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Training of Leaders on Religious and National Co-Existence (TOLERANCE) Project

Mid-term Evaluation Report

August 2015

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TABLE OF CONTENTS

EXECUTIVE SUMMARY	1
EVALUATION PURPOSE AND EVALUATION QUESTIONS.....	8
EVALUATION METHODS AND LIMITATIONS	16
FINDINGS, CONCLUSIONS & RECOMMENDATIONS	19
FINDINGS	19
CONCLUSIONS.....	42
RECOMMENDATIONS.....	44
ANNEX I: EVALUATION STATEMENT OF WORK.....	47
ANNEX II: EVALUATION METHODS AND LIMITATIONS	65
ANNEX III: DATA COLLECTION INSTRUMENTS	67
ANNEX IV: SOURCES OF INFORMATION	71
ANNEX V: LIST OF TOLERANCE-SUPPORTED COMMUNITIES AND STATES VISITED.....	88
ANNEX VI: MAP OF TOLERANCE-SUPPORTED STATES SHOWING THE MID-TERM EVALUATION STATES.....	90
ANNEX VII: SUMMARY OF RESPONSES FROM FOCUS GROUP DISCUSSIONS	91
ANNEX VIII: RESPONDENTS’ TESTIMONIALS	102
ANNEX IX: LESSONS LEARNED/ BEST PRACTICES.....	106

List of Acronyms

APURIMAC/PPPN	Apurimac Onlus/Peace Plateau Practitioners Network
CALM	Conflict Abatement Through Local Mitigation
CAN	Christian Association of Nigeria
CMMRCs	Conflict Mitigation and Management Regional Councils
CPAN	Community Peace Action Network
CPOs	Community Peace Observers
CSOs	Civil Society Organizations
DEC	Development Experience Clearinghouse
EWER	Early Warning/Early Response
EWS	Early Warning System
FGD	Focus Group Discussion
FOMWAN	Federation of Muslim Women Association of Nigeria
GON	Government of Nigeria
IDPs	Internally Displaced Persons
IFESH	International Foundation for Education and Self-Help
IMC	Interfaith Mediation Center
IP	Implementing Partner
IR	Intermediate Result
JNI	Jama'atu Nasril Islam
KII	Key Informant Interview
LGA	Local Government Area
LOE	Level of Effort
MEMS II	Monitoring and Evaluation Management Services II
NGO	Non-Governmental Organization
OTI	Office of Transition Initiatives
OVC	Orphans and Vulnerable Children
PCP	Public Conversation Project
PDG	Peace and Democratic Governance
PMP	Performance Monitoring Plan
SFCG	Search for Common Ground
SOW	Statement of Work/Scope of Work
TOLERANCE	Training of Leaders on Religious and National Coexistence

TPM	Team Planning Meeting
UMASS	University of Massachusetts, Boston
UNDP	United Nations Development Program
USAID	United states Agency for International Development
USG	United states Government

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- Chief of Party and staff of the TOLERANCE project
- Conflict Mitigation and Management Regional Council members in Kaduna, Bauchi and Plateau states
- Community Peace Observers in Barnawa, Kurmin Mashi, Unguwar Mu'azu, and Kachia (Kaduna state); Congo-Russia and Dadin Kowa (Plateau state); Yelwan Kagadama and Tafawa Balewa/Bununu (Bauchi)

EXECUTIVE SUMMARY

Evaluation Purpose

The Training of Leaders on Religious and National Coexistence (TOLERANCE) is the first project under USAID/Nigeria's Peace and Democratic Governance Office implemented by a Nigerian organization - the Interfaith Mediation Center (IMC). The purpose of the mid-term evaluation is to assess the progress made in achieving the project's objectives and to highlight best practices, innovations, stakeholder buy-in, and lessons learned from this first-time approach. The evaluation findings will help the Mission assess and mitigate any implementation challenges, make any needed mid-course corrections, and inform future project design.

Project Background

Ethnic and religious conflict remains a serious issue in Nigeria despite inroads being made by numerous peacebuilding organizations working in several areas around the country. Communities living in Northeast, North-Central, and Northwest Nigeria have suffered religious-based violent conflict and extremism in recent years. Political manipulation, unemployment, poverty, and lack of opportunities continue to exacerbate ethnic and religious tensions that have erupted into serious violent conflicts in these regions. Unfortunately, Nigeria's national, state, and local governments have not been able to develop an effective, comprehensive strategy or clear policy toward conflict management, peacebuilding, reconciliation, or conflict prevention/mitigation.

To address these issues, USAID provided a 5 year, 4.6 million Cooperative Agreement to IMC to implement its program in six states in Northern Nigeria: Kaduna, Kano, Bauchi, Plateau, Sokoto, and Borno. The objectives of the project are to:

1. Deepen faith in order to deepen understandings of peace
2. Enhance trust and relationship building
3. Strengthen early warning, conflict prevention, and mediation

TOLERANCE also includes a capacity building component designed to strengthen the sustainability of IMC to adequately manage donor funding. This component is implemented through the University of Massachusetts, Boston (UMASS) and Public Conversation Project (PCP).

Evaluation Questions

1. To what extent has IMC succeeded in carrying out TOLERANCE activities in the project states? This question refers to how IMC succeeded in achieving the goal and objectives of the project. If the project is achieving its objectives, evidence of demonstrable results should be provided. If the project is not achieving, reasons should be provided and suggestions on how to improve it. In answering these questions address the following:

- a) How relevant are the training and technical support given to the stakeholders in addressing the conflict in targeted states?
- b) Which activity of the project is more relevant or acceptable to the stakeholders training, support for community based organizations or media programs? And
- c) How has the implementation of the project been different in its implementation in the targeted states?

2. How effective has the TOLERANCE Early Warning System (EWS) been in assisting to reduce conflict in the project states? If so, why? If not, why? Here the question examines the relevance, effectiveness, and contributions of the EWS in assisting IMC and relevant stakeholders in addressing and mitigating conflict in the project's states. Are there reasons to believe the EWS could be effective in other parts of the country? If so, why? If not, why not?

3. IMC is a local organization, it is important to examine its relevance and effectiveness in implementing this intervention. Two US-based organizations – Public Conversation Project (PCP) and University of Massachusetts, Boston (UMASS) were selected to provide technical and administrative capacities to IMC to enable it to accomplish its task. The Evaluation Team should examine this partnership, determine whether it is effectively working, and document its success or challenges.

- a) How successful are the project's management and administrative systems, organizational policies and procedures in facilitating the achievement of expected results and the overall project?
- b) Are there benefits/advantages for using IMC being a local organization in implementing this intervention?
- c) Are there costs/benefits for using IMC being a local organization in implementing this intervention?

Methodology

The Evaluation Team used a mixed method, but principally qualitative approach to determine project progress towards achievement of its goal and objectives. A variety of

methods and approaches was used to collect and analyze information relevant to the evaluation objectives contained in the scope of work. A five-person Evaluation Team (including two MEMS II staff) conducted the evaluation.

Limitations

Due to time constraint, the evaluation design did not allow for interaction/discussion with non-target communities. Findings and conclusions were based only on responses from interviews and group discussions conducted in TOLERANCE target communities, hence the Evaluation Team could not objectively determine the actual impact of the TOLERANCE interventions.

Despite repeated requests by the Evaluation Team, IMC was not forthcoming in providing some of the necessary documentation required to cross-check against interview comments. The Evaluation Team determined some of the materials were either not available or records were not being kept on some data. This limited the Evaluation Team's findings in many instances to key informant interviews and focus groups.

Key Findings

Through Quarterly and Annual reports, key informant interviews and focus group discussions, the Evaluation Team has determined that IMC through the TOLERANCE program has contributed to the reduction of the incidence of religious conflict in the target communities. TOLERANCE has trained women, the young, religious leaders, and community elders in identifying the causes of conflict and built their capacity to deal with real community issues. IMC remains a leader in promoting peaceful coexistence through interfaith dialogue and by building trust and cooperation among Christians and Muslims.

IMC focuses on select communities in each of its focal states, which have been directly impacted by religious conflict. IMC training programs, the bulk of its work, appear to have had impact in these small communities. Its media work fostering inter-faith dialogue, along with sponsored events has had impact at the state and regional levels. Due to the seriousness and notoriety of the local conflict, IMC has developed a national reputation in addressing inter-faith conflict. Its impact could be expanded if it undertook a more pronounced and vibrant media program. However, IMC's impact has been noted throughout Northern Nigeria and the organization serves as a model for fostering peaceful coexistence among religions. Direct causality, however, could not be determined because of the number of other organizations conducting peace training and early warning systems, in the TOLERANCE focal states. Each of these organizations is contributing to the relative calm. No single organization can be given total credit for

the change that has occurred. IMC currently has no indicators for directly measuring impact or results. Its current indicators measure only outputs. This short coming needs to be addressed.

Through training, IMC has been able to develop an informal EWS that has served as a deterrent to conflict at the community level. The EWS needs to be formalized with clear protocols, staffing and documentation. The Evaluation Team could find little evidence of coordination with other organizations also implementing their own EWS.

Through training and media activities, IMC has been successful in enhancing trust and relationship building. IMC has focused on women, youth, and the participation of other community members in support of peace and reconciliation. Since the start of the project, IMC reports that more than 3,000 people have participated in TOLERANCE-sponsored events.

TOLERANCE-supported training and media programs have been successful in working with faith-based groups to enhance peace. IMC reports that its media programs have reached more than 21 million people. It has supported events, training, and activities to build support for peace and reconciliation among key actors in conflict.

The Evaluation Team identified areas of capacity building needed if IMC is to become a sustainable organization that qualifies for long-term support from donors. IMC needs to support the professional development of its staff. Too many of its staff are generalists and need specialized training to deal effectively with the needs of communities, state and local government officials, and security organizations. IMC takes a one-size-fits-all approach to training and needs to specialize its training to take into account the technical complexity of its programs. IMC does not have a standard curriculum for training, which has an impact on the consistency of training and needs to be addressed. IMC can make better use of media. It needs to hire a professional media/communications specialist to develop content and to obtain support for its programs from media outlets. Working with other USAID projects in this regard under a Focus States Strategy should be considered.

The TOLERANCE program has given IMC a unique opportunity to develop its capacity. It does not appear to be taking advantage of the resources made available for this purpose from UMASS and PCP, due to its tendency to maintain its current business practice. Little has been achieved with these partnerships. A more formal program of capacity building needs to be developed under USAID's supervision to ensure that the IMC/UMASS/PCP partnership culminates in clear results and objectives.

Conclusions

1. The IMC training and dialogue platform for engagement provides a means for close

interaction between Christians and Muslims and between ethnic groups thereby increasing the level of trust and peaceful co-existence among them. Training, dialogue, and engagement opened up avenues for close interactions, building relationships, and restoring communities. Community-based training has also helped change the negative perception of both Christians and Muslims providing opportunity for joint activities and programs to enhance trust among them. Maintaining calm through training is an on-going process and only recently scratched the surface of what is required within and outside of the impact states as the IMC process takes hold over time and if appropriate messages via the media are presented. IMC is not the only organization doing training, stakeholder-engagement, and EWS in the focal states and indeed in the communities visited. It essentially works alone and does not regularly meet or satisfactorily collaborate with other organizations doing similar work. This fact presents a challenge for USAID to support a broader more strategic approach to peacebuilding in the focal states.

2. Training appears successful judging from the remarks of key informants and focus groups. Given the lack of proper documentation it is difficult for the Evaluation Team to make a clear cut conclusion about the impact of the training by itself to the peace process. IMC training would function more professionally with standardized training curriculum, documentation, protocols, guidelines and skilled presenters or trainers.

3. Due to the number of other actors undertaking training and other peace building activities in the target states, and the role of IMC stakeholders conducting their own business activities, it is not possible to directly link the reduction of violence to IMC's work. Now that IMC is in its third of five years of implementation, there is a need to develop more direct outcome/impact indicators supporting intermediate results showing direct causality from intervention to impact. UMASS is working on impact indicators as part of its requirements under the current PMP. IMC and USAID need to be involved in the development and selection of these outcome/impact indicators. The TOLERANCE PMP and Results Framework should be amended as warranted. MEMS II should be consulted as appropriate in this exercise.

4. The EWS has had an impact at the community level in the states visited. Most respondents reported they have benefited from the EWER training. Respondents suggested that additional training was necessary, but not available. Due to lack of documentation, there is insufficient evidence to measure the effectiveness of the EWER or how it works. The electronic system has been available for operational use for over six months and fewer than 20 entries (alerts) were put into the system. The Evaluation Team repeatedly asked for documents and protocols – some of the requested documents but not the key documents were received nearly three weeks late – which would have enabled the Evaluation Team to closely evaluate operations of the EWER/EWS within IMC and among the CMMRCs/CPOs. The Evaluation Team concluded the following:

- The system, as designed, to track down EWS alert and blogging is not working despite offers of external technical support;
- No log book to track data of conflict incidents;
- Staff assigned to the EWS are not adequately doing the work assigned;
- There is a weak link between the stake-holders, IMC, security personnel, and communities;
- The EWS is not yet institutionalized and thus its effectiveness could not be determined.

5. IMC is experiencing the growing pains that USAID anticipated from the beginning of this challenge grant. The objectives of the TOLERANCE program will not be achieved unless IMC leadership is willing to work collaboratively with its UMASS/PCP partners to improve the operational, managerial, and financial capacity of the organization. The IMC organization needs to be restructured and also needs to rationalize its core mission on how to meet conflicting yet related agendas. It is currently not a well-run, developmentally oriented local NGO and must meet the requirements of international funding organizations in order for it to grow, mature, and expand its operations in a competent and transparent manner. USAID needs to take a more direct role in this.

Summary of Key Recommendations for USAID Consideration

1. IMC needs the capacity and funding to expand its outreach work within the communities in target states. IMC could do more and reach out to more groups and communities through the CPOs and the CMMRC. IMC should consider working collaboratively with organizations doing similar work to avoid duplication of effort within the same geographic area. A mapping of conflict areas and the organizations working on ethnic and religious issues would benefit all groups.
2. Re-evaluate the intermediate results to rely less on process/output indicators and identify outcome/impact indicators related solely to the TOLERANCE program. IMC, in partnership with UMASS/PCP, should identify outcome/impact indicators that will enable USAID to determine causality and whether or not USG resources are being used for the intended beneficiaries in the target states and achieving discernable impact.
3. If program resources are available, USAID should consider providing targeted support for both youth and women to facilitate greater economic activity. This should be done through other organizations than IMC.
4. Consideration should be given to provide follow-up training to previous trainees to reinforce previous learning.
5. The EWER system should be institutionalized with all required standard protocols and

functions in the manner reflecting the intended design.

6. Restructure IMC to reflect the dynamic nature of the organization and its growth.

7. Strengthen the overall capability and use of IMC's policies, procedures, and manuals to ensure compliance at all levels of TOLERANCE project implementation.

EVALUATION PURPOSE AND EVALUATION QUESTIONS

Evaluation Purpose:

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Evaluation Questions

There are three overarching questions that USAID has developed in order to make informed decisions. They are:

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PROJECT BACKGROUND

The Development Context

Nigeria remains squarely at the center of the religious crisis experienced by Christians and Muslims that runs across Africa. Numerous communities, particularly in the Northeast, North Central, and Northwest, have endured religious-based violent conflict and extremism in recent years. Political manipulation, unemployment (particularly for youth), poverty, and lack of opportunities continue to exacerbate ethnic and religious tensions that have erupted into serious violent conflict in these regions. Unfortunately, Nigeria's national, state, and local governments have not been able to develop an effective, comprehensive strategy or clear policy towards conflict management, peacebuilding, reconciliation, or conflict prevention/mitigation.

Government responses to persistent religious freedom violations and violent sectarian and communal conflict along religious lines have largely been unsustainable. They have relied on punitive rather than curative measures and have been largely inadequate and ineffectual in trying to reconcile communities after violent episodes. Religious tolerance in Nigeria, particularly between Christianity and Islam, has been degrading alarmingly in recent years, resulting in violent conflicts in some parts of the country, especially in the Northern region. The insurgency in the Northeast carried out over the past few years by Boko Haram has further fueled divisions and rivalry among the adherents of the two major religions in Nigeria.

Religious, traditional, and community leaders often lack sufficient capacity to ensure adequate tolerance and peaceful coexistence within and between the faiths. The government at the federal, state, and local levels is also not fulfilling expectations. There are also few or no effective conflict interfaith reconciliation mechanisms. Nigeria therefore is likely to continue to face challenges in securing religious tolerance and interfaith reconciliation without assistance from the communities at large.

Training Leaders on Religious and National Coexistence (TOLERANCE) project

To help address these development challenges, USAID entered into a five-year, \$4.6 million agreement with the Interfaith Mediation Center (IMC). The project activities began in October, 2012 and are scheduled to end in October, 2017.

IMC was established in 1995. The organization was started by Pastor James Movel Wuye and Imam Muhammad Nurayn Ashafa who began as arch-enemies, fighting to protect their individual faiths. Both men decided to put away their differences and embrace the culture of peace, non-violence, reconciliation, and advocacy for peaceful coexistence.

The duo formed a common front on the platform of the Interfaith Mediation Center and agreed that the philosophy of peace, non-violence, and dialogue was worth propagating.

With its headquarters in Kaduna state, IMC has experienced tremendous growth as a faith-based, non-governmental, nonprofit organization. IMC's activities have become integral components of civil society and it is now a significant player in the fields of human rights, religion, and social development at the community, state, national, and international levels. IMC maintains relationships with a broad range of actors and has served as an instrument to enthrone peace in most troubled places where it has intervened. It is affiliated with the Nigeria Supreme Council of Islamic Affairs, Christian Association of Nigeria, Jama'atu Nasril Islam, Conflict Management Stakeholders Network, non-state actors, and West African Civil Society Forum.

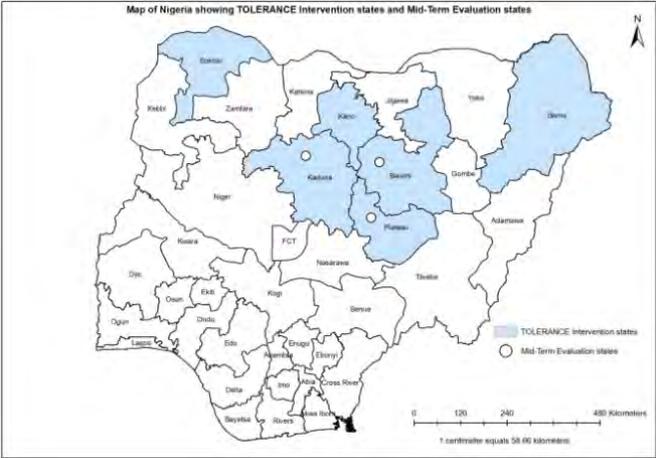
IMC has received support from the USAID, British High Commission, European Union, Christian Aid United Kingdom, French Embassy, UNICEF, International Republican Institute (IRI), UNDP, and several other local/international donor organizations.

Some of IMC's major achievements include, facilitating the signing of the Kaduna State Peace Declaration of Religious Leaders; the establishment of the Bureau for Religious Affairs with the government in Kaduna State; translation of USAID/OTI conflict training manuals into the Hausa language; and conducting peace and conflict transformation training for Student Union leaders in universities and tertiary institutions in Northern Nigeria.

The goal of the TOLERANCE project is to increase political stability and ensure

development in Northeast, Northwest, and North-Central Nigeria by reducing lawlessness and radicalism; mitigating extremism; and increasing the legitimacy and capacity of governance structures to defend religious freedom.

In the first year, the project was implemented in three states: Bauchi, Borno, and Plateau. Additional programming began in Kaduna, Kano, and Sokoto in the second year. In an effort to build and enhance IMC's capacity, the project engaged the services of the University of Massachusetts, Boston (UMASS) and the Public Conversations Project (PCP).



TOLERANCE is designed to address some of the fundamental issues threatening the national security and peaceful coexistence of Nigerian citizens. It will also facilitate peaceful interfaith coexistence by strengthening the capacity of religious, traditional/community leaders, and appropriate government agencies in peacebuilding, early warning systems, conflict management/mitigation, and interfaith reconciliation. These efforts will support and promote coexistence and religious freedom in Nigeria over the life span of this project, and lay the groundwork for IMC to sustain and continue these activities thereafter.

Objectives

To achieve its goal, IMC and its partners are guided by three overarching objectives:

Objective 1: Strengthen Early Warning, Conflict Prevention, and Mediation.

Interventions to prevent and resolve conflicts require holistic systems that address the roots of conflicts before they escalate; create new understandings that address grievances once violence erupts; and work to prevent a new escalation of the conflict once stability is restored. IMC employs this holistic approach in order to work at the deeper drivers of conflict as well as seeking to manage the immediate outbreak of hostilities.

TOLERANCE will reduce ethno-religious violence in Northern Nigeria by addressing and responding to the growing communal violence and extremism in the Northeast, Northwest, and North-Central regions. TOLERANCE activities are implemented through a community-based approach. This includes targeting its conflict mitigation and management training to the various stakeholders and groups in the communities including clerics, government officials, traditional leaders, civil society organizations, and

women and youth leaders in the six project states.

IMC undertakes advocacy visits to influential leaders in the communities to initiate dialogue or engage them in promoting peaceful coexistence. IMC/TOLERANCE trains and builds the capacity of selected members of feuding groups to adopt peaceful means of resolving conflict. It also conducts media outreach and interfaith dialogue where factors that fuel violent conflicts are discussed while citizens are encouraged to use peaceful means of resolving disagreements. The project has established a community-based Early Warning System (EWS) where peace volunteers and other stakeholders identify and report on conflict trends with the view to proactively engage the conflict actors before allowing the conflict to degenerate into full-blown communal violence.

The stakeholders involved in implementing the EWS include the Conflict Mitigation and Management Regional Councils (CMMRCs) and the Community Peace Observers (CPOs).

The CPOs are community volunteers selected from the flashpoints and peace neighborhoods of TOLERANCE project communities, who collaborate with state-level CMMRCs. They are made up of an average of seven to ten male and female members depending on the population of the community. They form part of the community level stakeholders for the Community Peace Action Network (CPAN), an information-generation network for reporting early warning information to the Community Peace Coordination Center (CPCC). TOLERANCE builds CPO capacity on conflict mitigation and peacebuilding, which enables them to track and identify early warning signs and address and/or report conflict issues to the CMMRC, CPAN, and other relevant authorities for timely response. Before being registered in the committee, a member must undertake TOLERANCE training and must have some level of influence within the community he or she is representing.

The CMMRC is the TOLERANCE project's conflict response mechanism made up of 25 members drawn from different critical stakeholders in each of the target states. Representatives are from religious bodies, traditional institutions, government/security agencies, media organizations, and workers' unions. They are responsible for the Early Warning, Early Response (EWER) mechanism of the TOLERANCE Project in their respective states, and also meet monthly to review conflict and peace situations for possible interventions. They are expected to use dialogue and other reconciliation approaches to build relationships across ethno-religious divides and foster greater trust. The growth of these relationships then builds social capital, which helps bring communities together, foster common understandings and shared visions of the future, and provide the essential public ethic for democratic development. They are also expected to carry out interventions to prevent and resolve conflicts; address the root causes of conflicts before they escalate; create new understandings that address grievances once violence erupts; work with the CPOs, security agencies, and other

relevant stakeholders to restore trust, build relationships, and mediate conflicts in the targeted communities as they occur, addressing flare-ups and working to set longer-term peace processes in place. TOLERANCE supports the CMMRC in each state with funding for monthly meetings of \$753.

The CMMRCs in Plateau, Kano and Kaduna were established by the USAID Conflict Abatement through Local Mitigation (CALM) Project, implemented by the International Foundation for Education and Self Help (IFESH). CALM's purpose was to prevent and reduce conflict by strengthening the capacity of Nigerian society to address the factors responsible for violent conflicts. It was operational especially in the Rivers, Delta, Kano, Kaduna and Plateau states of Nigeria. The project ended in 2010. IMC was one of the implementing partners under CALM.

Objective 2: Enhance Trust And Relationship Building. Religious and ethnic intolerance results in large part from weak relationships across cultural divides, which foster low levels of trust. Without trust, misunderstanding can quickly escalate into hostility and violence. IMC is advancing dialogue and other reconciliation approaches to build relationships across these divides and foster greater trust. The growth of these relationships builds social capital, which helps to bring communities together, foster common understandings and shared visions of the future, and provide the essential public support for democratic development.

Objective 3: Peaceful Coexistence Among different faith enhanced. IMC was founded by religious leaders that seek to foster mutual respect and tolerance. IMC is working to encourage deeper reflection on the tenets of one's own faith and greater respect of the faith of others. IMC identifies religious leaders and congregations in both faiths and engages them to explore the central commitments to peace and tolerance in both Christianity and Islam and to integrate these perspectives into practice in their communities so as to reach out across religious and ethnic divides in addition to developing a theology of communication.

Development Hypothesis

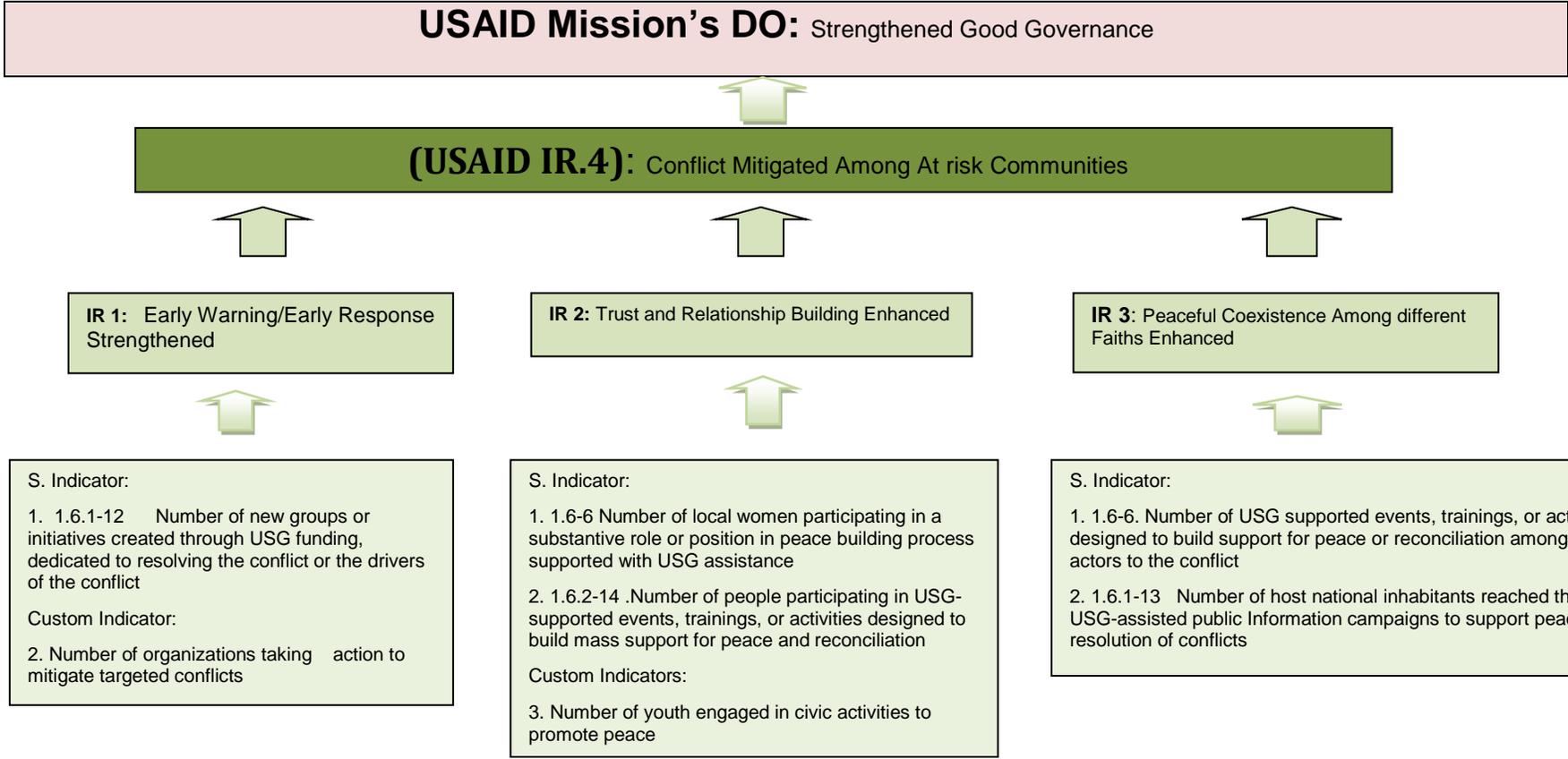
The TOLERANCE's development hypothesis is that peacebuilding training, workshops, and other interventions will increase levels of trust, civic relationships, and understanding of peace among Muslims and Christians. This, in turn, will enhance peaceful coexistence and reduce lawlessness, religious extremism, and radicalism in Northern Nigeria. The development and expansion of IMC's EWER conflict prevention and mitigation system will produce improved analysis of conflict trends, creating increased opportunities for IMC and its partners to conduct early (pre-crisis)

interventions, resulting in increased political stability and development successes in Northern Nigeria. The project's theory of change is that:

If IMC's activities deepen understanding of faith among the citizens on tolerance, build trust and relationship among Muslims and Christians, and strengthen early warning systems among communities, then violence, lawlessness, radicalism and extremism will be reduced in the project states, which will increase the legitimacy and capacity of government structures to defend religious freedom.

The TOLERANCE project's Performance Monitoring Plan dated February 2015 identifies Mission's strategic goals, project goals, intermediate results, and indicators for those results, which is shown on the Results Framework on the next page.

TOLERANCE Results Framework



Program-level critical assumptions:

- Continued and timely funding for the program.
- That a state of emergency is not declared nationwide or at the state level. This will make Implementation difficult.
- That IMC is not black listed by the Federal Government and thus will not be able to carry out any of its operations across the nation
- That target communities will accept IMC TOLERANCE and its programming activities

EVALUATION METHODS AND LIMITATIONS

Methodology:

In response to the Evaluation SOW, the Evaluation Team developed a work plan and methodology to answer the Evaluation Questions. Specifically the Evaluation Team:

- Assessed the project's results against defined targets contained in the approved Performance Monitoring Plan
- Assessed the effectiveness of the project interventions
- Assessed the quality of the project's management
- Assessed the cost and benefits of using IMC compared to other alternatives

These were accomplished by undertaking the following steps:

Document Review:

The Team Leader and the two Team Members reviewed program documents that USAID/Nigeria and IMC furnished to MEMS II. These included the Cooperative Agreement, project proposal, work plans, quarterly and annual reports, and training materials, and other resource materials. The full list of these documents is in Annex IV.

Team Planning Meeting

Following arrival of the Team Leader in Abuja, MEMS II organized the first Team Planning Meeting at its office on April 13, 2015. Team members discussed the SOW and their roles and also developed a draft evaluation work plan for USAID's approval.

In-brief with USAID/Nigeria

The Evaluation Team met with the Peace, Democracy and Governance (P/DG) team members and Program Office staff to discuss and review the SOW and work plan.

Presentation on overview of the TOLERANCE project by IMC Senior Staff Members

Senior IMC staff members presented the highlights of the project, answered questions, and provided many details for the Evaluation Team members.

Evaluation Tools

The Evaluation Team developed three tools for use in the field. These were semi-structured discussion guides for use with Focus Group Discussions (FGD) and Key Informant Interviews (KIIs). The FGD guides were translated into Hausa, the principle language used in the states where the field work was to be done. MEMS II submitted

these instruments, along with a report outline and a draft work plan, to USAID for approval. See Annex III for these instruments.

Selection of Sites for Field Work

In collaboration with USAID/Nigeria, the Evaluation Team selected Kaduna, Bauchi, and Plateau for the field work. IMC implements the TOLERANCE project in six states: Kaduna, Bauchi, Borno, Kano, Sokoto, and Plateau.

Data Analysis

The Evaluation Team used analysis tools that were the same as the guides used to conduct interviews and discussions in all the communities visited in the three states.

Discussions with IMC and the Activity Manager/USAID on Key Preliminary Findings

The Evaluation Team, along with MEMS II staff, discussed the preliminary findings with the IMC senior staff in Abuja. This gave the Evaluation Team an opportunity to collect additional information about the project, clarify certain points, and correct a few details in the findings.

Presentation of Findings and Conclusions to USAID

The Evaluation Team gave a PowerPoint presentation of the preliminary findings, conclusions, and recommendations to USAID/Nigeria P/DG team, including the Mission Director and other staff members.

Limitations:

Due to time constraint, the evaluation design did not allow for interaction/discussion with non-target communities. Findings and conclusions were based only on responses from interviews and group discussions conducted in TOLERANCE target communities, hence the Evaluation Team could not objectively determine the actual impact of the TOLERANCE interventions.

A key part of the evaluation was to review records maintained by IMC in Kaduna while key informant interviews and focus group discussions were occurring. During this period, attempts were made by the Evaluation Team to obtain written data to verify reporting, including the quarterly reports, early warning program manual, log books, financial reporting documents, program budgets, and other documents so data could be cross-checked against interview comments. The data were not made available at the appointed time, so the Evaluation Team requested that the applicable documents be made available for review at a later time. Of the requested documentation, only a limited number were provided. Despite repeated requests, none of the critical documents—those the Evaluation Team would use to determine training, early warning, and management potential concerns were provided. The Evaluation Team determined

that some of the materials were either not available or records were not being kept on some data. The information requested included curriculum training documentation for all aspects of training; copies of EWER reporting forms from CMMRCs and other respondents; copies of any stakeholder reports; time/attendance sheets for TOLERANCE staff from the past two quarters; any agreements or contracts with stakeholders; and an overseas travel schedule for all TOLERANCE personnel from senior management to other project staff traveling outside of Nigeria.

FINDINGS, CONCLUSIONS & RECOMMENDATIONS

FINDINGS

Overview

Through Quarterly and Annual reports, key informant interviews and focus group discussions, the Evaluation Team has determined that IMC through the TOLERANCE program has contributed to the reduction of the incidence of religious conflict in the target communities. TOLERANCE has trained women, the young, religious leaders, and community elders in identifying the causes of conflict and built their capacity to deal with real community issues. IMC remains a leader in promoting peaceful coexistence through interfaith dialogue and by building trust and cooperation among Christians and Muslims.

IMC focuses on select communities in each of its focal states, which have been directly impacted by religious conflict. IMC training programs, the bulk of its work, appear to have had impact in these small communities. Its media work fostering inter-faith dialogue, along with sponsored events has had impact at the state and regional levels. Due to the seriousness and notoriety of the local conflict, IMC has developed a national reputation in addressing inter-faith conflict. Its impact could be expanded if it undertook a more pronounced and vibrant media program. However, IMC's impact has been noted throughout Northern Nigeria and the organization serves as a model for fostering peaceful coexistence among religions. Direct causality, however, could not be determined because of the number of other organizations conducting peace training and early warning systems, in the TOLERANCE focal states. Each of these organizations is contributing to the relative calm. No single organization can be given total credit for the change that has occurred. IMC currently has no indicators for directly measuring impact or results. Its current indicators measure only outputs. This short coming needs to be addressed.

Through training, IMC has been able to develop an informal EWS that has served as a deterrent to conflict at the community level. The EWS needs to be formalized with clear protocols, staffing and documentation. The Evaluation Team could find little evidence of

coordination with other organizations also implementing their own EWS.

Through training and media activities, IMC has been successful in enhancing trust and relationship building. IMC has focused on women, youth, and the participation of other community members in support of peace and reconciliation. Since the start of the project, IMC reports that more than 3,000 people have participated in TOLERANCE-sponsored events.

TOLERANCE-supported training and media programs have been successful in working with faith-based groups to enhance peace. IMC reports that its media programs have reached more than 21 million people. It has supported events, training, and activities to build support for peace and reconciliation among key actors in conflict.

The Evaluation Team identified areas of capacity building needed if IMC is to become a sustainable organization that qualifies for long-term support from donors. IMC needs to support the professional development of its staff. Too many of its staff are generalists and need specialized training to deal effectively with the needs of communities, state and local government officials, and security organizations. IMC takes a one-size-fits-all approach to training and needs to specialize its training to take into account the technical complexity of its programs. IMC does not have a standard curriculum for training, which has an impact on the consistency of training and needs to be addressed. IMC can make better use of media. It needs to hire a professional media/communications specialist to develop content and to obtain support for its programs from media outlets. Working with other USAID projects in this regard under a Focus States Strategy should be considered.

The TOLERANCE program has given IMC a unique opportunity to develop its capacity. It does not appear to be taking advantage of the resources made available for this purpose from UMASS and PCP, due to its tendency to maintain its current business practice. Little has been achieved with these partnerships. A more formal program of capacity building needs to be developed under USAID's supervision to ensure that the IMC/UMASS/PCP partnership culminates in clear results and objectives.

Question 1: To what extent has IMC succeeded in carrying out TOLERANCE activities in the Project states?

IR 1: Early Warning/Early Response Strengthened

Evaluation Team findings are based upon review of project documents, key informant interviews, and focus group discussions.

Early Warning is a process of reading specific indicators as signals and patterns of

signals, and translating those patterns into the likelihood of the emergence or escalation of violent conflict. It entails the trends, sparks, and triggers of conflict that can provide data for forecasting the emergence of conflict. It is a guide to understanding conflict structures and character of actors and stakeholders. It can also be described as a procedure or mechanism for structural and systemic collection and analysis of information, and the subsequent communication of results of this analysis to policy makers in a form that would be easily recognized and understood. Therefore, it is an aspect of peacebuilding that analyses signs and symptoms or indicators of potential conflict to prod preventive actions to avert degeneration into crises. It enables the community to understand structural realities to diagnose possible outcomes. Early Warning bridges that gap between signs and occurrence of conflict. Early warning indicators are closely linked to understanding how conflict unfolds. Early warning indicators can be identified across different phases of conflict.

IMC has been successful at implementing an informal Early Warning System among isolated conflict communities in the focal states. See Annex VI for a map of each of the three focal states the Evaluation Team visited along with the location of the communities IMC has been directly involved with. IMC has provided critical assistance in helping these communities identify the source of conflict and in organizing community and local resources to address conflict.

Table 1: IMC Focal Communities in Three Evaluation states.	
Kaduna	Barnawa*, Kurmin Mashi*, Unguwar Muazu*, Nasarawa, Kachia*, Samaru Kataf, Zonkwa, Manchok, Attabar, Kafachan
Plateau	Congo Russia*, Dadin Kowa*, Bochit, Ganawuri, Barkin Ladi
Bauchi	Illelah, Yelwan Kagadama*, Karofin Madaki, Dass, Tafawa Balewa/Bununu*

* Communities visited by the Evaluation Team

IMC has trained CMMRCs CPOs, traditional and religious leaders, community groups, youth groups, and women’s groups to identify conflict issues in their communities and how to resolve them. Numerous testimonials from CPOs and communities attest to the importance IMC has had in this regard. See Annex VIII for Testimonials.

The TOLERANCE EWS relies on a multi-stakeholder mechanism by which conflict early warning signals about potential or ongoing outbreaks are identified and reported from youth and other community groups. The design of TOLERANCE is predicated on the integration of various community stakeholders and peace structures into the EWS, where the various structures would reinforce their mutual capacities to mitigate and manage conflicts in conflict communities. The CMMRC, CPOs and the community volunteers are an effective part of EWS implementation.

While valuable, the IMC EWS has not been formalized into a functioning system with clear policies, processes, protocols supported by an EWS handbook, adequate training and management tools. Without these essential elements, training on the EWS process becomes ad hoc; reporting from the information hub suffers from lack of standard guidelines; and communication with the critical information network of youth and community organizations is intermittent and unreliable. The EWS needs to be formalized if the system is to be sustainable and used by communities beyond the TOLERANCE grant. The formalization and development of a comprehensive early warning and rapid response systems in the six focal states should be a major objective of TOLERANCE for the remainder of the project. The Evaluation Team understands that IMC has entered into an agreement with IntelliiT Systems Pty Ltd. of Sri Lanka to assist with the formalization process. The Evaluation Team could get no information from IMC on the status of this agreement and how it was being implemented. We understand that progress has been exceptionally slow and needs to be accelerated if real progress is to be made. A real commitment from IMC leadership is needed in this regard.

In addition to IMC, there are a number of other organizations also conducting peace training and other interventions, including early warning systems, in the target states. IMC, along with other organizations, is contributing to the relative calm in target states.

An example of other organizations includes: In Plateau state, the Center for Peace Advancement in Nigeria (CEPAN) operates and conducts activities building local capacity through training, social integration, and interactions through dialogue platforms and town hall meetings with Christians and Muslims.

In Kaduna state, Women Interfaith Council (WIC) builds the capacity of women to prevent conflict by working with religious and traditional leaders to promote peaceful coexistence across faiths on gender-based conflict issues. Justice Development and Peace Commission (JDPC) works with Muslims and Christians to promote peaceful coexistence through advocacy and capacity building. Christian Intercessory Ministry International supports advocacy visits to religious leaders to promote peaceful coexistence. Bridge Builders promotes dialogue and peaceful coexistence across the state, while NOVAD is organizing peace funfairs, interfaith sports competition, peace talks, and rallies among youth and forming peace clubs in secondary schools across the state.

In Bauchi state, Search for Common Ground (SFCG) is working on conflict prevention and mitigation through capacity building of various stakeholders, including religious leaders, government agencies, NGOs, and traditional leaders in target communities. Christian/Muslim Peace Movement is engaged in awareness-creation on peaceful coexistence among Christians and Muslims, community level sensitization on conflict prevention, and peace rallies. Women Peace Initiative in Nigeria (WOPIN) focuses on capacity building for women on conflict prevention and works with religious and

traditional leaders to promote peaceful coexistence across faith and gender-based conflict issues. Youth Federation for World Peace (YFWP) supports organizations on peacebuilding and works with youths in awareness creation on peaceful coexistence among Christians and Muslims.

To the extent possible IMC should attempt to link its formal system with the Government of Nigeria (state and local governments) and among networks of NGOs. There is growing understanding for the need for a unified EWS system in the Northern States of Nigeria. Every attempt should be made to develop unified systems instead of stove-piped donor funded systems that only address specific needs. This may have to be done outside of the objectives of the TOLERANCE project.

Table 2 below depicts the indicators measuring IR 1 from IMC’s Results Framework. None of the indicators has met its target. Indicator 1.61-12 had a target of 71 new groups or initiatives created. It has formed only 46 (64%). Similarly, the custom indicator ‘number of organizations taking action to mitigate targeted conflict’ was targeted at 68; only 53 (77%) have taken action. TOLERANCE is expected to achieve these targets by the end of FY2015.

Table 2: Intermediate Result 1							
Indicator #	Indicator title	FY 2013		FY 2014		FY 2015	
		Target	Actual	Target	Actual	Target	Actual
1.6.1-12	Number of new groups or initiatives created through USG funding, dedicated to resolving the conflict or the drivers of the conflict	20	13	25	32	26	1
Custom	Number of organizations taking action to mitigate targeted conflicts	20	39	20	13	28	1

Source: USAID/MEMS II Performance Reporting System (PRS)

IR2: Trust and Relationship Building Enhanced

IMC, through training media and the sponsorship of interfaith conferences, has had a significant impact on enhancing trust and relationship building. The Evaluation Team was able to document several areas where IMC, through the TOLERANCE Project, has been able to enhance trust and relationships. Testimonials from key informant interviews and focus groups are contained in Annex VIII, which add further evidence to the impact IMC has had.

IMC conducts capacity building programs for women on peaceful coexistence in all six focal states. Capacity building programs train women on early warning/early response, mediation, and dialogue skills aimed at ensuring peaceful coexistence in their communities. Participants are drawn from flashpoint communities and neighborhoods and from faith-based organizations. These activities are closely coordinated with women's interfaith networks in these states.

IMC has engaged senior religious and traditional leaders in television and radio to address prevailing core conflict issues towards peacebuilding and coexistence in the six focal states. Phone-in sessions offer the audience the opportunity to ask questions that are of concern to them. The media activity started in 2013 in Plateau, June, 2014 in Kaduna and in August, 2014 in Kano, Bauchi, and Sokoto. Allotted slots could not be used during the period because Ramadan preaching took most of the airtime. This affected the timing of the media activity, which was completed in 2015. A media program in Borno state was slated for 2013, but was delayed due to security challenges.

TOLERANCE through the media dialogue has been able to strengthen understanding and better relationship across faith. Through the media dialogue program, using the Radio and Television stations in Bauchi and Plateau States, IMC/TOLERANCE was able to reach about 3.1 million listeners/viewers. The hate speech phenomenon which was the order of the day in Bauchi amongst Christian and Muslim religious leaders is declining as a result of the media dialogue. This was achieved through the use of local religious resource persons to appeal to religious and other adherents of faith to shun hate speech and embrace peaceful coexistence

From 2013 to date, IMC has conducted more than 80 media dialogue sessions on television and radio stations across the intervention states. Some of the sessions were broadcast live, and have averaged 15 callers and numerous text messages per session. Topics covered included:

1. "our neighbors and their rights"
2. "the role of religious leaders in promoting peaceful coexistence"
3. "role of women religious leaders in promoting peaceful coexistence"
4. "forgiveness in our faith tradition"
5. "the role of youths in peacebuilding"
6. "role of the female youth towards a violence free election and peaceful coexistence"
7. "coexistence: the Islam and Christianity perspective"
8. "love and peace"
9. "never again to political violence"
10. "hate speech and its dangerous effect on peaceful coexistence"
11. "how to counter rumor/dangerous speech, etc."

To satisfactorily achieve this Intermediate Result, IMC is required to conduct a national high-level conference on religious tolerance and culture of acceptance; a national conference on interfaith coexistence; and conflict resolution and leadership training for marginalized groups. These have not been conducted. A national media dialogue on television has been conducted according to IMC, but this has not been reported.

"I lost my sister and her children in a crisis, I felt like withdrawing from the interfaith mediation activities, I was so bitter, especially when I look at the faces of the Muslims during the trainings, I felt like anybody preaching peace is mocking me.

Pastor James (IMC) continued to pacify me until I found solace. A reverend sister insisted that I should quit the mediation activities. But today I'm still preaching about peace, I was able to overcome the hatred, I was given an award, I learnt a lot from all these interactions." [Member of the Women Wing of Christian Association of Nigeria, Kaduna]

IMC, however, has worked diligently to change the negative perceptions that Christian and Muslim groups have toward one another. These perceptions are reported to be gradually changing. The CMMRC and CPOs now raise awareness and advocate for peaceful co-existence. There has been a reduction in the use of derogatory names and terminologies like 'Mulla' (a negative connotation for a Muslim) for the Hausa/Muslims and 'Arna' (infidel) for Christians. Communities where IMC works now understand that such names and use of these terms are disrespectful, derogatory, and offensive and to build trust they have to respect each other by addressing each other respectfully. Furthermore, Muslims and Christians are now seen to be engaging better and participate jointly for common causes. IMC-supported neighborhood watches have helped intercept many intruders and troublemakers within communities. Respondents noted that they are now sensitive to rumors and early warning behavior and signals of conflict. They know how to watch out for these and that by doing so, they may avert impending conflict or crisis situations. They now analyze conflict situations and verify rumors before they act. *"Interestingly, despite the cultural gaps, there is a gradual return*

of intermarriages between Muslims and Christians with both families supporting the decision - an indication of the trust they are building among themselves” – stated a respondent. Another indicator of positive change is that pastors and imams hold joint meetings looking for a peaceful way forward without any disgust/disregard for one another. Christians and Muslims are now working together to restore relationships and trust. Generally, there are more frequent discussions in communities on trust, tolerance, peace, and other conflict issues.

IMC has facilitated conflict mediation activities between farmers and pastoralists in Sanga Local Government of Kaduna State. The interventions engaged religious, traditional, and youth gangs/unemployed youth; pastoralists; farmers; youths; religious extremists; and drug addicts. Respondents believed the interventions helped to reduce violence between farmers and pastoralists and have improved relationships between the two groups. The approach was to ensure that conflict is addressed from the root for the desired impact to be realized. The activity facilitates a mediation process that will lead to the re-integration of the conflicting communities. It has also helped to sensitize the general populace on the relevance of peaceful coexistence. It should be noted that IMC is not the only organization involved in resolving this conflict.

Table 3 below contains the indicators for IR 2 from the Results Framework. Indicator 1.6-6 shows significant progress has been made in increasing the number of women in the peacebuilding process and in media supported events. The target was 673 and 1,015 have participated. Indicator 1.6.2-14 targeted 2,144 people participating in events designed to build mass support for peace and reconciliation. 3,103 have participated. The custom indicator 1.6.2.1 for youth engagement has not reached its target of 54. Only 18 groups were engaged.

Table 3: Intermediate Result 2							
Indicator #	Indicator title	FY 2013		FY 2014		FY 2015	
		Target	Actual	Target	Actual	Target	Actual
1.6-6	Number of local women participating in a substantive role or position in a peace building process supported with USG assistance	105	239	395	737	173	39
1.6.2-14	Number of people participating in USG-	727	734	945	2,275	472	94

Table 3: Intermediate Result 2

Indicator #	Indicator title	FY 2013		FY 2014		FY 2015	
		Target	Actual	Target	Actual	Target	Actual
	supported events, trainings, or activities designed to build mass support for peace and reconciliation						
Custom 1.6.2.1	Number of youth groups engaged in civic activities to promote peace	6	16	40	12	8	0

Source: USAID/MEMS II Performance Reporting System (PRS)

IR 3: Peaceful Coexistence Among Different Faiths Enhanced

IMC is an organization founded by religious leaders that seeks to foster mutual respect and tolerance in religious populations by encouraging deeper reflection on the tenets of one's own Muslim or Christian faith and greater knowledge of the faith of others. IMC identifies religious leaders and congregations of both faiths and engages them to explore the central commitments to peace and tolerance in both Christianity and Islam, and to integrate these perspectives into practice in their communities so as to reach out across religious and ethnic divides in addition to developing a theology of communication. IMC trained 90 religious leaders from Kaduna, Kano, and Sokoto states on Peaceful Coexistence and Conflict Resolution. The training focused on strategies that foster peaceful coexistence; promote experience sharing; provide skills for effective communication that will allow for inclusiveness and harmony across the faiths; discard negative indoctrination; and encourage dialogue in handling issues at the community levels. Testimonials gathered from discussions with key informants and focus group discussions are contained in Annex VIII.

TOLERANCE supports IMC's program of peaceful coexistence through the funding of workshops to build interfaith conflict transformation and trust among various Muslim and Christian groups; building the peacemaking capacity of youth and women, interfaith peace games; rallies; fun fairs; and through advocacy visits to security agents, government, religious, and traditional leaders.

To mark the 2013 UN World Peace Day celebration, IMC organized a seminar for

"In the past, when a bomb blast occurred there is reprisal from either Christians or Muslims but now both groups will jointly assist each other to provide support, evacuate the dead and take those injured to hospitals. This was the case at the Bauchi road motor park in Jos."

selected secondary schools and a football match for peace in Kaduna state. The interfaith football match brought teams from the Muslim and Christian communities. About 200 residents from the flashpoint communities of Kurmin Gwari, Kakuri Gwari, and Kakuri Hausa and the YMCA in Kaduna South Local Government Area watched the event. This was followed by a joint interfaith peace rally in which the Interfaith Mediation Centre, United Religious Initiative (URI), Women Interfaith Council (WIC) Coalition for Peace in Northern Nigeria, Jama'atu Nasril Islam (JNI), Christian Association of Nigeria (CAN), and Uniform Religious Groups from JNI and CAN participated. About 150 persons participated in the rally, which was kicked-off at Leventis Roundabout also known as Peace Roundabout, and terminated at the Nigeria Union of Journalists' Press Center in Kaduna state. Music bands from the Uniform Religious Groups entertained the onlookers, while information, education, and communication (IEC) materials with peace messages were distributed.

On the part of advocacy, IMC management and staff paid a condolence visit to the leader of one of the Islamic movements of Nigeria, Sheik Ibrahim Yakub El-zakzaky at his residence in Zaria, Kaduna state. The Cleric thanked the IMC team for finding time to join other well-meaning Nigerians in supporting him, and called on IMC to join hands to shame those who are using the guise of religion to cause conflict. In Sokoto, IMC paid an advocacy visit to the CAN leadership in the state; the National Youth Council; the General Manager of Rima TV (who said he is ready to give IMC free airtime as he does to other relevant NGOs); Uthman Dan Fodio University; the Secretary to the State Government; the Muslim Sisters Organization and FOMWAN; and the Council of Ulama. In Kano, IMC visited the Department of State Security; the Emir; the NUJ Headquarters; and the National Orientation Agency. In Kaduna, IMC visited the Catholic Diocese Confab Madakiya, Kafanchan.

IMC also organized interfaith conflict transformation and trust-building workshops where flashpoint and peace model communities were invited to interact with one another. In Bauchi state, for instance, about 15 flashpoint communities and about 10 peace model communities were invited, with 40 participants in attendance. They were engaged in intra- and inter-sessions during the training -- conflict situations were analyzed and their triggers, sustaining factors, and the stakeholders were identified. The peace model communities were given opportunity to share their experiences with the flashpoints. The workshop further strengthened the role of the peace model communities, networked peace ambassadors, and made the flashpoint communities appreciate peaceful coexistence.

IMC organized a Training of Trainers (TOT) workshop for Interfaith Women Core Mediators in Bauchi and Plateau states. A total of 53 women across the six intervention states were selected and trained on mediation and trauma counseling skills, who were expected to serve as resource persons for future trainings on mediation and trauma for

women in the target states. Participants were drawn from various faith-based women's organizations including FOMWAN, Women Wing of CAN, Christian Muslim Peace Forum, JNI, and Women for Peace.

Through TOLERANCE interventions, IMC has conducted media dialogue programs to ensure peaceful coexistence among different faiths. Media dialogues were conducted with Rima Television (Sokoto), Alheri Radio, and Liberty Radio (Kaduna). Topics included "derogatory hate speech and its effect on peaceful coexistence," "never again to political violence" with sub-topics on dangerous speeches in the religious, political and ethnic arenas, which are the sources of violence in the polity were all discussed at Liberty Radio Kaduna. Listeners to this program all felt that the topics discussed were of paramount importance in view of the general elections held on March 28, 2015.

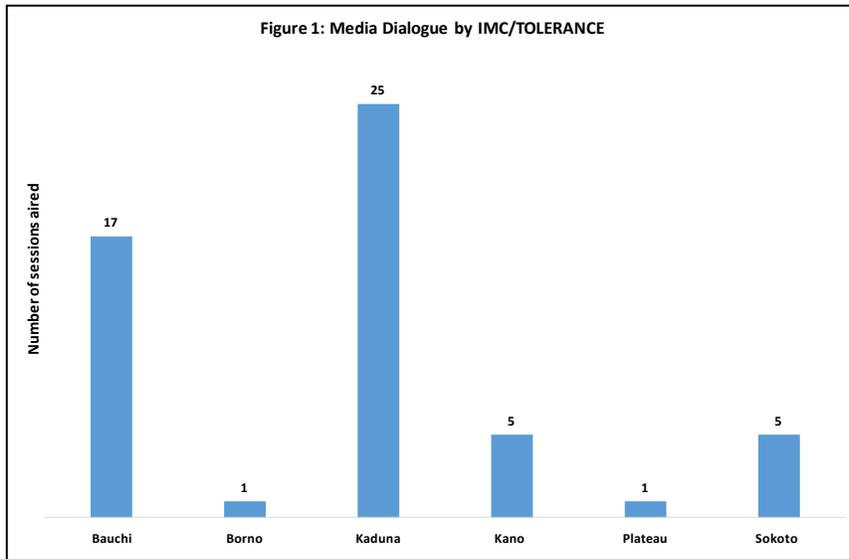
Traditionally, in Bauchi state for instance, communities celebrated together, irrespective of their faith or religious belief, during the festive periods. This practice stopped about five years ago with the appearance of Boko Haram in the state, which led to killings of civilians and burning of places of worship. The situation worsened after the 2011 presidential election, which led to loss of lives among community members that were once united. People were polarized along religious lines. Fighting, mistrust, and hatred developed, particularly among Christians in the communities of Yelwa and Lushi, and Muslims in Tsakani. In 2013, TOLERANCE organized a workshop for youth groups in Bauchi. Members were drawn from Kagadama, Tsakani, and Lushi communities in Bauchi town. More than 40 youths attended the workshops on inter- and intra- community negotiation and peacebuilding coupled with training on peaceful coexistence, peace education, conflict mitigation, and community mobilization. The youth learned to draw on their new skills, and mobilized themselves and formed a group called Interfaith Youth for Peace in Bauchi. Members were made up of both Muslim and Christian youths drawn from the conflict neighborhoods. The members organized a football match for peace with over 500 youths in attendance. The Governor of Bauchi was also present and he encouraged them on their initiative. The group also organized a Christmas and Eid dinner where both Muslim and Christian youths converged to eat and drink together, an old culture that is now returning to the community.

Table 4 below presents the indicators for IR3. Indicator 1.6.1-13 depicts the success of the media program with 21.3 million people reached through media programs, far surpassing the original target of 3 million. Indicator 1.6.2-13, number of events designed to build support for peace and reconciliation among key conflict actors did not meet its targets. Only 76 events occurred—far below the target of 138.

Table 4: Intermediate Result 3

Indicator #	Indicator title	FY 2013		FY 2014		FY 2015	
		Target	Actual	Target	Actual	Target	Actual
1.6.1-13	Number of host national inhabitants reached through USG-assisted public information campaigns to support peaceful resolution of conflicts	1,000,000	3,393,551	1,000,800	17,010,395	1,000,500	862,469
1.6.2-13	Number of USG supported events, trainings, or activities designed to build support for peace or reconciliation among key actors to the conflict	38	32	89	39	11	5

Source: USAID/MEMS II Performance Reporting System (PRS)



Source: IMC/TOLERANCE (June 2015)

Figure 1 above shows the number of media dialogues aired in the TOLERANCE intervention states

Question 1.a: How relevant are the training and technical support given to the stakeholders in addressing the conflicts in targeted states?

Training has been an important and effective part of the TOLERANCE project impacting all other activities. The Evaluation Team sought to assess the documentation for training, the curriculum, manuals, contents, and the impact of the training on beneficiaries and target communities (most of these documents were not available for review calling into question their existence). In addition, most trainees had their training in the past or in previous years indicating a need for follow-up training to firmly seat information transfer. Below are some of the topics in the training/workshop participants said they have received and benefitted from:

- Interpersonal Communication
- Trauma Counseling
- Conflict Mediation and Mitigation
- Violence-Free Elections
- Early Warning Signals and Response
- Inter-Faith Peacekeeping
- Resilience and Tolerance

The majority of the respondents said that the training received by IMC was valuable. *“Training helped me understand peace and to dialogue,”* was a frequent comment from respondents. That it taught about Christian/Muslim relationships, peace, working

together, and a great deal of responses on dialoguing at the community level. Numerous 'testimonials' were given as to how the training had affected a variety of potential crisis/conflict situations, or reduced the levels in some instances. Training, in general, was characterized as one-size-fits-all in that religious leaders, women, youth, village elders, etc., were lumped together in the training sessions. Because of the nature of training and cultural mores, there is not a great deal of involvement from women who participate - unless they are unafraid of their male counterparts. This cuts off a lot of potential interaction between the trainers and those being trained. Since training tends to be 'one-off' type (facilitation with interaction and role-playing) individuals will only go through the training once and are then considered 'trained.' Training and learning retention can be a hit or miss proposition.

A common refrain from respondents who were interviewed suggested that more training would be useful and focused training so that the lessons from the past could be reinforced. Effective training depends on expert materials development. TOLERANCE often creates derivative materials that are unclear and incomplete. They lead to an opportunistic, nonstandard approach by various trainers. Most TOLERANCE staffs are deployed as generalists, and nearly all of them take responsibility for training. However, the diversity of TOLERANCE components also requires specialized technical expertise in early warning and response systems design and management, conflict mitigation and management training, information/education/communication, youth livelihoods, and M&E.

The Evaluation Team understands that UMASS has been working with IMC to get away from a one-size-fits-all training approach to having two or three training methods. For example, a hybrid approach is the most preferred by Imam Sani (second tier of IMC senior leadership) as it is a cultural process (assess and follow-up), which also helps communities take responsibility for their own needs. A hybrid training manual, according to UMASS, is about to become available.

IMC trainers would benefit from professional development and such training should be attended by more than one IMC staff member due to job attrition and reinforcement of training between trainees. This will require IMC to react to UMASS' suggestion to professionalize its training capabilities, thereby enhancing its training delivery in target states.

Training has helped the CPOs, CMMRCs and other beneficiaries understand that there are pre-crisis indicators. They are now able to take precautionary measures to avert the crisis from occurring. While it is difficult to measure crises that did not occur, respondents noted their environments are relatively more peaceful, and they now can go into areas that prior to training interventions, were considered 'no go' areas. Community members are now able to effectively communicate and pass correct information through appropriate channels. Community members have now had early

warning signal training which has made them consciously look out for crisis and early warning signals and take appropriate responses. They are now able to network effectively with groups and associations such as Market Women Associations, road transport workers, tricycle (Keke-NAPEP) associations, etc.

One method of cascade training known as 'step downs' (trained people training others) was conducted as a stand-alone component of one aspect of the training program. It is a means by which training participants such as the CPOs, who, after training could carry out some activities within their 'inter-community,' thereby increasing awareness and sensitivity within their communities. The groups, as part of their campaigns for peace, printed banners to sensitize communities about electoral fraud and penalties for perpetrating such fraud. It is noteworthy that they did this activity as a team of both Christian and Muslim youth and the banner was tagged 'Election not Bullet.' These relatively simple results do indeed built confidence within the local population and provided them a sense that they have some control over their communities and lives.

Respondents noted many ways their communities changed as a result of the training. Some of the ways include increased trust in the communities stemming from their training, workshops, and dialogues, and among Muslims and Christians, such as:

- Neighborhood watch groups known as 'vigilantes' have been established in some of the communities evaluated. Some of them are recognized by the state Police Commissioner and other security agencies. CPOs in some of the communities are recognized by the police and have been issued ID cards.
- The Congo-Russia area in Plateau state, for instance, is made up of about seven communities, some that are predominantly Muslim and others are predominately Christian communities. Previously, they were considered 'no go' areas for both Christians and Muslims. People can now freely access and move between these communities and they look out for each other's welfare. If a Christian commits a crime in any of the Muslim communities, the vigilante members from that community will hand over the criminal to the CPOs and vice-versa for the vigilante members in Christian communities.

Question 1.b: Which activity of the project is more relevant or acceptable to the stakeholders – training, support for community-based organizations, or media programs?

IMC's comparative advantage is in training. It is one of IMC's major supports to community based organizations. Training is linked by the majority of respondents to the reduction of violence and hatred in their communities. A respondent noted, *"Before the training it was difficult to try to understand the other person's point of view, but now the trained persons know how important it is to allow people speak out their views in a non-*

violent way. They now interact and mix freely, doing business together in the markets and communities, buy and sell to one another unlike before when it was impossible to even interact or relate in any way." Through the TOLERANCE training, participants have learned how to identify and tackle little issues that could trigger violence. Hawkers (street sellers) and mobile traders now are free to go to 'no-go areas' to conduct their businesses and stay in those communities at all hours without fear of reprisal or physical harm. The non-violent celebration of election victory in TOLERANCE intervention communities is another indicator the training was relevant. In the past, the election celebrations could have degenerated into violent conflicts in Bauchi, Plateau, and Kaduna, but local communities dealt with issues maturely taking into consideration the feelings of all people and parties affected. As a result, no conflict ensued. Sensitive issues are reported to security agencies before a potential situation escalates or get out of hand so that enough re-enforcement can be sent over to mediate any impending conflict.

Training has focused on various constituencies within each community, such as women. The Evaluation Team found that most respondents rated the participation and contribution of women as just 'good' despite that women have contributed and played a great role in fostering peace. While compared to other respondents, some see women's participation as insignificant. Many are simply shy when outnumbered by males or in a situation where they are intimidated. Some of the participants observed that IMC only includes women in their program as a requirement for funding or 'paying lip service' to the project. While IMC has trained many more women than targeted (see Table 3), these remarks make a strong argument for IMC to focus even more on training of women in its future programming.

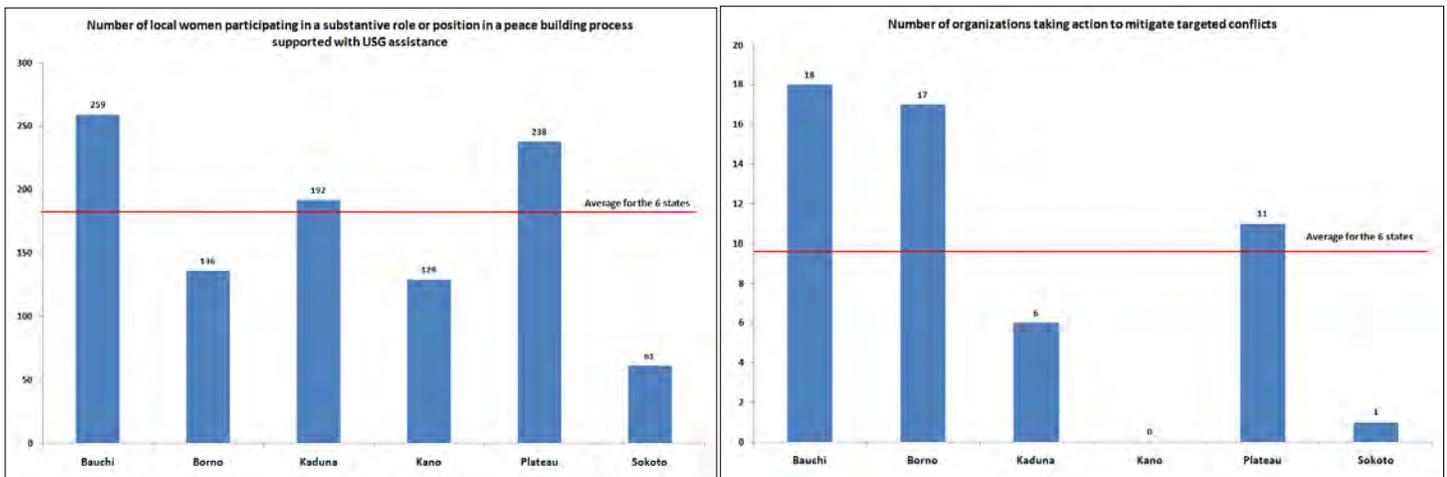
Media, specifically radio and television is another important means of addressing conflict. TOLERANCE has funding specifically allocated to hold religious dialogues on television and radio. Media dialogue has been effectively used, but not as well as it could be. To effectively use media, IMC will need to hire a professional communications/media specialist, who can help develop appropriate programming and work with media outlets to get the programs to the public. This would greatly enhance the outreach of IMC.

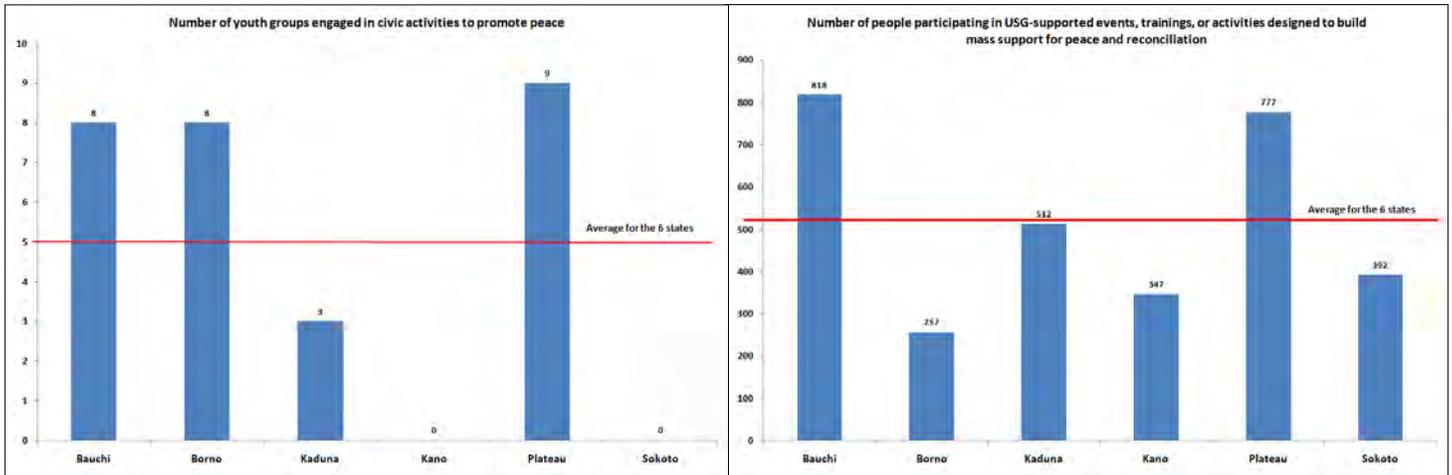
Question 1.c: How has the implementation of the project differed in its implementation in the targeted states?

IMC uses a standard approach in its programming. This approach generally delivers and discusses the same topics in all locations. Respondents noted that training provides background information on conflict mitigation, monitoring, networking, communications, early warning system, trauma counseling, as well as women- and

youth-focused training. In the states visited, there is no appreciable difference in the training approach. Further, there appears to be no collaboration with other organizations who are doing peace work in states where collaboration could foster greater net spread effects and synergy. The type and nature of the training also impacts other sectors of development such as health, education, economic growth, democracy/governance, among others. In order to have impact in these sectors, a measure of peace and stability is needed to provide the ability for Nigerians to carry out their daily lives. When respondents state that they can move more freely now, and feel more secure, then other aspects socio-economic growth can arguably be conducted. Thus the consistency of message appears to have a positive spread effect across the target states. Figure 2 below shows a comparison of selected performance indicators across the six target states.

Figure 2: Comparison of selected TOLERANCE performance indicators in the six target states





Source: IMC/TOLERANCE (June 2015)

Question 2.0: How effective has the TOLERANCE EWS been in assisting in reducing conflict in the project states? If so, why? If not, why?

The impact of the EWS is localized in the communities in which EWS focuses. The Evaluation Team is concerned with the lack of documentation surrounding the EWS. IMC's inability to validate daily, weekly, or monthly interaction with the CMMRCs and CPOs charged to respond to inquiries, brings the IMC system into question. The lack of dedicated staff is a result of IMC senior leadership requiring that staff take on other responsibilities, leaving the early warning system wanting for attention. The early warning system has been in the development stage for some time and is yet to be operational. The Evaluation Team was told the system had been ready for six months but IMC staff training had not occurred. IMC maintains that the system is functioning as intended but the evidence indicates the opposite. IMC staffs are not up to the task of implementing the system. At the community level, most respondents do report that within their communities the essence of the early warning system exists. The system suffers, however, from lack of routine involvement by IMC EWS staff.

There are several organizations working in the conflict and peacebuilding sector in the focal states, many utilizing their own localized EWS. There is a need to build more comprehensive systems and to adapt a more comprehensive approach to develop and implement such a system. This will involve initial discussions with national and state government and security organizations, NGOs, civil society organizations, and the private sector. Other USAID organizations such as OTI and the Conflict Management Office, may be interested in the development of such a system. IMC can certainly be a partner in this endeavor if USAID decides to support a more comprehensive approach to EWS in the focal states.

Question 2.1: Are there reasons to believe the EWS could be effective in other parts of the country? If so, why? If not, why not?

Additional effort is needed on the part of IMC management for the EWS to be effective at the community level where it is having an impact. This involves formalizing the system by establishing appropriate protocols, including documentation and proper staffing of the EWS for management and monitoring. IMC management has not incorporated protocols as evidenced by the absence of a daily entry log book, unwillingness to undertake training by the appropriate staff, and lack of documentation for the EWS. To be sustainable, the EWS must focus on ensuring all elements of the current system function and interact with CMMRCs and CPOs on a routine basis.

Some elements of the program do appear to work. A respondent said: *“Whenever a warning signal is received we are on alert, we quickly inform our members, separate the old and the children and calm down the youth not to react or make decisions promptly; we have trained our youth who are always steadfast and conscious of the need for peace; our traditional leaders are increasingly contacted, and with the disciplined youth the situation is now calm. EWER has greatly reduced the incidence of incessant crisis due to the training.”* Again, another respondent who is of the view that early warning system is succeeding argued that *“Early warning helps us a lot. The moment we see anything wrong, we first report to ‘Mai Unguwa’ (settlement head), meet the youth to calm them down so as not to escalate the crisis.”* This is likely the result of IMC-led training at the community level covering an array of topics where early warning is but one topic. Training is also conducted on early warning by other organizations.

Question 3.0: IMC is a local organization, it is important to examine its relevance and effectiveness in implementing this intervention. With two partner organizations, UMASS and Public Conversation Project (PCP), to provide technical and administrative capacities to IMC to enable them to accomplish IMC task. How is this partnership working and document its success or challenges in facilitating the achievement of expected results and overall project?

IMC had a formidable reputation in interfaith dialogue and conflict mitigation before the TOLERANCE project. The background of and charismatic leadership of IMC has been responsible for much of the organization’s success. The TOLERANCE activity gave IMC the resources to continue and grow its activities, while at the same time improve its professionalism and capacity to grow and develop. IMC senior leadership has been working together since 1995 when IMC was formed and has developed an operating style for undertaking peacebuilding activities over the past 20 years.

IMC’s partner, PCP is receiving \$96, 000 under the project and is providing an array of assistance on dialogue for IMC that includes training; manual development and

dissemination; advanced staff training; consultation and training; leadership development; mediation assistance; and other tasks. This, in part, is done in conjunction with UMASS, which is receiving \$738,000 and has been asked to assist IMC with strategic planning and organization development; consult with IMC on making organizational changes; assist in developing a system for the development and growth of IMC manpower; and transfer skills for and a system of supervision and performance management, including evaluation, feedback, and a succession and sustainability plan. Both UMASS and PCP play an advisory, mentoring, and guiding role. The two organizations are essentially left with persuasion as a tool for change.

In taking its first USG grant, which comes with new rules/regulations/processes and procedures, unfamiliar to IMC leadership, change is hard won and the advice and mentoring taken only when and if IMC leadership sees value in what is offered. For example, although there are several different manuals developed with UMASS/PCP assistance, following and adhering to the content of those manuals is not high on the priority list for IMC leadership. Another example is the monthly financial reports prepared for USAID. These reports are to be reviewed by UMASS monthly. Over the past two years, UMASS estimates that it has reviewed only six or seven of these monthly reports.

The Cooperative Agreement does not provide either UMASS or PCP with the ability to ensure IMC's compliance to USAID regulations. This has frustrated staff at UMASS/PCP and has led to some tension between adhering to USAID requirements and how IMC deals with the challenge of changing its management processes. IMC has the capability to ensure that donor requirements are met. Key to IMC doing so is a decision that IMC senior leadership must take to meet the project end-state of a local development partner consistently adhering to the open and transparent accountability processes required by USAID regulations.

The relationship is not working as originally planned. Both sides appear to be frustrated. Blame is never a one-sided affair. However, IMC has a lot to gain by effectively utilizing the resources available from its two partners. Something it does not appear to value at the moment. USAID needs to step in and clarify the role of the partners to IMC, assist in working out differences of approach and substance, and work out an action plan for the capacity building of IMC over the time period remaining. The Evaluation Team does not feel this can be done without USAID intervention.

Question 3.a. How successful are the project's management and administrative systems, organizational policies, and procedures in facilitating the achievement of expected results and overall project?

The TOLERANCE management structure should be modified to reflect IMC's operational

strengths and current weaknesses. Its senior leadership, who have specialized skills conducting and facilitating interfaith mediation, among others, consume a significant portion of their time leaving the day-to-day TOLERANCE work wanting for management attention. The IMC working staff are dedicated but would benefit from obtaining more specialized training so that they can perform their functions more effectively. Some of the weaknesses of IMC have been identified in this evaluation and include lack of professional skills, outdated training programs, and lack of proper documentation and reporting. These are not difficult areas to remedy if senior management deems it important. UMASS/PCP have produced manuals and policies to strengthen systems and structures, strategic development, and organizational development. Organization policies have been developed to cover procurement, recruitment, financial management, etc. UMASS/PCP have consciously followed up with IMC leadership on international best practices. They have helped in staff performance and appraisal and helped improvements in reporting. IMC needs to adopt these policies to make them work. IMC needs to change with the times or be left behind. IMC has a proven capacity for addressing inter-faith conflict, but so do other organizations. Unless it is willing to adopt needed change it will be left behind. The TOLERANCE grant should not be about the leadership, it should be about the organization.

TOLERANCE has had an unfilled position (one of five key staff noted in the Cooperative Agreement), the Senior Technical Advisor position. This position is necessary to take on some of the responsibility for managing TOLERANCE and keeping other IMC activities separate. There has been no pressure exerted from USAID to fill this position despite being one of the key personnel positions identified in the Cooperative Agreement to IMC. The Evaluation Team was also advised that two of the main TOLERANCE staff were frequently called off their assigned TOLERANCE work to take on assignments not related to the project. IMC's partners (UMASS/PCP) knew of this but were unable to affect such reassignments. IMC's practice of 'clearing' finance and other documents with UMASS/PCP has been characterized as being infrequent thus opening the question as to the veracity of the financial reporting documents. The Evaluation Team is expressing concern because the validity of the reports could be called into question based on interviews conducted. Finally, field visits to the CMMRCs and other stakeholder organizations are spotty partially due to frequent security issues but largely out of what appears to be a reduced level of priority. For example, many more trips were taken in 2013 to visit Kaduna State CMMRCs than were conducted throughout 2014 and through the first two quarters of 2015.

Reporting and administrative management has improved over time. Quarterly reports over the last year have improved with increased information flow and readability. There is now a set of manuals for some of the basic activities of an NGO such as finance, human resources, etc. Some processes still require capacity building to include

management of the training programs and identification of training personnel. For example, when the Evaluation Team provided a written list of documents to be provided to the team, IMC staff took a week to gather the materials and some of those provided were not on the list requested nor were several of the documents requested.

Programmatically, trainees should also be selected on the needs and requirements of the program.

Question 3.b. Are there benefits/advantages for using IMC being a local organization in implementing this intervention?

IMC has established offices and existing staff are conversant in its day-to-day activities. IMC has established networks within the community and established trust among organizations with which it works. Cost is really not a relevant issue. IMC does not have expatriate salaries, infrastructure, and support costs. It does have a significant capacity building cost amounting to 28 percent of the total program. USAID has determined that it wants to support local organizations. To build capacity, it sought closer ties with indigenous civil society organizations who could manage and implement USAID programs. USAID felt that internal capacity building served the interests of the host country as well as those of the Agency. Working with grassroots organizations such as IMC, compared to working directly with the Nigerian Government, provides the demand side for improved governance at the local level involving conflict mitigation and management.

Question 3c. Are there costs/disadvantages for using IMC being a local organization implementing this intervention?

Senior IMC leadership is composed of two persons, a Christian pastor and a Muslim imam. Two secondary persons are responsible for elements of the TOLERANCE program and other IMC initiatives. This is a cumbersome way for senior leadership to operate. The senior leadership has had a long-standing working and personal relationship that serves IMC's operations and interests outside of the TOLERANCE program. IMC has a Board of Trustees composed of eight distinguished persons in Nigeria and who meet about twice yearly. IMC's Board of Directors is a group of six persons (including the senior pastor and imam, senior or retired bureaucrats, and religious leaders) which is more engaged and meets to affirm decisions taken by the 'Big 4'. Neither the Trustees nor the Board of Directors impact day-to-day TOLERANCE work. Due to the nature of top management and organizational and leadership skills developed over time, actual

management of the TOLERANCE program is not a focus of the leadership. This is partly due to the frequent trips abroad that senior members take when they are invited to share the IMC story and attend a variety of conferences hosted by other donors and institutions of mutual interest. The second tier of senior leadership, according to respondents, does take an operational management interest in the absence of the two principals. Respondents noted that the senior pastor and imam are mainly outward looking, that is, outside Nigeria and are internationally known, compared to the second two who are only known in Nigerian circles. Several respondents also said that generally there is no devolution of authority or responsibility or person left in charge when senior leadership travels –and travel consumes roughly 25 percent of the senior leadership’s time.

Looking at the organizational structure of the TOLERANCE activity, there are essential positions needed to manage this program. Other than the senior leadership, who should bow out from day-to-day management of the program, the key staff of senior technical/development manager would lead the overall project that has two basic branches – training and the early warning/early response activities. Monitoring/evaluation staff at the IMC level (not TOLERANCE project) are responsible for M&E activities across IMC operations. The same is true for finance and human resources, which should be at the IMC level and not TOLERANCE level, thereby being able to attribute funding charges to various projects. The Evaluation Team did not look at how costs were attributed across projects. Realignment within the organization to reflect where and when individuals are working would tend to have cleaner lines for attributing work.

Finally, an additional topic that bears consideration involves a small grants fund. The fund is not developed or well-articulated. However, as IMC develops its internal capacity and financial reporting improves, such a fund, currently at \$5,000 yearly, would provide IMC with the ability to meet unanticipated requirements. The first tranche of \$5,000 disbursed was not tracked or accounted for according to a respondent. The most recent allocation went for one activity that was not accounted for. The Evaluation Team was unable to verify its use because there were no financial records as to how it was disbursed or monitored. In addition, nobody among IMC/TOLERANCE staff was allowed to evaluate its success or failure.

CONCLUSIONS

1. The IMC training and dialogue platform for engagement provides a means for close interaction between Christians and Muslims and between ethnic groups thereby increasing the level of trust and peaceful co-existence among them. Training, dialogue, and engagement opened up avenues for close interactions, building relationships, and restoring communities. Community-based training has also helped change the negative perception of both Christians and Muslims providing opportunity for joint activities and programs to enhance trust among them. Maintaining calm through training is an on-going process and only recently scratched the surface of what is required within and outside of the impact states as the IMC process takes hold over time and if appropriate messages via the media are presented. IMC is not the only organization doing training, community engagement, and EWS in the focal states and indeed in the communities visited. It essentially works alone and does not regularly meet or satisfactorily collaborate with other organizations doing similar work. This fact presents a challenge for USAID to support a broader more strategic approach to peacebuilding in the focal states.

2. Training appears successful judging from the remarks of key informants and focus groups. Given the lack of proper documentation it is difficult for the Evaluation Team to make a clear-cut conclusion about the impact of the training by itself to the peace process. IMC training would function more professionally with standardized training curriculum, documentation, protocols, guidelines and skilled presenters or trainers.

3. Due to the number of other actors undertaking training in the target states, and the role of IMC stakeholders conducting their own business activities, it is not possible to directly link the reduction of violence to IMC's work. Now that IMC is in its third of five years of implementation, there is a need to develop more direct outcome/impact indicators supporting intermediate results showing direct causality from intervention to impact. UMASS is working on impact indicators as part of its requirements under the current PMP. IMC and USAID need to be involved in the development and selection of these impact indicators. The TOLERANCE PMP and Results Framework should be amended as warranted. MEMS II should be consulted as appropriate in this exercise.

4. The EWS has had an impact at the community level in the states visited. Most respondents reported they have benefited from the EWER training. Respondents suggested that additional training was necessary, but not available. Due to lack of documentation, there is insufficient evidence to measure the effectiveness of the EWER

or how it works. The system has been available for operational use for over six months and fewer than 20 entries (alerts) were put into the system. The Evaluation Team repeatedly asked for documents and protocols – some of the requested documents but not the key documents were received nearly three weeks late – which would have enabled the Evaluation Team to closely evaluate operations of the EWER/EWS within IMC and among the CMMRCs/CPOs. The Evaluation Team concluded the following:

- The system, as designed, to track down EWS alert and blogging is not working despite offers of external technical support;
- No log book to track data of conflict incidents (sample logs could not be produced by IMC, several weeks after a request by the Evaluation Team);
- Staff assigned to the EWS are not adequately doing the work assigned;
- There is a weak link between the stake-holders, IMC, security personnel, and communities;
- The EWS is not yet institutionalized and thus cannot be said to be effective.

5. IMC is experiencing the growing pains that USAID anticipated from the beginning of this challenge grant. The objectives of the TOLERANCE program will not be achieved unless IMC leadership is willing to work collaboratively with its UMASS/PCP partners to improve the operational, managerial, and financial capacity of the organization. The IMC organization needs to be restructured and also needs to rationalize its core mission on how to meet conflicting yet related agendas. It is currently not a well-run, developmentally-oriented local NGO and must meet the requirements of international funding organizations in order for it to grow, mature, and expand its operations in a competent and transparent manner. USAID needs to take a more direct role in this.

RECOMMENDATIONS

IMC needs to expand its outreach work within and beyond the communities in the target states. IMC could do more and reach out to more groups and communities through the CPOs and the CMMRCs. IMC should consider working collaboratively with organizations doing similar work to avoid duplication of effort within the same geographic area. A mapping of conflict areas and the organizations working on ethnic and religious issues would benefit all groups. Collaboration and synergy with other peace practitioners will deepen and consolidate the gains of the TOLERANCE project and others as well. They could do more advertising in the media because of the need to reach the public with the message of tolerance and peace more broadly than in solely the six target states. IMC should consider hiring a professional media/communications advisor as part of the TOLERANCE project. IMC should also collaborate with other USAID partners in media programs. By working together under the Focused States Strategy, LEAD and THSIP were able to negotiate concessions of 60 percent for its radio programming in Bauchi from Global FM.¹ IMC's message of peace through inter-faith understanding fits in well with the governance and social sector development of other USAID programs and should be explored.

Undertake a reevaluation of the intermediate results to rely less on process indicators and identify outcome/impact indicators related solely to the TOLERANCE program. After 30 months of implementation of TOLERANCE and the fact that there are numerous other actors implementing peace-related programs, IMC, in partnership with UMASS/PCP, should identify outcome/impact indicators that will enable USAID to determine causality and whether or not USG resources are going for the intended beneficiaries and if those funds being utilized are achieving discernable impact in the target states. Consideration should be given to outcome other than process indicators (numbers of people trained, amount spent, trips to the field on site visits, etc.) and move more to links with impact, or causality. This need has been brought up in other MEMS II evaluations². USAID may want to consider making IMC's capacity building a separate Intermediate Result (IR). This will make capacity development a

¹ Final Report, Focus States Assessment, The Mitchell Group, MEMS II, March, 2013, pg. 25

² Final Report, Potential Outcomes and Indicators of Internal Program Synergy, The Mitchell Group, MEMS II, September, 2011. Final Report, Mid-Term Performance Evaluation of the Leadership, Empowerment, Advocacy and Development (LEADS) Project, The Mitchell Group, MEMS II, December, 2013.

requirement of the project, instead of a voluntary act, which it currently appears to be. The IR could be based upon a capacity building action plan developed jointly by IMC/UMASS/PCP/USAID.

Enhance cross sector linkages and work towards sustainability. IMC and other peacebuilding organizations have fostered interfaith dialogue and are addressing conflict. This is necessary but not sufficient to bring about peaceful communities. USAID and the donor community need to begin to look at the emerging issues young people are facing, such as lack of employment, the use of illegal drugs, and substance abuse. There are more than 1 million internally displaced persons (IDPs) in Northern Nigeria, as a result of the Boko Haram insurgency. Many of these people have settled in the six TOLERANCE focal states. Orphans and vulnerable children (OVC) are also serious issues in some states, such as Bauchi. IDPs and OVCs have the potential to swell the ranks of disenfranchised youth. Ways need to be found to empower women impacted by conflict through education, healthcare, and economic opportunities. The solution to these issues cannot be strictly based on purely development projects, but need to be put into a conflict mitigation strategy that deals with the issues in a short/medium and long-term strategy. Given IMC's constraints and mandate, it is certainly not the most appropriate organization to implement these types of programs. However, USAID has significant experience implementing community based local government development (LEAD), health (TSHIP), education (NEI), water and sanitation (WASH), and HIV/AIDS programs (SIDHAS) in Bauchi and Sokoto. USAID, under LEAD, is supporting the Consortium of NGOs in Sokoto (CONSS) and Bauchi State Network of Civil Society Organizations (BASNEC). Networks of community and NGO networks already exist in two focal states due to past USAID programs. In addition, USAID has experimented integrating these same local government, health, education, water and sanitation, and HIV/AIDS programs under its Focus states Strategy. This program was assessed in 2013 and lessons learned and recommendations provided.³ While these programs are ending, it is recommended that USAID build its future programs in Northern Nigeria upon the lessons learned from these programs in developing a new series of programs that take into account not only the long-term development needs, but the short-term human and stabilization needs resulting from the conflict and destabilizing impact of the Boko Haram insurgency. IMC would have an important role in this strategy as part of a team of organizations organized to address the conflict, stabilization and development issues which may take decades to resolve.

Consideration should be given to provide follow up training to previous trainees to reinforce previous learning. There is need for further trainings and refresher/follow up trainings targeted to communities with a deliberate effort to increase the number of

³ Final Report, Focus States Assessment, The Mitchell Group, MEMS II, March, 2013.

female beneficiaries. Records of training and repeat training for the same people must be kept.

Ensure the EWER system is institutionalized with all of the needed standard protocols and functions in the manner reflecting the intended design. The EWER is a unique system in that it is designed to reach down to the community level seeking current, real-time knowledge about potential or actual conflict. Key is a reporting process which helps make informed decisions which can be taken at the community level, where possible, or elevate the issue. If elevated, IMC senior leadership has the means to act on multiple types of conflict with access to government, security, and religious leaders.

Restructure IMC to reflect the dynamic nature of the organization and its growth. IMC leadership must capitalize on their individual and group strengths. Its current structure is not compatible with their strengths. It is recommended that the Chief of Party and Deputy Chief of Party positions be eliminated and that a full-time project manager/coordinator be hired to manage TOLERANCE. How senior leadership is compensated by the project needs to be rationalized reflecting less direct involvement in day-to-day operations but only time on specific categories like training, where the leadership has shown capability. Concurrently, IMC, with the assistance of UMASS/PCP, must restructure the organization, provide supervisors the necessary training and authority to manage their individual elements of TOLERANCE. USAID/Nigeria must ensure that such changes occur and are reflected in the Cooperative Agreement.

Strengthen the overall capability and use of IMCs policies and procedures manuals to ensure compliance at all levels of IMC/TOLERANCE implementation. As capacity builds in the staff positions overseeing finance, procurement, human resources, and program management, the rules and regulations that IMC is required to follow and enforce will also improve. The individual in charge of finance must ensure that UMASS obtains monthly finance statements for review in a timely manner. Quarterly reports must reflect actual work accomplished. Some means of ensuring compliance should be identified by USAID. Procurement practices need to be followed in accordance with USAID policies and regulations and to avoid the possibility of directed procurement. In addition, project vehicles are not personal transportation. One member of the Evaluation Team was transported by an IMC staff member in the staff member's personal vehicle while project vehicles sat idle because of instruction from the senior leadership that those two vehicles were for the sole use of the leadership.

ANNEX I: EVALUATION STATEMENT OF WORK

Mid-term Evaluation Statement of Work

Training of Leaders on Religious and National Coexistence (TOLERANCE)

1. BACKGROUND INFORMATION

A. Project Identification Data

Development Objective	Project Title
Strengthened Good Governance	Training of Leaders on Religious and National Coexistence (TOLERANCE)
Award Number	Award Date
Cooperative Agreement AID -620-A-12-00003	October 3, 2012 – October 2, 2017
Funding	Implementing Partner (IP)
\$4,600,000	Interfaith Mediation Center (IMC)
Agreement Officer’s Representative (AOR)	Mukhtari Shitu

B. Evaluation Purpose

TOLERANCE is the first project under USAID/Nigeria’s Peace and Democratic Governance Office (PDG) implemented by a Nigerian organization, the Interfaith Mediation Center (IMC). The purpose of the evaluation is to assess the progress made in achieving the project’s objectives and to highlight best practices, innovations, stakeholder buy-in, and lessons learned from this first time approach. The evaluation findings will help the Mission assess and mitigate any implementation challenges, make any needed mid-course corrections, and to inform future project design.

C. Development Context

Nigeria stands squarely upon the great religious divide between Islam and Christianity that runs the length of Africa. Several communities living along this fault line, particularly in the Northeast, North Central and Northwest, have suffered religious-based violent conflict and extremism in recent years. Political manipulation, unemployment, poverty and lack of opportunities continue to exacerbate ethnic and religious tensions that have erupted into serious violent conflicts in these regions. Unfortunately, Nigeria’s national, state or local governments have not been able to develop an effective, comprehensive strategy or clear policy towards conflict management, peacebuilding, reconciliation, or conflict

prevention/mitigation.

Government responses to persistent religious freedom violations and violent sectarian and communal conflicts along religious lines have tended to be unsustainable, heavy on punitive measures and inadequate and ineffectual in trying to reconcile communities after violent episodes. Religious tolerance in Nigeria, particularly between Christianity and Islam, has been degenerating alarmingly in recent years, resulting in violent conflicts in some parts of the country, especially the northern region. The insurgency in the Northeast carried out by Boko Haram has further fueled divisions and rivalry among the adherents of the two major religions in Nigeria.

Religious, traditional and community leaders often lack sufficient capacity to ensure adequate tolerance and peaceful coexistence among and within the faiths. The government at the federal, state and local levels is also not fulfilling expectations. There is also little or no effective conflict early warning system, or appropriate peacebuilding, conflict mitigation/management, or interfaith reconciliation mechanisms. Nigeria therefore faces deep challenges in securing religious tolerance and interfaith reconciliation.

D. Intended Results

Program Goals and Objectives

The goal of the TOLERANCE project is to increase political stability and ensure development in the Northeast, Northwest and North Central Nigeria by reducing lawlessness and radicalism; mitigating extremism; and increasing legitimacy and capacity of governance structures to defend religious freedom. The project was first implemented in three states - Bauchi, Borno and Plateau states in the first year, additional programming has since commenced in Kaduna, Kano and Sokoto. In an effort to build and enhance IMC's capacity, the project has been engaging the services of the University of Massachusetts, Boston (UMASS) and the Public Conversations Project (PCP).

The TOLERANCE project is working towards addresses some of the fundamental issues threatening the national security and peaceful coexistence of Nigerian citizens. TOLERANCE facilitates peaceful interfaith coexistence by strengthening the capacity of religious, traditional/community leaders and appropriate government agencies in peacebuilding, early warning systems, conflict management/mitigation and interfaith reconciliation. These efforts will support and promote coexistence and religious freedom in Nigeria over the life span of this project (2012 – 2017), and lay the groundwork for IMC to sustain and continue these activities thereafter (after the end of the proposed project).

Project Objectives and Activities

To achieve this goal, IMC and its partners are guided by three overarching specific objectives, which are to:

- a. Deepen Faith in order to deepen understandings of Peace;**

- b. Enhance Trust and Relationship Building;**
- c. Strengthen Early Warning, Conflict Prevention, and Mediation.**

Objective 1: To deepen Faith in order to deepen understandings of Peace: IMC is an organization founded by religious leaders that seek to foster mutual respect and tolerance. IMC is working to encourage deeper reflection on the tenets of one's own faith and greater respect of the faith of others. IMC identifies religious leaders and congregations in both faiths and engages them to explore the central commitments to peace and tolerance in both Christianity and Islam, and to integrate these perspectives into practice in their communities so as to reach out across religious and ethnic divides in addition to developing a theology of communication.

Objective 2: To enhance Trust and Relationship Building

Religious and ethnic intolerance results, in large part, from weak relationships across cultural divides, which foster low levels of trust. Without trust, misunderstandings can quickly escalate into hostility and violence. IMC is advancing dialogue and other reconciliation approaches to build relationships across these divides and foster greater trust. The growth of these relationships builds social capital, which helps to bring communities together, foster common understandings and shared visions of the future, and provide the essential public ethic for democratic development.

Objective 3: To strengthen Early Warning, Conflict Prevention, and Mediation

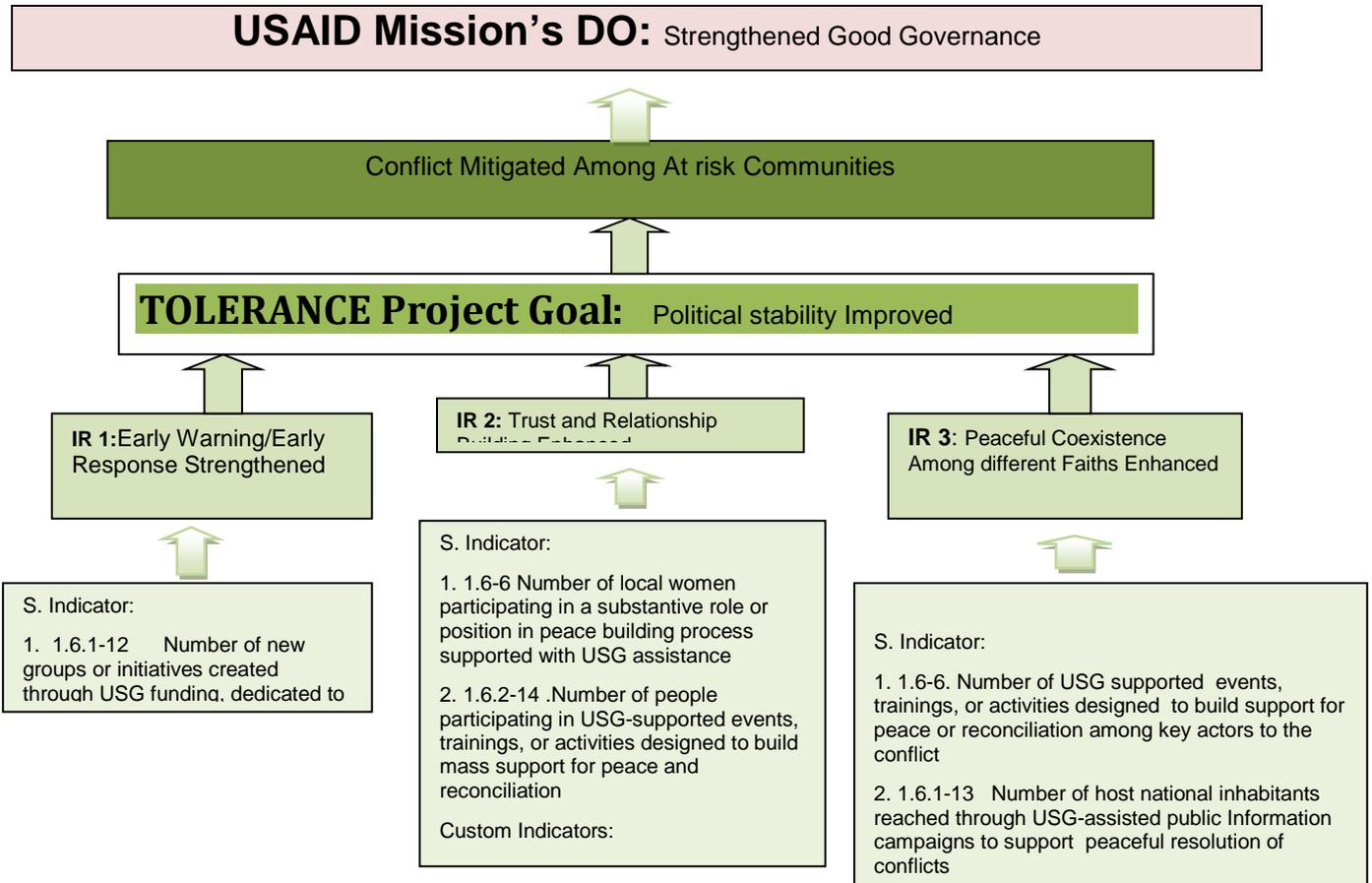
Interventions to prevent and resolve conflicts require holistic systems that address the roots of conflicts before they escalate, create new understandings that address grievances once violence erupts, and work to prevent a new escalation of the conflict once stability is restored. IMC will employ this holistic approach in order to work at the deeper drivers of conflicts as well as seeking to manage the immediate hostilities engaged.

Development Hypotheses:

The hypothesis is that peacebuilding trainings and workshops, and other interventions will increase levels of trust, civic relationships, and understandings of peace among Muslims and Christians, which will enhance peaceful coexistence, and which in turn will reduce lawlessness, religious extremism, and radicalism in Northern Nigeria. Also, the development and expansion of IMC's early warning/early response conflict prevention and mitigation system will produce improved analysis of conflict trends, creating increased opportunities for IMC and its partners to conduct early (pre-crisis) interventions, resulting in increased political stability and development successes in Northern Nigeria. The project's theory of change is that:

If IMC's activities deepen understanding of faith among the citizens on tolerance, build trust and relationship among Muslims and Christians, and strengthen early warning system among the among communities THEN violence, lawlessness, radicalism and extremism will be reduced in the Project states which will increase the legitimacy and capacity of government structures to defend religious freedom.

Results Framework



Program-level critical assumptions:

- Continued and timely funding for the program;
- That a state of emergency is not declared nationwide or at the state level. This will make Implementation difficult;
- That IMC is not black listed by the Federal Government and thus, not be able to carry out its operations across the nation;
- That target communities will accept the project and its activities.

E. Approach and Implementation

TOLERANCE will reduce ethno-religious violence in the Northern Nigeria by addressing and responding to the growing communal violence and extremism in the Northeast, Northwest and North Central. TOLERANCE implements its activities through a community-based approach. This includes targeting its conflict mitigation and management training to the various stakeholders and groups in the communities including clerics, government officials, traditional leaders, civil society organizations, women and youth

leaders in the six project states (Bauchi, Borno, Plateau, Kaduna, Kano and Sokoto).

IMC undertakes advocacy visits to influential leaders in the communities to initiate dialogue or engage them in promoting peaceful coexistence in the communities. IMC trains and builds the capacity of selected members of the feuding groups to community brings selected stakeholders in the project states. IMC also conducts media outreach and interfaith dialogue where factors that fuel violent conflicts are discussed while citizens are encouraged to use peaceful means of resolving disagreements. The project has also established a community-based Early Warning System (EWS) where peace volunteers and other stakeholders identify and report on conflict trends with the view to proactively engage the conflict actors before allowing the conflict to degenerate into a full-blown communal violence.

F. Existing Data

The evaluation team will have access to project documents relevant to conducting this evaluation. These documents will include the technical proposal (program description), performance monitoring plans (PMP), annual work plans, relevant financial documents, progress reports, relevant reports from internal USAID correspondence and feedback (e.g. from portfolio reviews) and any other relevant materials documenting the management, implementation process and results for the TOLERANCE project that are permitted by the Agreement Office.

2. EVALUATION RATIONAL

- **Audience and Intended Users**

The primary users of the evaluation findings are USAID/Nigeria's PDG Team, and other U. S. Government offices such as the Political Section of Department of State (DoS). The evaluation's findings will be used to identify activities that are doing well and areas for improvement. The findings will also be used by other stakeholders including donor organizations, state and local governments of project states, civil society groups, and other state and non-state actors to improve existing conflict programming as well as to help shape future strategies.

- **Evidence of Participatory Approach**

The evaluation team is expected to involve direct and indirect beneficiaries in the Project states. These include the IMC officials, beneficiary organizations, community leaders, clerics, Conflict Management and Mitigation Regional Councils (CMMRCs), women and youth leaders, media practitioners, civil society activists and government officials. This will ensure full participation and representation of all interested in the evaluation process, which will promote ownership of evaluation results.

- **Dissemination Plan**

The evaluation findings will be printed in hard and electronic copies t the following stakeholders:

- A. USAID/Nigeria;
- B. USAID Implementing Partners (IPs) disseminated through print and electronic;
- C. Representatives of host states;

- D. Donor community;
- E. Civil society organizations and groups.

A one-day dissemination workshop is planned to discuss key findings and recommendations for improving the project.

- **Evaluation Questions**

The Evaluation Team will develop a methodology to answer the following questions:

- a) To what extent has IMC succeeded in carrying out TOLERANCE activities in the Project states? This question refers to how the IP succeeded in achieving the goal and objectives of the project. If the project is achieving its objectives, evidence of demonstrable results should be provided. If the project is not achieving, reasons should be provided and suggestions on how to improve it. In answering these questions address the following:
 - a. How relevant are the training and technical support given to the stakeholders in addressing the conflicts in targeted states? This question aimed at finding out which activity to scale up?
 - b. Which activity of the project more is relevant or acceptable to the stakeholders - training, support for community-based organizations or media programs?
 - c. How has the implementation of the project differed in its implementation in the targeted states?
- b) How effective has the TOLERANCE EWS assisted in reducing conflict in the project states? If so, why? If not, why? Here the question examines the relevance, effectiveness and contributions of the EWS in assisting IMC and relevant stakeholders in addressing and mitigating conflicts in the Project states. Are there reasons to believe, the EWS could be effective in other parts of the country? If so, why? If not, why not?
- c) IMC is a local organization, it is important to examine its relevance and effectiveness in implementing this intervention. Two US-based organizations – Public Conversation Project (PCP) and University of Massachusetts (UMASS) were selected to provide technical and administrative capacities to IMC to enable accomplish its task. The Evaluation Team should examine this partnership; determine whether it is effectively working and document its success or challenges.
 - i. How successful are the project’s management and administrative systems, organizational policies and procedures in facilitating the achievement of expected results and overall project?
 - ii. Are there benefits/advantages for using IMC being a local organization in implementing this intervention?
 - iii. Are there costs/disadvantages for using IMC being a local organization in implementing this intervention

III EVALUATION METHOD AND METHODOLOGY

1. EVALUATION DESIGN

This evaluation will use mainly a qualitative approach to gain insight into the questions above. The methodology will broadly consist of personal testimony of staff members, key government officials and civil society organizations (CSOs) and backed up by a thorough desk study of all relevant documentation. It is expected that at least half of project states (three states) will be visited.

2. DATA COLLECTION METHOD

A detailed methodology matrix is provided in Table 1. The key approaches that will be used to collect and analyze data for the evaluation are as follows:

- **Background Materials Review**

Prior to conducting field work, the Evaluation Team will review background materials such as Project Description and Grant Agreement, Annual and Quarterly Reports, Indicators, and other public documents related to the project. The mission will provide these to the team in advance of the evaluation start date.

- **Team Planning Meeting**

The team will conduct a 2-day team planning meeting (TPM) in Abuja before starting the evaluation. The TPM will review and clarify any questions on the evaluation SOW, draft an initial work plan, develop a data collection plan, finalize the evaluation questions, develop the evaluation report table of contents, clarify team roles, and assign drafting responsibilities for the evaluation report. The TPM outcomes will be shared with USAID/Nigeria and the PDG team will participate in some sessions of the TPM.

- **Key Evaluation Steps**

- Review program documents, including the technical proposal, annual work plans and annual reports.
- Engage in a 2-day Team Planning Meeting (TPM) to discuss the Evaluation scope of work; agree on team member roles and responsibilities; clarify the Evaluation expectations of USAID; draft an Evaluation work plan; decide on methodology; develop tools/interview guides that will be used by the team for key informant interviews and Focus Group Discussions (FGDs) and draft a report outline.
- Present a work plan to Mission for discussion/approval.
- Conduct field visits to project implementation areas to review the project activities, meet with key stakeholders (including individuals that participated in TOLERANCE trainings and other activities).
- Conduct interviews with key informants from USAID implementing partners, USAID, government counterparts, donor organizations, civil society organizations and others, as necessary.
- Conduct Focus Group Discussions (FGDs) with key stakeholder groups such as traditional leaders, religious leaders, women, youth groups, local government officials, civil society activists.
- Prepare a presentation and debrief for USAID/Nigeria with main findings and recommendations.

- Prepare a draft report for the Mission after field visits.
- Prepare a final report with an executive summary that includes main findings, conclusions, and recommendations for project improvements.

Table 1: Methodology Matrix

The matrix below presents a listing of the evaluation questions and some ideas of data collection methodology that may be utilized. This list is only illustrative and not exhaustive. The evaluation team is encouraged to make modifications where necessary

Evaluation Questions	Type of Answer Needed (Descriptive, Comparative, Cause & Effect)	Data Collection Method	Data Sources	Sampling Approach	Data Analysis Method
<p>1. To what extent has IMC succeeded in carrying out TOLERANCE activities in the Project states?</p> <p>Sub-questions:</p> <p>a) How relevant are the training and technical support given to the stakeholders in addressing the conflicts in targeted states?</p> <p>b) Which of the project is more relevant or acceptable to the stakeholders – training, support for community-based organizations or media programs?</p> <p>c) How has the implementation of the project differed in its</p>	Descriptive	<p>Content analysis</p> <p>Key Informant Interview (KII)</p> <p>Focus Group Discussion (FGD)</p>	<p>Participant responses. Through key interviews and FDGs with the IMC officials, target beneficiaries, groups including clerics, community leaders, women, youths and other stakeholders</p>	Purposive Representative sampling	Qualitative data analysis

Evaluation Questions	Type of Answer Needed (Descriptive, Comparative, Cause & Effect)	Data Collection Method	Data Sources	Sampling Approach	Data Analysis Method
implementation in targeted states?					
2 How effective has the TOLERANCE's EWS-assisted in reducing conflict in the project states?	Descriptive	Key Informant Interview (KII) Focus Group Discussion (FGD)	Participant responses. Through key interviews and FDGs with the IMC officials, target beneficiaries and other stakeholders	Purposive Representative Sampling	Qualitative data analysis
Evaluation Questions	Type of Answer Needed (Descriptive, Comparative, Cause & Effect)	Data Collection Method	Data Sources	Sampling Approach	Data Analysis Method

3. Data Analysis Methods

The Evaluation Team will develop an analysis plan and review with USAID/Nigeria for input. The plan should detail the types of analyses and analytical software to be used. For each question the Evaluation Team will explain how evaluation data will be analyzed. Data tables, as agreed upon in the analysis plan, will be generated and analyzed.

4. Methodological Strengths and Limitations

The initial state capacity assessment and the grantees baseline assessment report will serve as the baseline against which the progress will be measured against. Some of the limitations of this evaluation may include:

- i. Quality of data available,
- ii. limited to three states where baseline data is available,
- iii. Recall bias among beneficiaries and other stakeholders,
- iv. Heavy reliance on key informants,
- v. Other limitations such as travel restriction which may affect travel plans of the evaluation team,

- **EVALUATION PRODUCTS**

- **1. Deliverables**

The following deliverables will be submitted to USAID/Nigeria. The timeline for submission of deliverables will be finalized and agreed upon during the TPM:

- Evaluation workplan and timeline: The evaluation workplan and timeline will be developed during the initial TPM in consultation with USAID/Nigeria
- Detailed Report Outline: This will be agreed upon during the TPM.
- Questionnaire/guidelines for conducting key informant interviews/focus group discussion guides: These documents will be prepared during the TPM and submitted to USAID/Nigeria for review and approval prior to the initiation of key informant interviews and site visits.
- Other Evaluation Materials (list of proposed sites, and list of respondents): Some of these materials such as list of sites to be visited will be shared with USAID/Nigeria prior to visiting the field. List of respondents interviewed as key informants especially will also be provided upon return from field visit.
- Interview Notes and completed surveys: All interview notes and completed survey instruments used for the evaluation will be submitted to USAID/Nigeria. The data used for analysis will also be submitted to USAID/Nigeria.
- Debriefing(s): The Team Leader will regularly debrief USAID/Nigeria on the progress being made with the evaluation during field work. At the end of field work, a debriefing meeting will occur with USAID/Nigeria (PDG Team) and include the evaluation team's findings, conclusions and recommendations, before they leave Nigeria. Power-point presentations (one electronic copy as well as hard copies) for the debriefing will summarize findings, conclusions, and recommendations and will be distributed during the meeting.
- Draft Evaluation Report: A synthesized draft report will include, at a minimum, the following: scope and methodology used; important findings (empirical facts collected by evaluators); conclusions (evaluators' interpretations and judgments based on the findings); recommendations (proposed actions for management based on the conclusions); and lessons learned (implications for future designs and for others to incorporate into similar programs).

The evaluation team will provide USAID/Nigeria with a draft report that includes all the components of the final evaluation report within seven days after their departure from Nigeria. USAID/Nigeria will provide written comments on the draft report to the evaluation team within 10 working days of receiving the draft report.

- Final Evaluation Report: The final report will address the comments provided by USAID/Nigeria and other stakeholders on the draft report. The Evaluation Team Leader will revise the draft report and deliver a final revised version to USAID/Nigeria within three weeks of receiving USAID feedback. The final report in both hard and electronic format will be submitted to USAID/Nigeria and approval given before submission to the Development Experience Clearinghouse (DEC).

- **2. Reporting Guidelines**

USAID's evaluation policy requires that all evaluation SOWs include USAID's *Criteria to Ensure the Quality of the Evaluation Report* (see USAID Evaluation Policy, Appendix I). The policy also indicates that the report will outline in detail, any additional expectations USAID has regarding a report's structure, format, and length.

The format for the evaluation report is as follows (number of pages is illustrative):

3. Executive Summary (2 pp.)
4. Table of Contents (1 pp.)
5. Introduction (1 pp.)
6. Background (2-3 pp.)
7. Methodology (1 pp.)
8. Findings/Conclusions (17- 20 pp.)
9. Issues and Challenges (1-2 pp.)
10. Recommendations/Future Directions (10 pp.)
 - a. Recommendations on project approaches and activities from within the project that could be scaled up or replicated, how and why?
 - b. Recommendations on other approaches and strategies to use for a broader health advocacy activity
11. References
12. Annexes⁴
13. Data set

Draft reports will be submitted in two hard copies and one electronic copy. The final report will be submitted in five hard copies and one electronic copy. All reports will be in the English language.

The report must:

- a) Distinguish clearly between findings, conclusions (based strictly on findings) and recommendations (based clearly on the evaluation findings and conclusions);
- b) Comply with all instructions of the SUPPORT Projects "Evaluation Special Study Quality Management Guide" and meet the specific requirements of the "Evaluation Report Review Score Sheet", contained therein;
- c) Comply with USAID's Evaluation Policy, specifically Annex 1 (below);
- d) Be submitted to the DEC after finalization;
- e) Include a Table of Contents, a list of acronyms, an Executive Summary, a section describing the project to be evaluated and purpose of the evaluation, a section on the methodology employed, a section discussing the findings and conclusions, a section on recommendations, and a lessons
- f) learned;

V. TEAM COMPOSITION

⁴ Annexes should include all support documents used or developed to conduct the evaluation.

The evaluation team will be led by a team that consists of international and Nigerian consultants. The team will consist of 8 team members, including a team leader, deputy (with organizational development skills), two local conflict experts and four data collectors. The Team Leader (TL) should be an evaluation expert with requisite academic qualifications, proven knowledge of conflict issues and clear understanding of Nigeria's political and conflict environment, USG foreign policy and foreign assistance programming. The TL should have demonstrable experience working as part of, as well as leading, evaluation teams on democracy and governance especially evaluation of conflict projects. The TL shall be able to write clearly and analytically in a coherent manner that produces actionable reports.

Members of the evaluation team should have expertise in the following areas –conflict, monitoring and evaluation, and project management. Team members should have understanding of the complexity and cultural sensitivities of Nigerian environment. Experience in conducting evaluations and/or assessments is expected of all members, and experience in developing strategies will be useful. All team members must have professional – level English speaking and writing skills.

Team Leader (TL)– The TL will be responsible for overall management of the evaluation. This includes coordinating and packaging the deliverables in consultation with the other team members. The TL will develop tools for the evaluation and share them with USAID/Nigeria. The TL will develop the outline for the draft report, present the report after incorporating USAID Nigeria staff comments if necessary, submit the final report to USAID/Nigeria within the prescribed timeline.

Skills/experience: The TL should have the following qualifications:

- a. Advanced degree in political science, international relations, social sciences or related field;
- b. At least 5-7 years working experience in the field of conflict/governance;
- c. Knowledge of Nigeria's political and conflict dynamics;
- d. A good understanding of USAID project administration;
- e. Program planning. Implementation, evaluation and design experience and;
- f. Excellent writing, communication and presentation skills.

The TL will be responsible for overall management of the evaluation. This includes coordinating and packaging the deliverables in consultation with the other team members. The TL will develop tools for the evaluation and share them with USAID/Nigeria. Aside from the technical responsibilities spelt out in the SOW, the TL will have the following responsibilities:

Preparations

- A. Finalize and negotiate with USAID for the team work plan for the assignment
- B. Establish roles, responsibilities, and tasks for each member
- C. Ensure the logistic arrangements in the field are complete

Management

- D. Facilitate and set the agenda for Team Planning Meeting (TPM)
- E. Take the lead on preparing , coordinating team member input, submitting, revising and finalizing the assignment report
- F. Manage the process of report writing
- G. Manage team coordination meetings in the field

- H. Coordinate the workflow and tasks and ensure that the team members are working to schedule
- I. Ensure the field logistics are arranged (e.g. administrative and clerical support are provided, ensure payment is made for services such as car/driver hire or other travel and transport arranged, etc)

Communications

- J. Handle conflict within the team
- K. Serve as the primary contact with USAID/Nigeria and serve as spokesperson for the group, as required
- L. Debrief USAID/Nigeria as the evaluation progresses, and organize a final debriefing
- M. Serve as primary interface with USAID/Nigeria in submission of draft and final reports/deliverables to USAID/Nigeria.

Make decisions in conjunction with USAID/Nigeria about the safety and security of the team in consultation with the USAID/Nigeria.

Direction

- N. Assume technical direction lead in order to ensure quality and appropriateness of assignment and report content.

Two Local Experts –S/he understands Nigeria’s complex and dynamic political environment and conflict situations – causes of the conflicts and how they impact on politics, religion, ethnic and social relationships. S/he has knowledge and understanding of project management.

Two Nigerian Consultants

The local experts must have deeper knowledge of Nigerian political dynamics and conflict dynamics. They must have knowledge and understanding the role and influences of the political, traditional and religious institutions, and the role of various stakeholders in Nigeria’s conflict environment. They should have experience in facilitating interviews and/or discussions in targeted languages. Gender analysis skills are also desirable. They should have a solid language background of the spoken local language in the project states.

The Nigerian Consultants shall have the following qualifications:

- a. Advanced degree in political science, international relations, social sciences or related field;
- b. At least 3-5 years working experience in the field of conflict/governance;
- c. Knowledge of Nigeria’s political and conflict dynamics;
- d. Program planning. Implementation, evaluation and design experience and;
- e. Excellent writing, communication and presentation skills.
- f. The two shall reflect the sensitivities of Nigeria’s local environment

Data Collectors

It is recommended that the research data collectors be Nigerian researchers with a mixed set of skills and backgrounds in conflict, democracy and governance, civil society, evaluation, women and youth development and gender equity. Experience in working in the project states is essential and the knowledge of the local language is preferred.

Table 2: Level of Efforts (LOE) Work Days

Task	Team Leader	Deputy Team Leader	Nigerian Experts/Data Collectors
Travel for International Consultant Team Leader	4	NA	NA
Review of project documents and consultation with USAID/Nigeria Hold TPM; develop evaluation work plan and timeline, develop data collection instruments and list of people to be interviewed, letters of introduction, data analysis methods, report outline, and finalize logistical/administrative arrangements	6	6	6
Conduct field visit for data collection and interviews	12	12	12
Review data collected, analyze and prepare a presentation, draft report and debrief for USAID/Nigeria	5	5	NA
Finalize report	5	3	NA
Total	32	29	15

VII EVALUATION MANAGEMENT

1. Logistics

MEMS II will work under the technical direction of USAID/Nigeria to provide logistical and other support to the Evaluation Team.

In addition to providing overall technical direction to the evaluation team, USAID/Nigeria will provide documents, background materials, and help arrange TPM and debriefing.

USAID/Nigeria will:

- A. Provide names and contact information for evaluation to team members;
- B. Approve final SOW and final report;
- C. Approve country clearances for the Evaluation Team members and approve internal travel by road and air by team members;
- D. Provide the evaluation team with USAID essential contact information, and facilitate initial and subsequent communications and letters of introductions and;
- E. Provide the evaluation team with background materials and project documentation.

B Scheduling

Task	Schedule
Pre-field Travel Tasks (1 week)	
Review project documents and reports	December 2014
Design evaluation framework	December 2014
Develop data collection tools	December 2014
Identity sample to be interviewed	December 2014
Develop a schedule for that collection	December 2014
Field Tasks (3 weeks)	
Review additional project documents and reports; meetings in Abuja	January 2015
Visit field sites and interviews (beneficiaries and stakeholders)	January 2015
Review data and draft report	January 2015
Presentation/debrief to USAID/MEMS II	January 2015
Presentation/debrief to other stakeholders	January 2015
Post-field Travel Tasks (5 weeks)	
Review report and address comments	January 2015
Draft report	January 2015
USAID/Nigeria review comments due	January 2015
Finalize report and submit to USAID/Nigeria	February 2015

VIII CONTACT INFORMATION

USAID

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MEMS II

Zakariya Zakari, Deputy Chief of Party, MEMS II izzakari@nigeriamems.com

List of Acronyms

CMMRCs	Conflict Mitigation and Management Regional Councils
CSOs	Civil Society Organizations
DEC	Development Experience Clearinghouse
DTL	Deputy Team Leader
EWS	Early Warning System
FGD	Focus Group Discussion
GON	Government of Nigeria
IMC	Interfaith Mediation Center
IP	Implementing Partner
KII	Key Informant Interview
LOE	Level of Efforts
PDG	Peace and Democratic Governance
PMP	Performance Monitoring Plan
PCP	Public Conversation Project
SOW	Statement of Work
TL	Team Leader
TPM	Team Planning Meeting
TOLERANCE	Training of Leaders on Religious and National Coexistence
UMASS	University of Massachusetts
USAID	United states Agency for International Development
USG	United states Government

ANNEX II: EVALUATION METHODS AND LIMITATIONS

In response to the Evaluation SOW, the Evaluation Team undertook the following steps:

Document Review:

The Team Leader and the two Team Members reviewed program documents that USAID/Nigeria and IMC furnished to MEMS II. These included the Cooperative Agreement, project proposal, work plans, quarterly and annual reports, and training materials, among other resources. The full list of these documents is in Annex IV.

Team Planning Meeting

Following arrival of the Team Leader in Abuja, MEMS II organized the first Team Planning Meeting at its office on April 13, 2015. Team members discussed the SOW and their roles and also developed a draft evaluation work plan for USAID's approval.

In-brief with USAID/Nigeria

The Evaluation Team met with the Peace, Democracy and Governance (P/DG) team members and Program Office staff to discuss and review the SOW and work plan.

Presentation on overview of the TOLERANCE project by IMC Senior Staff Members

Senior IMC staff members presented the highlights of the project, answered questions, and provided many details for the Evaluation Team members.

Evaluation Tools

The Evaluation Team developed three tools for use in the field. These were semi-structured discussion guides for use with Focus Group Discussions (FGD) and Key Informant Interviews (KIIs). The FGD guides were translated into Hausa, the principle language used in the states where the field work was to be done. MEMS II submitted these instruments, along with a report outline and a draft work plan, to USAID for approval. See Annex III for these instruments.

Selection of Sites for Field Work

In collaboration with USAID/Nigeria, the Evaluation Team selected Kaduna, Bauchi, and Plateau for the field work. IMC implements the TOLERANCE project in six states: Kaduna, Bauchi, Borno, Kano, Sokoto, and Plateau.

Data Analysis

The Evaluation Team used analysis tools that were the same as the guides used to

conduct interviews and discussions in all the communities visited in the three states.

Discussions with IMC and the Activity Manager/USAID on Key Preliminary Findings

The Evaluation Team, along with MEMS II staff, discussed the preliminary findings with the IMC senior staff in Abuja. This gave the Evaluation Team an opportunity to collect additional information about the project, clarify certain points, and correct a few details in the findings.

Presentation of Findings and Conclusions to USAID

The Evaluation Team gave a PowerPoint presentation of the preliminary findings, conclusions, and recommendations to USAID/Nigeria P/DG team, including the Mission Director and other staff members.

Limitations

A key part of the evaluation was to review records maintained by IMC in Kaduna while key informant interviews and focus group discussions were occurring. During this period, attempts were made by the Evaluation Team to obtain written data to verify reporting, including the quarterly reports, early warning program manual, log books, financial reporting documents, program budgets, and other documents so data could be cross-checked against interview comments. The data were not made available at the appointed time, so the Evaluation Team requested that the applicable documents be made available for review at a later time. Of the requested documentation, only a limited number were provided. Despite repeated requests, none of the critical documents—those the Evaluation Team would use to determine training, early warning, and management potential concerns were provided. The Evaluation Team determined that some of the materials were either not available or records were not being kept on some data. The information requested included curriculum training documentation for all aspects of training; copies of EWER reporting forms from CMMRCs and other respondents; copies of any stakeholder reports; time/attendance sheets for TOLERANCE staff from the past two quarters; any agreements or contracts with stakeholders; and an overseas travel schedule for all TOLERANCE personnel from senior management to other project staff traveling outside of Nigeria.

ANNEX III: DATA COLLECTION INSTRUMENTS

Questions for IMC Officials

- I. How is IMC organized and how long has it been in existence?
- II. How are responsibilities distributed throughout IMC?
- III. What is the range of work that IMC undertakes as an organization?
- IV. Regarding training, what types of training are you providing and to whom? (a) How many training modules do you have? (b) How are participants selected? (c) How do you determine if the training has been effective – what measures of learning do you have?
- V. How do you determine that trainees can effectively use what has been provided them in terms of training modules?
- VI. Do you have operational manuals that you use for human resources, programs, procurement, financial management, etc? If so, which? Are these available and used by staff?
- VII. In your opinion, is IMC meeting the goal/objectives of the USAID Cooperative Agreement?
- VIII. Are you aware of the Cooperative Agreement and its contents?
- IX. Has IMC experienced problems with funding from USAID? If so, what?
- X. Have you identified issues/concerns outside this project that should be addressed in terms of programming?
- XI. Has the TOLERANCE project contributed to enactment of new policies/laws in your communities or state? If so, list them
- XII. Do you think there is room for taking on additional activities (e.g. media, expansion of communities/CPOs or other states) or expanding in other areas?
- XIII. What do you see that is important regarding implementing TOLERANCE program that I have not asked you?

In each state visited: what do you see as the biggest change since the inception of TOLERANCE in 2013?

FGD Questions for Communities and Community-Based Organizations

- XIV. Have you benefited from any training/workshop organized by the IMC/TOLERANCE project? If yes, identify them. Probe: the extent to which the training and workshop increased levels of trust among groups? Testimonials
- XV. What skills and techniques have you gained that you didn't have before? How has that changed your perception on crisis situations?
- XVI. What do you do differently now that you have been trained? For your community, other groups, etc. Give examples of non-violent change?
- XVII. In your opinion, how has the TOLERANCE intervention affected violence/hatred? Probe: Have you seen reduced violence/hatred?
- XVIII. If you are aware of the early warning/response system, how has it affected you or your community?
- XIX. How have you been able to respond to potential conflict issues? Ask for examples
- XX. To what extent would you say IMC is succeeding/otherwise in carrying out TOLERANCE interventions in the state/community? What do you see/understand that informs your point of view?
- XXI. Besides training /technical support and media programs do you see other opportunities IMC should engage on?
- XXII. If you know any, identify conflict reduction stories from inception to the end of the crisis period.
- XXIII. What in your view has been the level of Women's participation in training and their role in peacebuilding? Share examples that you may have
- XXIV. Are communities 'empowered' (capacity-building etc.) to affect crisis reduction or do they see this as a governmental function?
- XXV. Is government addressing the root causes of conflict or merely improving relationships between conflict groups? If yes, how?
- XXVI. What significant changes have you observed as a result of the TOLERANCE project that other communities or groups may borrow or learn from?
- XXVII. To what extent would you say the TOLERANCE project has influenced peacebuilding work in other states in Northern Nigeria? Give examples.
- XXVIII. What do you see that is needed to make this program sustainable? Explain

KII Questions for Officials of Religious Organizations and NGOs

- XXIX. Have you benefited from any training/workshop organized by the IMC/TOLERANCE project? If yes, identify them. Probe: the extent to which the training and workshop increased levels of trust among groups? Testimonials
- XXX. What skills and techniques have you gained that you didn't have before? How has that changed your perception on crisis situation?
- XXXI. What do you do differently now that you have been trained? For your community, other groups etc. Give examples of non-violent change?
- XXXII. In your opinion, how has the TOLERANCE intervention affected violence/hatred? Probe: Have you seen reduced violence/hatred?
- XXXIII. If you are aware of the early warning/response system, how has it affected you or your community?
- XXXIV. How have you been able to respond to potential conflict issues? Ask for examples
- XXXV. To what extent would you say IMC is succeeding/otherwise in carrying out TOLERANCE interventions in the state/community? What do you see/understand that informs your point of view?
- XXXVI. Which IMC's interventions (training /technical support, support to community-based organizations, and media programs) would you say is more effective/relevant/acceptable and why? Do you see other opportunities IMC should engage on?
- XXXVII. If you know any, identify conflict reduction stories from inception to the end of the crisis period.
- XXXVIII. What in your view has been the level of Women's participation in training and their role in peacebuilding? Share examples that you may have
- XXXIX. Has the TOLERANCE project contributed to enactment of new policies/laws in your communities or state? If so, list them
- XL. Are communities 'empowered' (capacity-building etc.) to affect crisis reduction or do they see this as a governmental function?
- XLI. Is government addressing the root causes of conflict or merely improving relationships between conflict groups? If yes, how?
- XLII. What significant changes have you observed as a result of the TOLERANCE project that other communities or groups may borrow or learn from?
- XLIII. To what extent would you say the TOLERANCE project has influenced peacebuilding work in other states in Northern Nigeria? Give examples
- XLIV. What do you see that is needed to make this program sustainable? Explain

ANNEX IV: SOURCES OF INFORMATION

a) List of People Interviewed

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8.	Alh. Yusuf Usman	M	CMMRC	CMMRC		08063284280
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6.	Hajiya Maryam Saleh	F	K/Mashi Kaduna	President, Market Women		08034305040
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8.	Gloria John	F	K/Mashi Kaduna			08133113786
9.	JemimahZakka	F	K/Mashi Kaduna			0810123635

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50. Sanga Peace Pledge
51. IMC - Training Activities
52. Manual on Alternative Dispute Resolution
53. Manual on Training of Religious Leaders
54. Manual Women Core of Mediators[1]
55. Mentoring of FBOs
56. Training Manual For Youths on Peaceful Coexistence Kano
57. Audit Draft Report
58. FEA Interfaith Mediation Ctr
59. IMC Strategy for Jan-Mar 2015
60. IMC/TOLERANCE FY 2015 ACTIVITIES CALENDAR

61. Revised IMC Strategy for Jan-Mar 2015
62. UMASS and PCP 1 YR TOLERANCE WORK PLAN
63. UMASS First quarter workplan and payment transfer 12-18-12
64. YR 2 TOLERANCE WORK PLAN, with UMASS
65. IMC PMP Narrative--DK comments 5-23-13
66. IMC/TOLERANCE ACTIVITY M&E PLAN 2013[1]
67. IMC/TOLERANCE FY 2015 ACTIVITIES WORK PLAN
68. IMC/TOLERANCE WORK PLAN
69. START UP PLAN
70. TOLERANCE FY 2013-14 WORK PLAN NARRATIVE
71. TOLERANCE PMP -Draft with FG, DK Edits

ANNEX V: LIST OF TOLERANCE-SUPPORTED COMMUNITIES AND STATES VISITED

Kaduna State:

	Community	LGA
11.	Attakar	Kaura
	• Barnawa*	Kaduna North
	• Kachia*	Kachia
	• Kafachan	Jema'a
	• Kurmin Mashi*	Kaduna North
	• Manchok	Kaura
	• Nasarawa	Chikun
	• Samaru Kataf	Zangon Kataf
	• Unguwar Muazu*	Kaduna South
	• Zonkwa	Zangon Kataf

Bauchi State:

	Community	LGA
	Bachit	Riyom
	Barkin Ladi	Barkin Ladi
	Congo-Russia*	Jos North
	Dadin Kowa*	Jos South
	Ganawuri	Riyom

Plateau State:

	Community	LGA
	Dass	Dass
	Ilellah	Bauchi

	Karofin Madaki	Bauchi
	Tafawa Balewa/Bununu*	Tafawa Balewa
	Yelwan Kagadama*	Bauchi

***Communities visited by the Evaluation Team**

ANNEX VII: SUMMARY OF RESPONSES FROM FOCUS GROUP DISCUSSIONS

Summary of Focus Group Discussions

The group discussions were conducted in Kurmin Mashi, Anguwar Mu'azu, Barnawa, and Kachia communities in Kaduna State; Tafawa Balewa, and Yelwan Kagadama communities in Bauchi State; and Dadin-Kowa, and Congo-Russia communities in Plateau State. Other group discussions were held with women's groups (FOMWAN and WoWiCAN) in each of the three states visited. The aim of the group discussions was to measure the popularity and impact of the TOLERANCE project in the host community, and to examine how the training offered by TOLERANCE changed the perceptions, attitudes, and behaviors of people, as well as assessing the positive outcomes achieved as a result of direct or indirect intervention of the project.

Participation in training/workshop organized by the IMC/TOLERANCE project and how the training increased the level of trust:

The CMMRC and the CPO members had benefited from a number of trainings, including:

- i. Trauma psychosocial counseling
- ii. Previously trained on CMM, EWS (not all members)
- iii. Conflict resolution/mitigation early warning system
- iv. Training on "effect of hate speech"
- v. Training on "peaceful coexistence from quoting from the Holy Scriptures"
- vi. Interpersonal communication skills

"During festive seasons especially during worship the Christian Vigilantes and CPO's stood watch for the Muslims at the mosques while they prayed and vice versa.

If a Christian commits a crime in a Muslim community, the CPOs and vigilante hands over the person to the community he or she comes from and vice versa. These are steps taken and efforts of CPOs to avoid conflicts among both faiths." [Congo-Russia CPOs, Plateau state]

New skills and techniques gained by participants and how that changed perception:

The CMMRCs have developed a problem solving technique by practical aspect approach to suggest types of solutions, such as facilitating problem solving among the primary actors (some members). "We had serious training during the IFESH". "Incidence of co-location of a Mosque and Church, which generate tension (during the IFESH), but amicably resolved."

"At one time a settlement head (Mai Unguwa) died and the Christians went to his house to condole them and followed the Muslims to their burial ground to bury the elder." [Yelwan Kagadama CPOs, Bauchi state]

"People are now sensitive to rumors and early warning behavior and signals of conflict to watch out and by that averting impending conflict or crisis situations." [Congo-Russia CPOs, Plateau state]

"We now understand that there are pre-crisis indicators and so we are able to take precautionary measures to avert the crisis from happening." [Dadin-Kowa CPOs, Plateau state]

Change in attitude and behavior (what training participants and others do differently):

CMMRC established contact with Commissioner of Police, State Security Service (SSS), Nigerian Army, etc. All the security personnel listen to issues regarding conflict mitigation. Wherever there is resistance on the part of the community, security agencies reinforce with their personnel.

"We are now able to identify and address conflicts amicably, we have been trained on how to identify conflict triggers (even though our community had always been outstanding in terms of peaceful coexistence -- we even received a national award on this). We have forum where Muslims and Christians come together to dialogue." [Barnawa CPOs, Kaduna state]

"With the interpersonal communication skill we acquired, we now settle disputes between couples and between parents and their children." [Kurmin Mashi CPOs, Kaduna state]

state]

"At first, even our sitting position at the initial trainings was segregated - Muslims on one side and the Christians on the other side but after the training we relate more cordially.

TOLERANCE program is a wake-up call, it reminds us of our responsibilities, and the communities appreciate all the effort of the new intervention. People have seen the light of new development.

Previously Muslims and Christians solve their problems independent of each other; hardly can one group tell good of the others, but now there has been tremendous improvement."

[CMMRC, Bauchi state]

"Collectively we went to see the district heads of Kofar Dumi and Unguwan Karofin Madaki to address problems that leads to thugery in the society. We formed a committee with the help of the community leaders that comprises both Muslims and Christians to handle such issues in the society, as such we no longer experience fear or harassment from thugs all these is as a result of the training we receive from IMC/TOLERANCE."

"We invite Christian women to the Mosque and they also invite us to the Church to hold meetings and we eat together. As a result of our association with them we learnt not to call them '*Arna*' and other abusive words, we also caution our children to stop calling them with abusive words." [FOMWAN, Bauchi state]

"Introduction of interfaith prayers before program begins; unlike before that we have to decide who opens with prayers and who close which brings conflict of interest." [Yelwan Kagadama CPOs, Bauchi state]

"In the past, anytime there was a bomb blast or news of any attack there will be reprisals and retaliation, but now both Muslims and Christians will jointly offer help and assistance to the people not asking for identity. This was demonstrated at the last two bomb blast episodes at Terminus market and Bauchi road Motor Park. At both instances, Muslim and Christian youths organized themselves to help evacuate casualties and ensure that tensions were calmed." [Congo-Russia CPOs, Plateau state]

"We are now able to effectively communicate and pass correct information through the correct channels. Now we consciously look out for crisis early warning signals and take appropriate responses. We are now able to network effectively with other groups and associations e.g. Market Women Associations – Dadin Kowa, Keke NAPEP drivers etc." [Dadin-Kowa CPOs, Plateau state]

"CMMRC Members are able to investigate and confirm information and issues before communicating with security and other relevant stake holders and communities

Our networking skills has also helped in reducing hatred among groups as there is more understanding among the different groups, thereby appreciating/respecting each other's faith and beliefs

An accident occurred in a Muslim dominated area where the Muslim driver hit the car belonging to the Christian and was trying paint a false picture of what truly happened but was quickly faulted by his Muslim brothers after assessing the situation." [CMMRC, Plateau state]

How the TOLERANCE intervention affected violence/hatred:

CMMRC: There's evidence of reduced violence where Muslims can loge complains of any conflicts to (CAN) regarding any issue that generates violence and vice-versa.

"We had conflict mitigation/management activities prior to the TOLERANCE project, the project only improved it. All the conflicts in the history of Kaduna state did not affect our community. We sheltered refugees from other communities because of our peace-loving nature, but unfortunately after a couple of years, those we sheltered attempted to cause trouble in the community." [Barnawa CPOs, Kaduna state]

The Tolerance Intervention Program makes us to understand ourselves as a family and therefore we should not allow someone to divide us again. [Anguwar Muazu CPOs, Kaduna]

"I lost my sister and her children in a crisis, I felt like withdrawing from the interfaith mediation activities, I was so bitter, especially whenever I look at the faces of the Muslims during the trainings, I felt like anybody preaching peace is mocking me.

Pastor James (IMC) continued to pacify me until I found solace. A reverend sister insisted that I should quit the mediation. But today I'm still preaching about peace, I was

able to overcome the hatred, I was given an award, I learnt a lot from all these interactions.” [Member of the Women Wing of Christian Association of Nigeria, Kaduna]

“Muslim and Christian youths in Yelwa community now celebrate Eid and Christmas together. Religious preachers are now cautious in their preaching, they try to avoid inciting statements. The state government censored and sponsored the broadcast of Islamic preaching throughout the last Ramadan.” [CMMRC, Bauchi state]

“A mainly Muslim private school ‘Al Iman’ now has 2 Christian pupils in the school.” [FOMWAN, Bauchi state]

“In the past it was difficult to get help from a Muslim even in situations of life and death but now it is different.”

[Women Wing of CAN, Bauchi state]

“Violence and hatred has reduced drastically to the extent that in appreciation we presented IMC with an award on our 7th year anniversary of peaceful coexistence.” [Yelwan Kagadama CPOs, Bauchi state]

“The fact that Christian and Muslim youths meet to socialize, eat, drink and share ideas like it used to be is a sign of reduced hatred and violence.” [Congo-Russia CPOs, Plateau state]

“One of the CMMRC and also a member of youth CAN shared his experience of he had a burst tire while driving past a Muslim dominated neighborhood known as Anguwar rogo right in the middle of a pandemonium. In his mind, he thought he was a dead man but contrary to the hostility and attack he anticipated, what he thought, the Muslim youths came and helped him fix and replace the punctured tire. That experience further convinced him that people in Jos are tired with the violence and desire peace. There may be some bad eggs but majority of the people desire peace and a peaceful co-existence with one another.” [CMMRC, Plateau state]

How the Early Warning System affected communities:

The CMMRCs were directed to monitor polling units during the election both the

conduct and outcome of the election. [CMMRC, Kaduna state]

"We learn that little things that we ignore can be warning signs; even children's discussions were not to be taken for granted. Example: during the previous election children tell each other that we will run because we are going to be killed, previously, we would have ignored such signs, but we took it up and ensured it didn't happen. We have communication network across states, for example, immediately after the recent Kano bomb blast we were informed and we began to expect a possible recurrence in our state." [CMMRC, Bauchi state]

Participants' perception on IMC/TOLERANCE project's successes:

CMMRC believed that the TOLERANCE project is effective but needs improvement in terms of using: pragmatic ideas that will aid the project, e.g. organizing business development ideas that will provide employment opportunities for youths.

"Bringing us together in a harmonious relationship, as a result of this a private television AIT has congratulated IMC on the violence free election." [Anguwar Muazu CPOs, Kaduna]

"IMC has bridged the gap created by the clashes and helped mend the wounds.

The committee setup earlier by the government to look into the matter and try to settle scores, did not succeed by IMC did and they believe it is because IMC does not take sides with any of the parties involved (Christians or Muslims).

Muslim brothers that earlier left and sought refuge in Bununu now come into Tafawa Balewa freely to do their business and leave without anyone assaulting them."

[Tafawa Balewa/Bununu CPOs, Bauchi state]

Other opportunities IMC should engage on:

Create more opportunities for both Muslim and Christian leaders to discuss for at least 30 minutes on air/radio -- expand media outreach.

Create a pool of master trainers within the state: for continuity

Provide office space for the CMMRCs, and train them on resource mobilization

Sponsor jingles/drama in local language. Encourage the use of media as Bauchi has 10

community radio stations, which reflect the norms and culture of the people. [CMMRC, Bauchi state]

"If possible, IMC should intervene in the contending chieftom issue so that the selected chief, can be handed his 'staff of office.' The issue has been lingering for ages, some committees were set up to look into the issue and yet no luck."

[Tafawa Balewa/Bununu CPOs, Bauchi state]

"IMC should include skill acquisition and empowerment opportunities for youths in its programs. This should range from vocational sports and talent hunts of all sorts, like organizing sporting competition and carnivals in order to bring Christians and Muslims together. Effort needs to be made to integrate communities that have been divided and to ensure that people return to their homes." [Congo-Russia CPOs, Plateau state]

Conflict reduction stories:

"An incident occurs between the Muslims and the Christians. The Muslim bought some good from the Christian and refuse to settle him as a result of his inability to pay back the Money to the Christian tension escalate which the CMMRC were alerted about the issue and intervene to settle the matter. In this case without the training and skills we acquire this won't be possible." [CMMRC, Kaduna state]

"Five months ago, a Christian girl from Yelwa who was suspected to be a suicide bomber was burnt to death at Muda Lawal market in town but unknown to them she was mentally ill. Some of our people (Christians) wanted to avenge her death on their neighbors and we became vigilant during the burial to avoid those who want to cause trouble, we dropped at least two of our informants in their midst to avoid something coming up and at all the check points.

Also, 11 months ago, a relationship between a Muslim girl and a Christian boy (this is very rare as it is always the other way round, it is the Muslim boys that befriend our girls); the girl invited boy to a wedding ceremony which they attended together on his motorcycle, as he just dropped her off someone saw them and alerted the Muslims in the community that he caught them having sexual relationship, and without further investigation they nearly killed the boy even when we pleaded to save the boy they refused to release him to us until we brought the Police and we rushed him to Cocin clinic. We had to hide the girl too in a Christian home; only the Settlement Head knew her whereabouts, if not she wouldn't be spared. The Settlement Head, community

leaders came together and addressed the issue and it was resolved as a result of the advice we gave them. They called parents of both parties to a meeting. We tackled the issue at local level within us before it escalate in the community.” [Yelwan Kagadama CPOs, Bauchi state]

Level of Women’s participation:

Very few women were involved in the training. There are only five women who are active out the 25 members of the CMMRC in Kaduna state.

“Women’s participation can be given a fair rating. They attend meetings and training workshops too, though not in good numbers. They also go into markets, neighboring houses, places of worship to enlighten other women on the things they learnt.

They enlighten women on how to be cautions with words, as they interact with other women in their immediate communities and how to caution their children tool.”

[Tafawa Balewa/Bununu CPOs, Bauchi state]

“Even though mobility and participation of women is sometimes curtailed due to religious and cultural practices, Women still find time and opportunities to visit their counterparts dialogue and propagate peaceful co-existence among themselves and their communities

Women serve as effective informants and normally alert the men once they perceive a suspicious behavior or information. Women have strong influence on their children, husbands, family and communities.” [Congo-Russia CPOs, Plateau state]

“Women are restricted because of our cultural and religious believes, and their responsibilities at the home.

Women participated in large number at Dadin Kowa for a peace rally organized by CPO’s, and showered accolades on the youths for their efforts towards peace sustenance.

Female CPO’s have been able to mediate in their homes, others teach children in the communities regardless of their religion.

There is still room for improvement and training for the women to be more involved.” [Dadin-Kowa CPOs, Plateau state]

Communities' perception of the responsibility of reducing crisis:

"Basically we handle such things our own way within the communities. The government performs little or nothing at all in this aspect of capacity building. We try as much as possible to create ways of our own to promote tolerance and to reduce the effect of crisis in our community." [CMMRC, Kaduna state]

"The people still feel marginalized. They have hardly enjoyed any project in the area since the outgoing government came into power (a hospital). Government has mostly only succeeded in adding salt to injury (the issue of moving the LGA HQ to Bununu)."

[Tafawa Balewa/Bununu CPOs, Bauchi state]

"As a result of communities perception of government's inability to provide adequate security, some communities feel that there has not been justice and fairness on the part of government in handling some of the security challenges (crisis) and so such communities have developed ways to handle and resolve these challenges, while others feel the government has taken steps towards addressing the situation by setting up administrative structures to foster peace and reconciliation among affected groups and communities." [CMMRC, Plateau state]

Communities' perception on the role of government in addressing the root causes of conflict:

"The Government express nonchalant attitude on addressing the root causes of conflict among conflict groups. The government fueled some conflicts among the communities by not doing prompt mitigation. However the CPOs and CMMRCs are doing their best." [CMMRC, Kaduna state]

"The government created a Ministry for Religious Affairs, with Directorate for Muslim and Christian Affairs, which from time to time organizes trainings for peaceful coexistence and enlighten people.

It also created the state elders' advisory committee which comprises 4 Muslim religious leaders, 4 Christian religious leaders, retirees, and military personnel - they advise the government on religious issues so as to bring peace within the communities." [CMMRC, Bauchi state]

"Whenever there is crisis they give support to both faiths affected and caution them on

peace. We believe that in these particular aspect, the government is not partial they are always trying to be fair to both faiths affected.

Creation of job opportunities like BAYWARD, COSMOPOLITAN, SPIDER WEBS, SURE-P” [FOMWAN, Bauchi state]

“Government has helped in addressing some of the causes of conflict in some areas. Though the creation of the Mediation Tent (Zauren Sulhu). Government has also embarked on enlightenment programs/campaigns. Skills acquisition centers have been built/created in order to provide unemployed youth something to do. This way they became busy and do not engage in violence.”

[Tafawa Balewa/Bununu CPOs, Bauchi state]

“Though the government is trying, its efforts are not good enough. Most of the time, government interferes at the peripheral level. Some of the government officials who gain from crisis go behind to spoil government efforts because when there is peace, their pockets get to be empty .Things will get to be a lot better and easier if the government can address the poverty issue that is eating deep –the issue of poverty/joblessness.”

[Women Wing of CAN, Bauchi state]

“The primary school that is supposed to bring together both Muslim and Christian children was closed by the government; their reason was that we always have crisis. When they called us to announce the closure the only opportunity given to us was to pray without hearing our views, we feel the government takes blind decisions on our community. The government does not regard Yelwa as part of Bauchi.” [Yelwan Kagadama CPOs, Bauchi state]

“Government has not played any significant role in terms of crises reduction.

Government is not seen to have responded adequately in tackling the root cause of conflict. Therefore, the TOLERANCE interventions have provided communities with much needed skills to handle/avert crisis situations.” [Congo-Russia CPOs, Plateau state]

Communities’ suggestion on the Sustainability of the TOLERANCE project:

i. During the designing of the project the stakeholders should be carried along in the

planning and implementation structures.

ii. The communities should be allowed to make their own choice of approaches based on norms and values.

iii. The CPOs and NGOs should be trained effectively on resource mobilization before the expiration of the intervention. CMMRC, Kaduna state

i) Regular meetings among the CPOs could continue

ii) The government should support what IMC is doing

iii) Need for a skill acquisition centers (Youth empowerment) [Kurmin Mashi CPOs, Kaduna state]

Sensitization at the grass root level (more activities)

Reestablish mixed (Christian and Muslim) schools

Government should be impartial in treating everybody

“We need to see Christians going back to Tudun Wada to live again, we need to see Muslims going back to Television to live again, which are Christian and Muslims dominated communities respectively.” [Women Wing of CAN, Kaduna]

Help in free education for orphans while we monitor their performance and to reduce redundancy in the society. [FOMWAN, Bauchi state]

ANNEX VIII: RESPONDENTS' TESTIMONIALS

(Testimonials are arranged according to TOLERANCE project's Intermediate Results)

IR 1: Early Warning/Early Response Strengthened

"We now understand that there are pre-crisis indicators and so we are able to take precautionary measures to avert the crisis from happening." [Dadin-Kowa CPOs, Plateau state]

"We are now able to identify and address conflicts amicably, we have been trained on how to identify conflict triggers (even though our community had always been outstanding on peaceful coexistence -- we even received a national award on this). We have forum where Muslims and Christians come together to dialogue." [Barnawa CPOs, Kaduna state]

"We are now able to effectively communicate and pass correct information through the correct channels. Now we consciously look out for crisis early warning signals and take appropriate responses. We are now able to network effectively with other groups and associations e.g. Market Women Associations – Dadin Kowa, Keke NAPEP drivers etc." [Dadin-Kowa CPOs, Plateau state]

"We learn that little things that we ignore can be warning signs; even children's discussions were not to be taken for granted. Example: during the previous election children tell each other that we will run because we are going to be killed, previously, we would have ignored such signs, but we took it up and ensured it didn't happen. We have communication network across states, for example, immediately after the recent Kano bomb blast we were informed and we began to expect a possible recurrence in our state." [CMMRC, Bauchi state]

IR 2: Trust and Relationship Building Enhanced

"Christian CPOs and vigilante provided protection to Muslims while praying in the Mosque during one of the Eid celebration. The Muslim CPOs and vigilante extended

same gesture to their Christian counterparts in the church at Christmas. Henceforth, this has become the practice in those communities." [Congo Russia CPOs, Plateau state]

"I lost my sister and her children in a crisis, I felt like withdrawing from the interfaith mediation activities, I was so bitter, especially when I look at the faces of the Muslims during the trainings, I felt like anybody preaching peace is mocking me.

Pastor James (IMC) continued to pacify me until I found solace. A reverend sister insisted that I should quit the mediation activities. But today I'm still preaching about peace, I was able to overcome the hatred, I was given an award, I learnt a lot from all these interactions." [Member of the Women Wing of Christian Association of Nigeria, Kaduna]

"As a Christian, a Muslim woman came to me to help her bail-out her son who's been arrested by the police, and I did help her. Some Muslims came to celebrate Christmas with me." [CMMRC member, Kaduna state]

"As one of the officials of the Christian Association of Nigeria (CAN), even this morning I resolved a case involving a Muslim woman. Some Muslims now prefer to report cases/disputes involving Christians to the CAN instead of reporting to the police (and vice-versa)." [CMMRC member, Kaduna state]

"At the beginning, even our sitting position at trainings organized by IMC was segregated - Muslims on one side and the Christians on the other side, but after the training we relate more cordially." [CMMRC member, Bauchi state]

"A mainly Muslim private school (Al Iman) now has two Christian pupils in the school." [FOMWAN member, Bauchi state]

"During festive seasons especially during worship the Christian Vigilantes and CPO's stood watch for the Muslims at the mosques while they prayed and vice versa.

If a Christian commits a crime in a Muslim community, the CPOs and vigilante hands over the person to the community he or she comes from and vice-versa. These are steps taken and efforts of CPOs to avoid conflicts among both faiths." [Congo-Russia CPOs, Plateau state]

“With the interpersonal communication skill we acquired, we now settle disputes between couples and between parents and their children.” [Kurmin Mashi CPOs, Kaduna state]

“We learnt the way IMC offers prayers before a program begins (i.e. individual prayer); unlike before that we have to decide who (a Christian or a Muslim) opens with prayers and who closes which brings conflict of interest.” [Yelwan Kagadama CPOs, Bauchi state]

“In the past, anytime there was a bomb blast or news of any attack there will be reprisals and retaliation, but now both Muslims and Christians will jointly offer help and assistance to the people not asking for identity. This was demonstrated at the last two bomb blast episodes at Terminus market and Bauchi road Motor Park. At both instances, Muslim and Christian youths organized themselves to help evacuate casualties and ensure that tensions were calmed.” [Congo-Russia CPOs, Plateau state]

“Muslim and Christian youths in Yelwa community now celebrate Eid and Christmas together. Religious preachers are now cautious in their preaching, they try to avoid inciting statements. The state government censored and sponsored the broadcast of Islamic preaching throughout the last Ramadan.” [CMMRC, Bauchi state]

“In the past it was difficult to get help from a Muslim even in situations of life and death but now it is different.” [Women Wing of CAN, Bauchi state]

“The fact that Christian and Muslim youths meet to socialize, eat, drink and share ideas is a sign of reduced hatred and violence.” [Congo-Russia CPOs, Plateau state]

“IMC has bridged the gap created by the clashes and helped mend the wounds.

The committee setup earlier by the government to look into the matter and try to settle scores, did not succeed by IMC did and they believe it is because IMC does not take sides with any of the parties involved (Christians or Muslims).

Muslim brothers that earlier left and sought refuge in Bununu now come into Tafawa Balewa freely to do their business and leave without anyone assaulting them.” [Tafawa Balewa/ Bununu CPOs, Bauchi state]

IR 3: Peaceful Coexistence Among different Faiths Enhanced

"A Muslim driver hit a Christian's car and will not take responsibility but fellow Muslims who witnessed the incident insisted on the Muslim to apologize to the Christian and the issue was resolved amicably." [CMMRC member, Plateau state]

"A Youth CAN member was driving through a Muslim community known as one of the no go areas during a pandemonium when one of his car tires punctured, in his mind, he thought he was a dead man but contrary to the hostility and molestation he expected, to his amazement the Muslim youths came around to help him fix and replace the punctured tire. That experience further convinced him that people in Jos are tired with the violence and desire peace. There may be some bad eggs but majority of the people desire peace and a peaceful co-existence among themselves." [CMMRC member, Plateau state]

"In the past, when a bomb blast occurred there is reprisal from either Christians or Muslims but now both groups will jointly assist each other to provide support, evacuate the dead and take those injured to hospitals. This was the case at the Bauchi road motor park in Jos." [Congo-Russia CPOs, Plateau state]

Other Testimonials:

"Violence and hatred has reduced drastically to the extent that in appreciation we presented IMC with an award on our 7th year anniversary of peaceful coexistence." [Yelwan Kagadama CPOs, Bauchi state]

"We want to implement some activities like study tours to other states, but we are constrained by lack of resources, for example, the funding for advocacy is currently insufficient." [CMMRC member, Kaduna state]

"Stakeholders were not involved in the design of the TOLERANCE project, we feel like we are errand boys." [CMMRC member, Kaduna state]

"The government is not addressing the root causes of conflict, it is rather fueling it by not addressing unemployment, workers' strike etc." [CMMRC member, Kaduna state]

ANNEX IX: LESSONS LEARNED/ BEST PRACTICES

1. More communities can replicate the joint neighborhood watch program.
 2. IMC training would function more professionally with standardized training curriculum, documents, protocols, guidelines and skilled presenters or trainers.
 3. Working at the community level has been satisfactory but reaching down to the village or grass roots level with the 'message' would provide greater impact at those levels.
 4. IMC can't engage everywhere until it is operationally and programmatically functioning well.
 5. Overall the IMC training program is seen as a success but requires fine tuning to effectively target its constituency.
 6. CPO's organizing step down programs for their communities and groups within their communities.
 7. Communities come together during Muslim and Christian festive seasons to eat, drink, and celebrate together which hasn't been done in a very long time.
 8. CPO's organizing joint campaigns, rallies, and talks to create awareness in the communities.
- Rely on fact, not what you are told.
 - People are fickle, but they are the best that we have to deal with.
 - IMC is contributing to making peace in the states in which it works.
 - There has been a reduction in religious, ethnic, political, and other conflict issues in the target states.
 - IMC's management and administration is improving but not in a linear fashion.
 - IMC is in the process of integrating USG processes into its organization procedures.
 - Radio spots such as those done in the US could be effective like the "litterbug"

and “Smokey the bear” ads on radio/TV.

- Perceptions from communities, stakeholders and others don’t necessarily reflect actual performance.
- A system can be in place and properly designed to function effectively/efficiently, but only when the necessary and sufficient conditions exist.

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