project, there were two newspapers at the forefront of the media sensationalism of the violence. In particular, the Daily Trust was seen as pro-Islamic/north and staunchly against the state government policies/actions and sensationalized cover stories dominated. The Nation newspaper was viewed as pro-Plateau government and its reports portrayed this bias. During the Collaborative Dialogues, reporters from these media houses and others participated in the joint meetings with stakeholders and these issues were raised and made into action points which were continually reviewed during subsequent meetings. There was also a special section for journalists at the various events devoted to Common Ground Journalist Training.

There is no definitive way to connect the work of SFCG to the decrease in violence reported by the respondents. Though there is a strong belief expressed throughout the interviews and FGDs that SFCG’s capacity building activities and platform building have contributed to this change. Further, when giving examples of the peace activities that resulted from participation in SFCG events, respondents believed these activities were directly related to building a more peaceful community across Jos.

5. What changes have taken place on the secondary beneficiaries (motorcycle taxi drivers, youth, and women) as a result of the program?

Just prior to the start of the SFCG program, the government disbanded the motorcycle taxi drivers. However, one of the Radio Roundtable programs included them in discussions of the consequences of this disbandment and to talk about how they can be contributing members of the peace process. Some of the young, male petty traders were included in various youth activities conducted by SFCG and are now active members of SFCG youth projects, but not in large enough numbers that there would have been an impact on them as a specific group.
Three of the community initiatives have targeted the youth affected by substance abuse where they were provided with workshops focused on empowering them to engage in constructive activities and providing them with trauma healing.

The data from interviews and FGDs would indicate that women were the most affected by this program. The key informants and the FGD members gave several examples of the growing role for women in the peacebuilding process since the start of the SFCG program. Some of SFCG’s community activities, a Collaborative Dialogue, and three of the leadership training events were targeted at women. Respondents reported an increase in women’s voices in the public peace process as a result of these activities. One example, mentioned earlier, occurred during the evaluation process. The Dogon Karfe/Abbatoir Women’s Development Association was formed after support from SFCG and had an inaugural event that was attended by dignitaries, including the Commissioner of Women’s Affairs and Social Development. She brought a contribution of government funds to give them at the event. Men were asked about their perceptions of the changing role of women and stated that they believed that, not only had women been empowered by this program, but the men who run programs that include women, said that the SFCG program had reinforced what they were already doing for women and youth, and now they were doing more of it.

In the women’s FGD, they shared examples, such as, “The training changed my perception of my Muslim sisters. During conflict seeing a Muslim made me feel uncomfortable, and now I am able to step down with other women what I learned.” “During the crisis everyone saw themselves as separate but after SFCG training we are more together and it has healed wounds - grudges are gone.” “I have sensitized women on the need for peace and I mediate between parties.”

Women reported that their participation in the program had expanded their circle of friends and colleagues from the other religion. They offered examples of some of these changes, such as the Women Without Walls, establishment of the Dogon Karfe Abbatoir Women’s Development Association, an interfaith women’s group and the indigenous Muslim women who established the Plateau Muslim Sisters for Peace. They noted that, not only had they built new and strong relationships between the women of the two religions, but they were now working together on a variety of projects, many supported by SFCG, and found themselves feeling empowered to promote peace in and between their communities. They have a stronger recognition of their role in preventing youth violence and have become more outspoken in support of non-violence. They also feel safer in moving about between the two communities. From the key informant women, we heard the following:

- **Community Leader (Muslim):** Women Without Walls has worked with SFCG. We went to advocate with corporations to get funding to do peace programs in the schools and work on rumor control.

- **CSO Leader (Muslim):** Women Without Walls goes to flash points now. We talk to youth as mothers. We can help both Christian and Muslim youth to see they are not alone, but the other side has the same problems. We’ve renovated three classrooms in Jos North.

- **Civil Servant (Christian):** Through joint meetings and collaborations we are working together. Muslim and Christian women had a meeting before the general elections on peace in 2011.

There are still many challenges facing the peace effort in Plateau State and those such as SFCG and its many partners. Those interviewed identified many of these challenges. One of the most frequently mentioned was youth unemployment and idleness. Respondents noted that
youth, especially young men and boys are extremely susceptible to recruitment to violence because they do not have fulfilling work or activities to lead them towards peaceful behavior. People spoke of “conflict merchants” who gain financially and politically by trading in munitions and depending on young men to keep the violence going. Good governance was another challenge mentioned frequently. Youth are also more susceptible to substance abuse and Jos is seeing more of that now. When asked about the causes of the violence, many listed bad governance, corruption and self-interested politics. These respondents felt that the work of peacebuilders needs to be focused on government. Land disputes and the conflict between “indigenes and settler,” and the farmers versus cattlemen, and the government’s inability to resolve these conflicts was often mentioned in relationship to problems with governance. Many mentioned trauma healing. People believe there is a continuing need for this because of the deep psychological and physical wounds left by the violence, e.g., loss of homes, loss of jobs, loss of life and limb. As one respondent said, “The greatest challenge is helping people reorient themselves to the changes that came with violence and to a new place (in life).” The growth of the security sector was mentioned several times. Respondents want to see both an improved relationship with the security sector and a lessening of dependence on security forces. It was appreciated that SFCG had included the security sector in some of its work. Finally, the lack of funding and other resources were seen as a serious impediment to continuing the peace process.

A. Radio Survey Findings

A listenership survey was held with 600 people in four key communities in Jos. Three of these communities, Angwan Rukuba- Jos North, Bauchi Road - Jos North, Apata/Laranto/Busa Buju/Katako - Jos North where conflict had erupted and a community that has consistently remained peaceful, Dadin Kowa - Jos South.

The full survey results are attached as Appendix 4. The following is selected data on the reach of the program (who and how many listened) and resonance (how representative of listeners' lives was the program). The radio programs produced by SFCG are all carried on one station, Plateau Radio TV Corporation (PRTV). The station uses population figures of 3-5million listeners cutting across five states including Plateau to describe its listenership. A senior staff member at the PRTV says, “We currently cover 80% of Plateau State, translating to about 1.8 million of listenership within the state, and we are listened to in Bauchi, Kaduna, Nassarawa and Taraba states.” From these figures and the survey data from only four communities, we cannot determine how many actually listen to SFCG programs. The number surveyed from the four communities is a representative sample of radio listenership only in that small slice of Plateau State. There was no radio listenership baseline conducted at the start of the SFCG project and the evaluation period did not allow for a control group survey of non-listeners.

A “Radio Programs-Survey Tool” was used to collect the data. A form carefully designed to collect relevant data from interviewees in regards to their radio usage in general and SFCG Radio Programs usage/listenership, in particular. Members of several CSOs in Jos with prior survey experience conducted the survey.

When asked, “Do you listen to the radio?” the potential listeners in the Jos area (based on a 602 respondent random sample) have a high radio followership as 93% of respondents answered in the affirmative, while only 7% did not. Thus, we can say that, there is a high level of listenership of general radio programming among this survey sample. The station carrying SFCG programming, PRTV was listened to far more frequently than any of the other stations offered as a choice (44%). The next closest was 93 Rhythm FM (18%).
Listenership figures were disaggregated to look at differences between gender, religious affiliation, and age. The largest age group listening to the radio was from 18 to 40 years of age (66%) with the range of 18-23 being the highest at 24%. This however, does not indicate whether or not the same age range equally follows or listens to SFCG radio programs at the same frequency. Even though there was a larger portion of men in the survey population, it appears that men were still more likely to listen to the radio than women, with 95% of men surveyed reporting that they listened to the radio, compared to 89% of women surveyed reporting listening. There was no significant difference between Christian and Muslim audiences (91% and 95% respectively reporting listening to the radio) or between age groups (all age groups reported between 90-94% listenership).

Figure 1 - Radio Listenership by Occupation (Figure 4 in full report)

The workplace in relation to general radio followership shows that the formal sector (“Traders/Business Persons”) listen to the radio more than the informal sector (35%) followed by the “Students” (31%).
Out of the 499 respondents who responded to whether or not they have at one time or another listened to any of SFCG programs, the majority, 493 (98.8%) affirmed that they had heard an SFCG program. Participants were asked if they had ever listened to any of the four programs shown in the chart, and the chart shows how much listenership each SFCG program has received, with “Voices of Peace Radio Program” (53%) getting the most listenership followed by “Muryar Mata (Voice of Women)” (41%). “Talking Peace RR” received the lowest listenership scores. There was not a significant difference in listenership according to religious affiliation or age, but there were some noticeably different responses from male and female survey respondents. More men reported listening to “Voices of Peace” and “Talking Peace RR” programs, while more women reported listening to “Common Ground Drama” and “Muryar Mata (Voice of Women).” SFCG should keep this in mind for future programming, in order to garner more listenership from each gender, as well as when deciding programming content and airing times.
Figure 3 - Level of increase in understanding of conflict (Figure 10 in full report)

Increase in the understanding of the conflict is on an upward trend “To a great extent” as a result of the SFCG Radio Programs. The chart shows a direct relationship between the increases in the respondents’ understanding of the conflict now to his/her access to the SFCG Radio Programs, broken down by feedback on each program. When these are all added together, seen in Figures 4 and 5 below, the majority, 51%, of survey participants felt that the SFCG radio programs had increased their understanding of conflict “to a great extent.” Only 6% responded “not at all” and 10% responded “very little.” Of those responding “not at all,” 46% of them were ages 18-23. SFCG may need to make a more targeted effort to reach this age group, ensuring that the messages are applicable to the issues this age group typically deals with. There were not significant differences in answers according to gender or religious affiliation (Figures 4 and 5), which indicates that SFCG programs are on track to build understanding among both religions and both genders.
Figure 4: Increased Understanding by Religion

![Graph showing increased understanding of conflict by religion by Muslim and Christian participants.](image-url)
Figure 5: Increased Understanding by Gender
The above chart shows which themes respondents who reported listening to the radio felt were central in SFCG Radio Programs. Survey participants were allowed to choose more than one answer if applicable, and answers for those who did not listen to SFCG Radio Programs were not included in analysis. “Rebuilding Interfaith Relationship” tops the respondents’ understanding of what the central themes of SFCG Radio Programs are, followed by “Resolving Conflict”. This doesn’t mean that these two are the most important themes to the respondents but they have been perceived to occur more often than other themes in SFCG programs.
B. Impact of SFCG Radio Programs

Figure 7 - Extent of agreement with Program (Figure 14 in full report)

The respondents that “Strongly Agree” and “Agree” as represented above have clearly indicated that SFCG Radio Programs are making impact amongst the listenership. The size of the “Neutral” group would indicate SFCG might want to look at how to strengthen the content to capture this group.
Figure 8: Learning for Life Application

Respondents were asked, “What did you learn or share from the SFCG radio programs that you can apply in your own life/situation?” They could choose any category that applied. “Approaching Interfaith Relations” and “Dealing with Conflict” are the two themes that felt they could best apply to their real life situation. If you compare this with the “SFCG Central Theme” chart we find that there is a direct relationship between the fact that these two have been perceived to be the main themes of SFCG programs, hence the possibility of real life application. In Figure 9, below, the data indicates that SFCG messages are reaching Muslims and Christians equally.
Figure 9: Learning for Life Application by Religion

![Learning for Life Application by Religion](image)
Most Meaningful Media Programs

Respondents deemed “Voices of Peace” (33%) and “Muryar Mata (Voices of Women)” (26%) to be the most meaningful SFCG radio programs. The other two programs received equally significant ratings: Common Ground Drama (24%) and Peace Roundtable (18%).

In conclusion, the radio survey indicates that SFCG radio programs are well known by the listeners surveyed. The respondents found the program messages to be applicable to their lives and believed the content had increased their level of understanding of the conflict and possible alternative strategies indicating that these programs are on target for the needs of this community. The data indicates that SFCG programs are meeting their intended purpose among the two main populations targeted by this program, Muslims and Christians, and women equally with men.
5. Conclusions

The SFCG program had the long-term goal of reducing the potential for inter-religious conflict in Plateau State. The short-term goal was to increase the capacity of Nigerian civil society to prevent and resolve conflicts, and specifically inter-religious conflicts related to the elections. The program’s specific objective was to strengthen the capacity of religious leaders to promote mutual respect and prevent violence.

Respondents testified to the changes in, not only religious leaders, but in the other groups involved, in moving from inciting or promoting conflict to supporting and actively promoting peaceful, non-violent solutions to the conflict. They believe that the work of SFCG must be continued along with that of other NGOs and CSOs working for peace. They believe that the community is tired of violence and war and is ready for moving forward and living in a more peaceful environment. One of the facilitators for peace, mentioned often, was that this conflict does not have historical roots going back generations as in places like Ireland and the Middle East. People remember when everyone lived peacefully in mixed communities and they want to return to that sense of security. Respondents offered many examples of changes after participating in SFCG activities, including for vulnerable populations.

Changes in youth: The respondents felt that, while youth have a big role in the conflict, there are also many young people who do not engage in violence, and the respondents see hope in that, as long as progress can be made towards engaging all youth more constructively. The main concerns expressed about youth included the lack of access to education, the large number of idle youth who are susceptible to manipulation by elders who would use them to perpetrate violence, especially those who are now falling victim to substance abuse, and the lack of opportunities to engage youth in meaningful activities and employment. SFCG programs such as the football teams, the environmental/sanitation activities, trauma healing and regular youth group activities were offered as examples of new opportunities for engagement of this vulnerable population. The motorcycle taxi drivers and the young petty traders who were targeted by this program were being included in these activities. Young people trained by SFCG are conducting community dialogues and trainings for their peers.

Changing role of women in this conflict setting: Women became an integral part of the activities offered by SFCG. Respondents noted that they believed the voices of women had been elevated to a more public and engaged level. All of the women interviewed and participating in the FGDs supported this. Evidence of the changes that took place for women include capacity building for Women Without Walls, establishment of the Dogon Karfe Abbatoir Women’s Development Association, establishment of an interfaith women’s group and the indigenous Muslim women who established the Plateau Muslim Sisters for Peace. Women testified to the changes in their attitudes towards their sisters across the religious divide, including developing friendships, a lessening sense of fear of the other and a willingness to go to each other’s communities, and an increase in their willingness to take part in public peacebuilding activities, especially passing on their learning from the SFCG events to their communities. Also, the radio program for women, Muryar Mata, with which SFCG worked to promote peace scripts, was one of the most popular SFCG shows in the Radio Survey Report. Respondents also said they were intentionally focusing more on women in some of their programs.

Broken barriers and changed attitudes toward the other: Interview and FGD data indicated that participants in the Leadership Trainings and in the one-day Collaborative Dialogues had strengthened their skills for conflict transformation and were now working across religious and community boundaries to promote inter-religious (and other) tolerance among the people of Jos.
The evidence presented in this report indicates that over the two years of this program, there was visible and reported change in attitudes, behaviors and skills among those participating in the SFCG activities. The religious communities of Muslims and Christians have broken down barriers and are participating in many dialogue processes to build understanding and tolerance. Those interviewed report that many Muslim and Christian clerics have shifted from a stance of promoting animosity towards each other’s faith and members to one of preaching non-violence and actively working together to promote peace. One of the big examples of this change, which seemed to resonate with most respondents, was the event during Sallah (end of Ramadan) when Christians were invited to the Mosque for a service and celebration. The momentous significance of this event, as noted by respondents, was that this was the first time Christians had ever been invited into the Mosque, much less to actually participate in a religious ceremony. This was true for Muslims being invited to participate in Christian ceremonies, also. Respondents saw this as an outward and visible sign of much deeper changes in attitudes and individual and community behavior. Most believe that much of this has happened because of their participation in the SFCG activities. Muslims and Christians gave examples of personal relationships and cross-community engagement that they had not experienced prior to the SFCG trainings.

**Changes in Media and Religious Leaders:** Most respondents believed the media was taking a more responsible role in lessening the tension since their participation in the SFCG events. A portion of the Leadership Training that involved the media introduced them to the premises of Common Ground journalism, and people could see the change, especially those media representatives interviewed and those in the Media focus group. They testified that they had learned the value and importance of objectivity/neutrality in reporting and learned of their responsibilities to report in ways that educate not incite. Respondents also provided several examples of how religious leaders had changed their message from one of inciting or condoning violence to promoting peace, standing up to perpetrators of violence, and were engaging more with youth on prevention of violence. One cleric reported he had changed his initial support of his followers in their pursuit of violence and bias to one of preaching against violence and encouraging his people to work for peace.

**Civil society capacity building for violence prevention:** By expanding the trainings to reach beyond religious leaders, SFCG has created a core of citizens who are using their skills to promote inter-religious dialogue, conducting step-down training to pass on what they have learned about the promotion of peace, and implementing inter-religious and inter-community activities designed to keep Jos and its surrounding neighborhoods a safer place.

**SFCG and partner capacity building:** SFCG’s work with its partners, CECOMPS and JRT enhanced the ability of all three organizations to meet the objectives of this program. CECOMPS and SFCG were able to maneuver through the conflicts that arose during the course of this program and showed adaptability and flexibility in meeting the needs of the community. The university strike set back the timing of the development of the training manual and implementation of the training events, but the willingness of CECOMPS staff to work outside of their organizational environment to complete the tasks assigned resulted in full completion of the work, all be it on a later time frame then originally proposed. SFCG continued to develop and present the Collaborative Dialogue events while adjusting the content to meet new challenges presented by the conflicts in Jos. JRT’s work was not so affected by these events and their work proceeded on target through an effective collaboration with SFCG.
Finally, these findings indicate that the outputs proposed for this program were completed. The objectives or results were met with the target audience and that audience is now actively engaged in a wide variety of peacebuilding activities to step down, or share, within their communities. The respondents felt there were opportunities to facilitate peace in Plateau State and that the work of SFCG was a contributing factor to that change in reducing the potential for inter-religious and inter-tribal conflict. In some form, almost all said that the work of SFCG made a positive contribution to increasing the capacity of Nigerian civil society to present and resolve conflicts through the training and interactive facilitation that brought hundreds of civil society members together, including religious leaders, youth, women, journalists, the security sector and others. Those interviewed, when asked what more SFCG could do, said that SFCG should continue the work it is doing, and do more of it with a broader audience. They offered many suggestions for future SFCG activity:

Expansion of Reach and Sustainability:

1. Expand the dialogue & capacity building process to a broader range of interests and geographical reach. Suggestions include:
   a. Associations, e.g., market women, meat sellers, and farmers
   b. Reach out to more rural communities. As one respondent said, “Hold seminars/workshops for village leaders – sensitizing them will sensitize their communities because of loyalty to their leaders.”
   c. Youth – see recommendations below.
   d. Women – see recommendations below.

2. Enlarge partnership with government agencies, including:
   a. Work with government and community participants to strengthen the Office of the Special Advisor on Peacebuilding.
   b. Bring together groups in dispute with government policy to work on improved policy.
   c. Facilitate dialogue and action on policies toward improvement of life for youth.

3. Continue to provide capacity building through PPPN and with other CSOs and peacebuilding organizations.

4. Many respondents noted it is time for dialogue to move deeper and for building more ownership for action. SFCG already uses processes that lead to action, and people would like to see this strengthened.

5. Provide refresher training for those who attended the Leadership Training.

6. Put in place a monitoring system to follow-up on trainings and ensure action plans are implemented. This does not have to be done by SFCG. Community members could do it, and meet periodically with each other and SFCG to talk about challenges and successes.

Women
1. Convene appropriate stakeholders to facilitate action on skill development, empowerment, especially economic, and greater participation in political and social development activities.

**Youth**

1. Convene appropriate stakeholders to facilitate action on the many issues facing youth in Plateau State, including:
   a. Drug abuse prevention and treatment,
   b. Illiteracy and access to education (fees).
   c. Lack of employment and constructive activity.
   d. Continue and expand the football programs and other sports activities. Be sure girls are included in this, also.

2. Continue to empower & build capacity in peace building, civic education and skills acquisition and help raise their self-esteem.
   a. Develop a national peace education curriculum for schools.

**Media**

1. Continue the radio programs and add more episodes, roundtables and VOP sessions. Bring in even more people to tell their stories or have their say about peace through VOP.
2. The programming should be expanded to cover more areas, especially the rural and grassroots communities with focus on the “no-go” areas.
3. Support a “peace” film festival. The film “Dinner for Two” provided by SFCG a year or two ago was very powerful. People asked that it be on air again. Find more films on peace to share with the community.
4. Expand the work of JRT to develop a program for community or street theatre with dialogue groups to support learning and retention from drama.

The SFCG staff is now looking ahead and hoping to engage communities further from the center of Jos. By producing more radio shows in various languages, begin working with groups such as the farmers and cattlemen, and work in more communities.

**6. Recommendations**

The following recommendations are built upon the effectiveness and impact found thus far as a result of this program. The program has shown positive results and the major challenge facing SFCG and its Nigerian target audiences is sustainability and increase of these changes.

1. SFCG should continue to facilitate the dialogue processes between the stakeholders to the conflict in Jos, including media, religious leaders, civil society, government and the security sector.

2. SFCG’s work has changed the attitudes, skills and behaviors of the target audiences. Therefore, SFCG should continue to provide capacity building training by building on the Leadership Trainings and Collaborative Dialogues by offering refresher events for those already trained.
3. Further, SFCG should expand its reach by involving untouched communities and stakeholders, especially the farmers/cattlemen and the indigene/settlers groups in the training and dialogue processes offered to the original target audience.

4. Expansion of the media programs, as recommended in the Radio Survey Report, should include programs in more languages and using more radio stations for greater reach.

5. SFCG should work with JRT to expand the reach of the use of drama in the community by developing a street or community theater project with follow-up dialogues for audiences.

6. Youth are an audience that was identified has having a broad spectrum of needs in order to help them become a part of the peace process and be less vulnerable to manipulation by elders. SFCG should seek ways in which to either deepen already existing youth programs and/or look for new ways to engage youth in activities that will empower them and prepare them for becoming contributing members of society.

7. Women have become integrally involved in the peace process after participating in SFCG activities, and the focus on this population should continue in order to build a critical mass of women actively working to prevent violence and to promote women's rights.

SFCG’s intervention strategies continue to positively impact the process of inter-religious, inter-community dialogue for peace. SFCG has put in place plans to support the citizens of Jos in continuing the momentum of the program reviewed here. There is a commitment on the part of SFCG, its partners and the community to build on the gains of the past two years. This commitment has the potential to build sustainability and greater impact and should be strengthened in order to continue to increase the capacity of Nigerian civil society to prevent and resolve conflicts.