

Joint Community Action Plans for Peace-Building in Nigeria

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TONY BLAIR
INSTITUTE
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We are dedicated to making globalisation work for the many, not the few.

At the Tony Blair Institute for Global Change we are dedicated to making globalisation work for the many. To do this we focus on the big challenges that hold such a vision back, including the urgent need to tackle conflict and extremism, the devastating and divisive effects of which are being felt across the world.





Co-Existence

Our work focuses on promoting social cohesion and countering extremism by tackling the ideology behind the violence, not just the violence itself.

Our work on co-existence has at its heart the belief that, globalisation – its technology and its movement of people and ideas - has created an increasingly interconnected yet more divided world, in which extreme ideologies threaten prosperous and peaceful co-existence.

Our theory is that promoting diverse, multiple identities and active participation and belonging to an equitable society can act as a bulwark against extremist ideas that seek to divide populations based on identity.

Through innovative research and programmes we seek to better understand identity-based vulnerabilities to conflict and extremism around the world and identify gaps in evidence.





Supporting Leaders

Growing capacity, empowering leaders, and strengthening communities.

Programme Overview

We incubate scalable pilot programmes to support religious leaders build social cohesion and community resilience to extremist narratives.

We support existing local delivery partners to grow their capacity to support these leaders to tackle religious extremism, by developing local responses and joint community inter-religious action plans that build resilience and social cohesion.





Supporting Leaders Nigeria

- The project evolved through the lessons we learned from delivering two UK-based workshops for 48 Christian and Muslim leaders from northern Nigeria in 2014 and 2015.
- Since 2016, the project has been delivered in-country and in partnership with the Development Initiative of West Africa (DIWA) and The Kukah Centre. These partnerships provide sustainable local support for participants and secure local ownership.
- In the 2016/17 pilot, we trained 34 local trainers, who in turn trained 31 Muslim and 32 Christian leaders selected from the northern states of Gombe, Kano and Yobe, some of the areas most affected by Boko Haram activity.



Supporting Practical Community Action

- The goal of the project is to ‘strengthen social cohesion in selected states served by participating religious leaders’.
- Importantly the focus is placed on building trust through intra-religious modules before the inter-religious modules.
- Critically, modules are separated by several weeks during which the religious leaders go back to their communities and put their new skills and knowledge into practice to address the obstacles to social cohesion, and bring back lessons and successes to share.
- Muslim and Christian leaders work together to develop inter-religious action plans for implementation in their local communities.
- Muslim and Christian leaders have hosted each other in mosques and churches in efforts to improve inter-religious engagement in their communities and to address local ethno-religious conflict and prevent violence erupting between Muslims and Christians.



Our Learning

- Misunderstandings about religion, religious tensions and extremist narratives are perceived by religious leaders to be the most significant obstacles to effective social cohesion.
- Intra-religious training appears to have played a positive role in transforming attitudes towards resolving both intra- and inter-religious differences.
- Inter-religious action has been shown to be effective in changing perceptions of other religions for the better.
- The training has created an effective network with potential capability to counter extremist narratives and diffusing potential violence.
- Reaching women remains challenging in contexts where strong sociocultural norms restrict women's participation.



Stories of Change

“Before the training I didn’t know anything about Rev. John and I couldn’t call him by name even though we lived in the same town. After the course, we exchanged numbers and have an understanding of each other.”

Muslim Leader, Focus Group Discussion

“One skill I have acquired is not seeing Islam as a problem, it is not part of my message to my followers in Church. After I went to Minna I preached a message about respecting other people’s faith. I have acquired skill of using the pulpit to preach about respect and value, of a Muslim as a human being, speak from level of sacred-ness.”

Christian Leader, Focus Group Discussion



Challenges

Some of the challenges faced in monitoring and evaluating the programme have included:

- Evidence collected to date is anecdotal or based on self-reported assessment by participant religious leaders. It is difficult to ensure robust data collection.
- Through our partners on the ground, we have been able to monitor and support what impact the training course has on the direct beneficiaries. It has been challenging to have visibility over impact at community level.
- Standard data collection methods are not a good cultural fit. It is important to invest time in developing capacity of local partners to address this problem and provide a sustainable solution.

Integrating the Community Scorecard to Supporting Leaders Nigeria





Introducing the Community Scorecard

- Community Scorecard has been used to improve tangible services such as health care, education and nutrition outcomes.
- In application of a conventional Community Scorecard, participants are usually cast in a binary: users versus providers of services.
- The power between them is analysed in terms of a vertical relationship, with providers having more power than the users, either because they are agents of government or have more knowledge than the users.
- The providers hold greater responsibilities in the relationship and the way they use their vertical power over the users determines the outcomes.





Phases of the Community Scorecard

Phase 1

Planning and Preparation

Phase 2

Conducting the scorecard with the community

Phase 3

Conducting the scorecard with service providers

Phase 4

Interface meeting

Phase 5

Follow up (action planning, implementation & M&E)





Joint Community Action Plan Cycle

Cycle 1		CSC Cycle 2	CSC Cycle 3
CSC Cycle 1a	CSC Cycle 1b		
Jun – Jul 18	Sept – Dec 19	Jan – Mar 19	Apr – Sept 19
Phases 1 – 3	Phases 1 – 5	Phases 1 – 5	Phases 1 – 5
Intra-religious	Intra-religious	Intra-religious	Inter-religious



Rationale for using the Community Scorecard

Short-term benefits

- Positive strengthening of relationships between religious leaders and community members
- Facilitation of joint community action planning
- Generation of data for monitoring and evaluation
- Identification of locally owned actions for advocacy

Long-term benefits

- Improvement in the quality of public services, including security
- Societal cohesion and inclusivity
- Resolving problems arising from unequal relations of power between community actors
- Improved accountability





Community Scorecard in Peacebuilding

- Participants are diverse and not binary.
- Power is fluid, it does not fit the vertical format found in conventional application of the Community Scorecard.
- Responsibility is largely evenly and horizontally distributed across community actors.
- Desired outcomes are non-tangible (e.g. intra/inter-religious trust, religious tolerance), whereas in conventional settings, intended outcomes are often tangible, e.g. improved attendance in health facilities.
- These provide significant challenges to steps in the CSC, particularly in terms of how to cast the outcomes sought and also in measuring them.



Joint Community Action Plans in Nigeria

COMMUNITY SCORE-CARD

CYCLE 1
3RD JULY, 2012

[Federal Law Cost] [Dagore]
1st - 1st 4th JAFFINZ NUMBER 577
with Christian Leadership

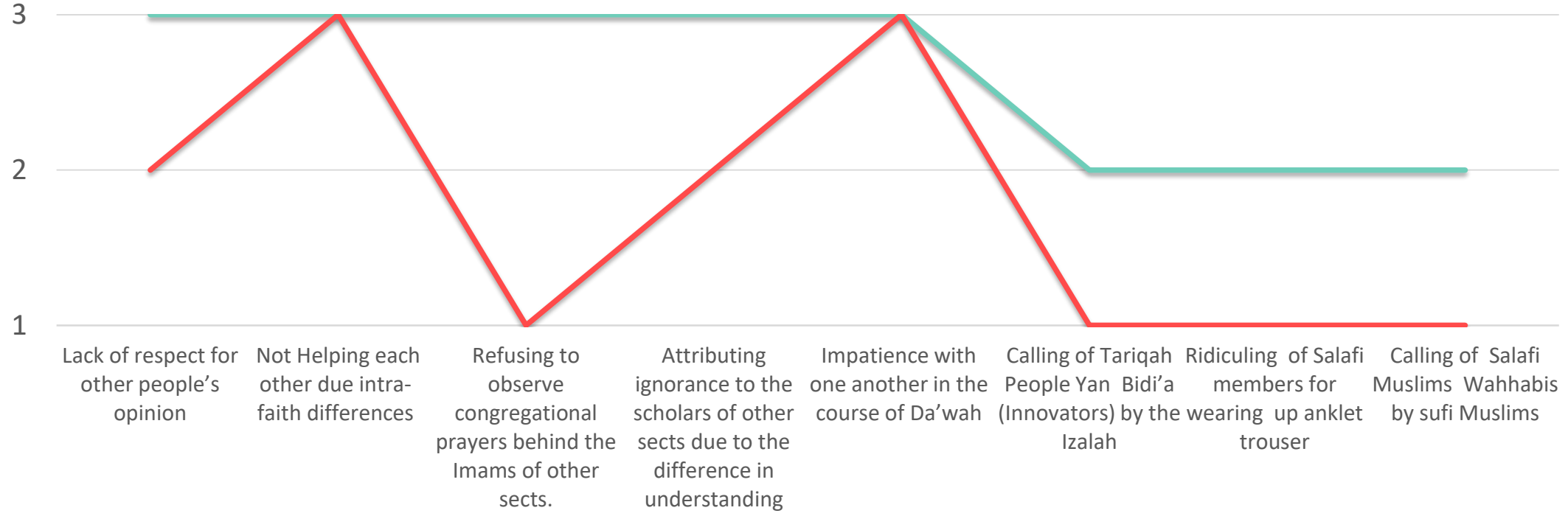
ISSUES	INDICATORS	SCORES	REASONS
1. Leadership tussle.	Leadership based on merit	1	It brings about selfishness, rivalry, color race and division. * Poor leadership
2. Holier than thou attitude.	Being non-judgmental and accepting others.	4	There is need relational interaction Christians!
3. Name calling eg white garment, blood drinkers, Mary worshippers.	Mutual respect.	3	It is not so much pronounced.
4. Prosperity gospel / materialism.	Preaching the gospel of Christ / salvation.	2	It makes suspicious members of the church are being exploited. * Prosperity gospel is a cover for materialism
5. Doctrinal differences.	Respect and tolerance.	1	It brings about division and shallow minded Christians. It produces shallow minded Christians. It is about hatred and division.
6. Sectionalism and tribalism.	Equity, justice, merit, and unity.	1	It makes people to withdraw support to the church. Poor leadership!
7. Poor discipleship.	Good mentorship.		
8. Discrimination of women.	Equality.		

→ additional issues.



Sample Scorecard

(3 = High level issue, 1= Low level issue)



Community Religious Leaders





Cycle 1 Learnings

- The importance of engaging religious groups on an intra-religious basis first.
- Multiple gatekeepers should be engaged in the community to ensure wider representation of religious groups, gender and youth.
- There is a need to record which Sects/Denominations are represented in the process to analyse the identified issues more effectively.
- The identified issues should be more detailed and specific.
- The word ‘indicator’ is misleading. In future cycles it will be amended to ‘What change to you want to see’ to better reflect the difference between the issue and indicator.
- Many of the issues do not appear to directly relate to countering violent extremism.



Emerging lessons for wider application of the Community Scorecard

Dos with Community Scorecard in Peacebuilding

- Apply the Do No Harm principles throughout the CSC cycle.
- Tap into CSC advantages of improving relations and promoting environments necessary for improvements in key welfare outcomes.
- Scoring – use a scale of measurement that is calibrated to meet the project needs.
- Come up with measures that recognize the unique and non-quantifiable nature of the issues it seeks to deal with.
- Acknowledge and manage the absence of vertical relations in power.
- Build solutions on mutual responsibilities and accountabilities.

Don't with Community Scorecard in Peacebuilding

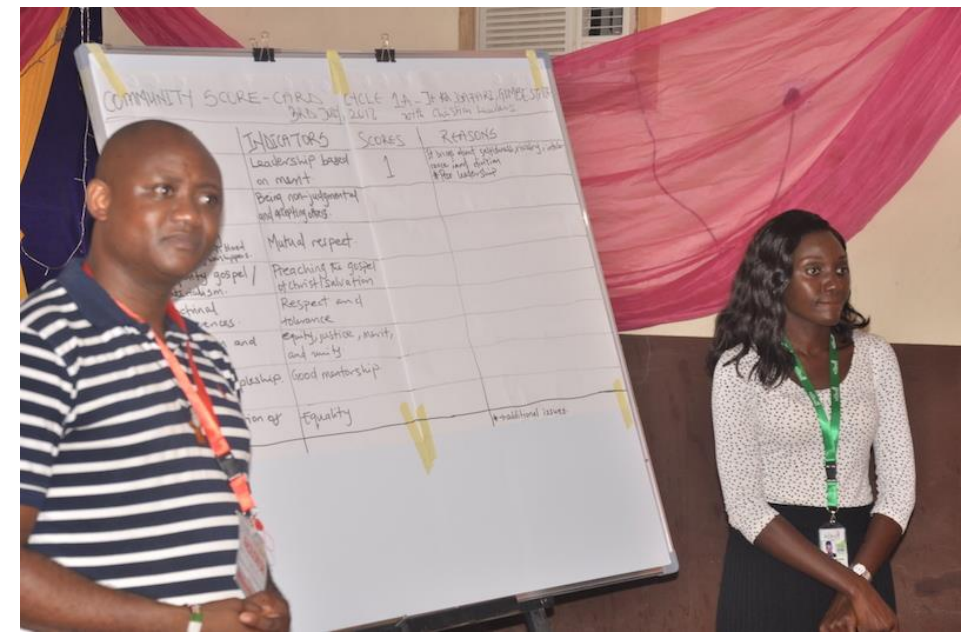
- Cast the relationship in a vertical way that assigns some participants more culpability than others.
- Identify issues and assign roles and responsibilities by blaming one side over the other.
- Use language that increases division.
- Measure it the same way as one would when CSC is applied on tangible outcomes.





Next Steps

- Completion of 2 x intra-religious and 1 x inter-religious cycles of the Community Scorecard in 2018/19
- Launch Joint Community Action Plan handbook in November 2019
- Integrate the Joint Community Action Plan approach to Supporting Leaders Kenya in 2020





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