



International Partnership on
Religion and Sustainable Development

Effectiveness of Local Faith Actors in Peacebuilding, Development, and Humanitarian Response

A Study of Nigeria's Middle Belt Region covering the Southern parts of
Northeast, Northwest, and the whole of North Central Geopolitical Zones

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and Sustainable Development

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About MyIT Consult Ltd.

My IT Consult is a Nigeria-based research firm with niche expertise in international development and other sectors. It was founded in 2013 and legally registered in 2017. We work every day on some of the toughest front lines of development with a commitment to the people and communities where we work. Much of our work is highly sensitive, and client confidentiality is of the utmost importance. Over the past seven years we successfully accomplished more than 40 research studies, assessments, baseline, mid-term review and final evaluation missions for many different organizations, including international non-governmental organizations (NGOs), local civil society organizations, the United Nations, the Nigerian government, and various donor agencies. The firm is led by Mubarak Yusuf with a team of researchers and analysts across Nigeria. The firm has offices in Maiduguri, located at No 7 Mohammed Chellube Street, Damboa Road, Maiduguri, Borno State as well as a head office located at No 26B Laraba road, hotoro north Opposite unity avenue (Hau'wau Estate) Tinshama, Nassarawa LGA, Kano State.

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Abbreviations

CBO	Community-based Organization
FBO	Faith-based Organization
FGD-Comm	Focus Group Discussion with Community Members
GIZ	Deutsche Gesellschaft für Internationale Zusammenarbeit ¹
HDP	Humanitarian Response, Development, and Peacebuilding
INGO	International Non-Governmental Organization
IP	Implementing Partner(s)
KII	Key Informant Interview
KII-IP	Key Informant Interview with Implementing Partners
KII-LFA	Key Informant Interview with Local Faith Actors
LFA	Local Faith Actor
LGA	Local Government Area
NGO	Non-Governmental Organization
PaRD	International Partnership on Religion and Sustainable Development
SDG	Sustainable Development Goals

¹ Deutsche Gesellschaft für Internationale Zusammenarbeit, or often shortened to GIZ, is the German Agency for International Cooperation. More information about GIZ is available at www.GIZ.de.

Executive Summary

What is the role of local faith actors (LFAs) in the pursuit of SDG 16, the promotion of peaceful and inclusive societies for sustainable development, providing access to justice for all and building effective, accountable, and inclusive institutions at all levels? This report seeks to answer this question drawing on original research conducted in Nigeria's Middle Belt region from October to December 2022.

Nigeria's Middle Belt region is a highly religious region experiencing a range of humanitarian, development, and peace challenges. From the ongoing Boko Haram insurgency and humanitarian crisis in the northeast, to violent conflict between farmers and herders in Benue, and banditry in Kaduna, the region's challenges are as diverse as its people. Across the region, however, there is a common thread – the importance of religion. While religion has long been recognized as important in the region, how do local faith actors contribute to peace, justice, and an inclusive society in this context, and what lessons do current practices offer for future HDP work?

This report seeks to provide robust evidence and recommendations on engaging LFAs for sustainable development in the context of Nigeria's Middle Belt region. This study draws on research conducted across 12 of the 14 states in the Middle Belt. These states are Plateau, Benue, Kogi, Taraba, Nasarawa, Niger, Southern Kaduna, Southern Borno, Southern Bauchi, Southern Gombe, Southern Yobe and Southern Adamawa. It is based on a survey of 413 community members, 124 key informant interviews with local faith actors, implementing partners, and community members, and focus group discussions with 177 people.

In summary, this study shows evidence that LFAs have contributed positively to HDP work in the Middle Belt region and that there is potential to increase their contributions. Specifically, the results indicate that funding for HDP efforts and trainings on technical skills, program management, and Do No Harm may expand the ways LFAs are able to effectively contribute to HDP work beyond peacebuilding efforts. These findings, challenges and recommendations are laid out in the following section.

This research project was carried out between October to December 2022 by MyIT Consult Ltd. The research was made possible by the GIZ Sector Programme on Religion and Development, part of the International Partnership on Religion and Sustainable Development (PaRD).² PaRD brings together partners from all over the globe in order to harness the positive impact of religion and values in sustainable development and humanitarian assistance. PaRD members are governmental and multilateral entities active in the field of religion and development as well as humanitarian assistance, and also include civil society and non-governmental organizations such as religious and value-driven organizations, secular NGOs, community initiatives, foundations, academic

² More information about PaRD is available at <https://www.partner-religion-development.org>.

institutions, and other development organizations. The opinions, findings, and conclusions stated in this report are those of the authors and do not necessarily reflect those of GIZ or PaRD.

Key Findings

Community Context

- **Changing nature of insecurity – rise in criminality.** Across the 12 states, survey responses and interviews show evidence of a changing nature of insecurity. First, that while large-scale ethnoreligious violence may be less common, there has been a perceived rise in criminality, such as armed robbery and kidnapping. Many respondents see the rise of criminality linked to high unemployment, especially among youth, out of school youth, and drug abuse. The second change is explained in the following point.
- **Not in crisis, but not secure.** The majority of study participants in Bauchi, Borno, Gombe, Kaduna, and Nasarawa report that they have not experienced crisis in the last two years, but interviewees state that they do not see their communities as secure.³ Instead, they point to the changing nature of insecurity (as described above) and the inability to meet basic needs. In these descriptions, community members describe the lack of food, clean water, and access to livelihoods as threats to their continued security. They describe these threats in the language that echoes the concept of human security⁴ and recognizes the connections between humanitarian, development, and peace issues.
- **Women and children seen as the most vulnerable to violent conflict and criminality.** Across the 12 states, study participants, both men and women, repeatedly identified women and children as the most vulnerable to violent conflict and criminality. Study respondents felt that women and children were often less able to defend themselves from violent attacks, armed robberies, or kidnappings. Additionally, in multiple communities, study respondents highlighted concerns of gender-based violence (GBV) targeting women and committed by security forces as well as husbands within domestic settings.
- **In the decline of ethnoreligious violence, trust is key.** Communities across the region report a decline in ethnoreligious violent conflict which may be due to trust-building in part facilitated by LFAs, especially local religious actors such as imams and pastors. LFAs in many communities were reported to have been active in facilitating dialogues,

³ Note that communities often describe security and threats to security differently. This is explained with specific examples throughout the report.

⁴ Human Security is a person-centered, context-specific, multidimensional conception of security that focuses on prevention. It comes from UNDP. (1994). *Human Development Report, 1994: New Dimensions of Human Security*. New York. <https://hdr.undp.org/content/human-development-report-1994>.

encouraging tolerance, and mediating disputes, often in collaboration with local community leaders. Study participants also point to the role that NGO (both faith-based and secular) actors have played in strengthening the capacity of LFAs to take these actions.

- **Many communities are reliant on vigilante groups for security.** Over half of the communities in the study reported establishing their own vigilante groups⁵ to provide security from armed attacks and criminality. Respondents frequently credited vigilante groups with helping to protect community members from armed robberies and kidnappings. Communities report forming these groups because the state security services were inadequate, non-existent, or not trusted by the community. One study participant described this saying, “a [community]⁶ man is the one protecting himself, not the government.” While many of the study communities are reliant on vigilante groups, vigilante groups face resource challenges and are not always effective.

Local Faith Actors and the HDP Nexus

- **LFAs are largely influential across the Middle Belt region, but not always trusted.** Religious actors (individuals), faith-based organizations (e.g. missionary schools), and religious institutions are found across all 24 studied communities and overall are seen to hold significant influence by community members, but having influence is not always the same as being trusted. Male and female participants also report how this influence can be used for selfish or political goals that can be contrary to the HDP needs of communities, which undermines community members’ trust in the LFA. This is especially true in relation to politicians who may try to leverage the influence of LFAs to garner voters and win elections. So, while study participants agree that LFAs are often influential, they do not always agree that this influence is used for good or that they always trust the LFAs.
- **LFA activities generally seen as gender inclusive, but not always.** Study participants generally saw LFA activities as open to men and women with numerous examples of activities that specifically seek to include women. However, the study showed some evidence of how LFA-led activities could be shaped by gendered perceptions of the roles that men and women were expected to take in the community. Additional research is needed to determine whether specific types of LFA-led activities (e.g. sermons) are more inclusive than traditionally male-dominated activities such as LFA-led community

⁵ Vigilante groups often are made up of young men from the community who arm themselves with machetes, clubs, or at times small arms. These groups are often volunteer-based or receive some type of small support, such as food or small amounts of money, from the community.

⁶ The community name has been removed from this quote given the sensitivity of the claim.

dialogues. This additional research should specifically seek to distinguish between the simple inclusion of women and activities that support their meaningful participation.

- **HDP activities may be more effective if they include LFAs, but it is context dependent.** Overall, study participants reported that HDP activities were often more effective if they included LFAs, but this varied significantly across the 12 states. Communities that saw HDP activities as more effective if they included LFAs tended to be those in which LFAs were seen as influential, had built trust with the community, and had the knowledge and skills to support HDP-related work. Overall, the biggest factor highlighted by study participants was whether LFAs, specifically local religious leaders, used their influence to get the buy-in and sustained engagement of a community for an HDP project.
- **LFAs most commonly identified as contributing to peacebuilding efforts.** Across HDP work, LFAs were most commonly identified as contributing to peacebuilding efforts. Specific examples include preaching peace, facilitating dialogues, and meeting with those who have been involved in violent conflict. Additionally, community members also reported that LFAs' contributions to peace go beyond addressing conflict dynamics, but also focus on daily needs such as access to food, water, and education. Many respondents described this as helping to address daily survival needs. In these instances, their contributions happen outside formal channels or institutions but are part of their daily interaction with community members.
- **LFAs as stakeholders vs. LFA-led institutionalized activities.** While there are many examples of LFA-led activities contributing to HDP (e.g. missionary-run school; provision of food relief; community dialogues), study participants more commonly describe the ways local religious leaders (e.g. imams and pastors) act as key stakeholders or gatekeepers supporting programs led by local or international non-governmental organizations or the Nigerian government.
- **LFA contributions beyond institutional frameworks.** Across the survey and interview responses, many LFAs' contributions to peace, justice, and inclusive society are not within formal programs, but are through their daily interaction with community members. This includes imams or pastors providing one-on-one counseling, encouraged tolerance in sermons, and in responding to ad-hoc community needs/issues as they arise. Many LFAs, especially religious leaders and organizations, describe this saying they struggle for funding so they do what they can when they are able. These efforts are most commonly identified on the community-level.
- **Building the capacity of LFAs to contribute to HDP.** Study respondents emphasized the need for strengthening LFAs' conflict transformation, fundraising, and other technical capabilities in order to better develop, implement, and support HDP efforts. For example,

in Bununu, Bauchi where some LFAs were trained on conflict transformation, LFAs were able to draw on religious scriptures to encourage peaceful coexistence and nonviolent conflict resolution to their religious communities. However, in places such as Jemi, a community in Niger, LFAs were not seen as having sufficient knowledge of peace, justice, and inclusive society which respondents believed hindered LFAs ability to contribute to HDP efforts. Strengthening the capacity of LFAs in a tailored approach can enable these often-influential actors to be better able to address HDP issues at the local levels. A cross-cutting area for capacity strengthening is around Do No Harm.

Challenges

- **Funding.** Study respondents overwhelmingly reported a lack of funding for HDP work as the key challenge impacted LFAs' ability to contribute to sustainable peace, justice, and development in their locality. Many participants described how LFAs have participated as stakeholders in HDP projects, but that their ability to contribute or implement their own projects is limited by the availability of funding. Some respondents recommended that grants be provided for LFAs while others recommended that the government provide support. In some instances, such as a missionary school in Kogi – Christian Mission in Many Lands – the government has provided some funding, but the funding is insufficient. In addition, government funding can also be inconsistent. While a lack of funding is a key issue, study participants also report that funding can be a double-edged sword. It is necessary for HDP efforts, but funding can also attract some individuals to the projects who are simply hoping they will be able to financially benefit but are not necessarily committed to the HDP mission. This is a challenge generally shared by projects with resources operating in resource-constrained environments.
- **Do No Harm.** Given the limited resources and that some LFAs may be more associated with specific religious groups, study participants report examples of how LFAs have inadvertently done harm or caused divisions within communities because they were not administering humanitarian goods or development programs in a conflict-sensitive way. For example, IDP relief materials that were only given to Christians because Muslim recipients were throwing away the Bibles included in the pack. While well-intentioned, this can create divisions within communities and at times lead to violence.
- **Elections and politicized LFAs.** Given their influence in communities, local religious leaders, specifically imams and pastors, are often targeted by politicians in attempts to get community votes. Community members describe how local religious leaders have tried to influence community members to vote for certain candidates. This politicizes the religious leader, jeopardizes the trust they may have built with the community, and risks creating divisions in the community that could lead to violence. This also undermines their ability to be seen as an impartial actor in future HDP efforts.

Recommendations

- 1. Conduct robust, dynamic context analysis.** The exact role of LFAs in supporting progress towards peace, justice, and inclusive society depends entirely on the context. To understand the potential role of an LFA, HDP actors need to understand how the community perceives the specific LFA, the LFA's capacity to support HDP work, the HDP needs of the community, as well as the LFA's experience working towards (or against) HDP goals. Answering these questions requires conducting a robust context analysis based on engaging community members and which is updated throughout a program. LFAs who may help amplify the impact of an HDP program at one stage of the project can later become a barrier. Continually evaluating the contributions of the LFA and how to best support them to achieve HDP goals is critical. To answer these questions, community members must be engaged.
- 2. Look beyond formal processes and activities.** Looking only for LFA-involvement in institutionalized programs (e.g. donor-funded activities) misses the ways LFAs may be contributing to HDP needs on a daily basis. While few LFAs have had sufficient resources to carry out sustained or institutionalized programs, they often are responding to HDP needs on an ad-hoc basis as needs arise and the LFA is in a position to respond. Identifying ways that LFAs have already been contributing, and opportunities to expand their contributions, can help ensure the project is contextually grounded and appropriate.
- 3. Support multi-dimensional programming.** There is substantial evidence on how humanitarian-development-peace issues are interconnected. Funding opportunities need to be able to embrace these dynamic connections. For example, peace programs that fund the operation of local schools or the development of a new borehole. Funding multidimensional programs that include different sectors (e.g. peacebuilding and development) provide the opportunity to address direct and indirect drivers of HDP issues.
- 4. Strengthen the capacity of LFAs to contribute to HDP efforts.** These capacity strengthening efforts need to be tailored to the specific LFA (individual or organization) and the HDP needs identified by the community. Do No Harm is a cross-cutting area of opportunity for capacity strengthening that will be critical to address missed current opportunities as well as ensure unintended harm in future HDP work.

Section 1: Introduction

The International Partnership on Religion and Sustainable Development (PaRD), whose secretariat is hosted by the GIZ Sector Programme Religion and Development, brings together members and partners from all over the world in order to harness the positive impact of religion and values in sustainable development and humanitarian assistance. PaRD members are governmental and multilateral entities active in the field of religion and development as well as humanitarian assistance, and include also civil society and non-governmental organisations such as religious and value-driven organisations, secular NGOs, community initiatives, foundations, academic institutions and other relevant development organisations.

Building on the Scoping Study “[Partnering with Local Faith Actors to Support Peaceful and Inclusive Societies](#)”, two studies on Nigeria conducted by Katherine Marshall at the World Faith Development Dialogue, [Faith and Development in Focus in Nigeria](#), and [The Impact of Ethnic and Religious Diversity on Nigeria’s Development Priorities](#) as well as other supporting research on religion and peacebuilding in Nigeria, the PaRD SDG 16 work-stream is looking to conduct a deep dive country study in the middle belt of Nigeria; Nigeria was identified as a priority country under the earlier scoping study.

The scoping study revealed that local faith actors (LFAs) indeed contribute towards the achievement of SDG16 in their particular context. To delve deeper, this study looks more closely into the level of effectiveness of local faith actors (LFAs) including religious institutions, faith-based organizations, and religious actors and leaders who have been working towards the achievement of SDG16 in the context of Nigeria, using the humanitarian-development-peace, or “triple nexus” as a lens for analysis. The study aims to identify the areas of challenge, highlight successes, and identify the particularities of good practices in the context of Nigeria.

The rationale for the utilization of the triple nexus lens as a means of analysis seems rather intuitive for better understanding of the roots of challenges and successes. Peace does not happen in a vacuum: development programs, humanitarian relief and peacebuilding actions are neither separate nor consecutive processes – with the completion of one leading to the start of the next. Rather they are simultaneous and often closely interconnected with positive and negative effects resulting from actions in each individual sector. While those elements are simultaneous, they do not always happen at the same extent. The context itself as well as the nature of the conflict determines which of those actions are needed most and which can actually be realized. Even within the context of Nigeria, the conflict situation and causalities differ between regions within the country; understanding the context itself as well as the level of conflict in the different sub-regions

helps us also understand how the different elements of the nexus interact, and what role faith actors have played in shaping that, whether positive or negative.

This study looks at Nigeria's Middle Belt (MB) region covering the Southern parts of the North East and the North West, and the whole of the North Central geopolitical zones of the country. In its geographical and political expressions, the Middle Belt comprises fourteen states and the Federal Capital Territory. The states are Plateau, Benue, Kogi, Taraba, Nasarawa, Niger, Southern Kaduna, Southern Borno, Southern Bauchi, Southern Gombe, Southern Yobe, Southern Adamawa, as well as Southern Kebbi and Kwara.⁷ Since the 1980s, this wide area has been the theatre of violent conflicts within and between communities, between ethnic groups, between Christians and Muslims, and between pastoralists and sedentary farming communities. The most significant in frequency and destructiveness of the conflicts is the farmers-herder conflict. The

Figure 1 Map of the Middle Belt States Targeted in the Study



conflicts have become more destructive of lives and property and seem to defy conventional conflict management approaches. Many local and international groups and organizations have carried out conflict prevention, resolution, and peacebuilding interventions in this region. Yet, these interventions seem not to have reduced the frequency and high destructiveness of these conflicts. Several reasons have been proffered, ranging from the proliferation of small and medium arms to an expansionist agenda by pastoralists and lack of political will by government. The most affected states of the Middle Belt are the eastern Middle Belt States of Plateau, Benue, Nasarawa, Taraba, and Kaduna.

The International Partnership on Religion and Sustainable Development commissioned MyIT Consult to conduct a study on the level of effectiveness of local faith actors (LFAs) including religious institutions, faith-based organizations, and religious actors and leaders who have been

⁷ The religion and ethnicity represent the key justification for this categorization, highlighting their minority status within the broader northern region that is viewed as one in which Islam in the context of religion, and the Hausa / Fulani factor in the context of ethnicity are the key drivers of marginalization against the ethnic minorities of the north, which are mostly Christians.

working towards the achievement of SDG16 in the context of Nigeria, using the humanitarian-development-peace, or “triple nexus” as a lens of analysis.

The study aimed to identify the areas of challenge for LFAs in sustainable development, highlight successes and identify emerging good practices in the context of Nigeria. The study explores the actual and potential engagement of religious actors and institutions to advance Nigeria’s development strategies and program implementation. It addresses development issues defined broadly, focusing on priority topics that include conflict prevention, gender equality, and improving governance.

The main purposes of the study were:

1. Provide a general landscape of religious issues and actors that are especially pertinent for development actors (religious and non-religious);
2. To make accessible sources and brief summaries of issues likely to arise for development actors in engaging with religious topics;
3. To explore several critical issues through an analysis that illustrates possible approaches and short case studies;
4. To suggest agendas for future analysis, dialogue, and research.

The report proceeds as follows. Section 2 presents the study methodology, geographic targets, along with the challenges and limitations of the study. Section 3 presents the results from the survey, key informant interviews, and focus group discussions. Section 4 presents a case study drawn from the study results. Section 5 presents recommendations drawn from the research. Lastly, Annex A includes the study data collection tools for reference.

Section 2: Methodology

Research Approach

The study used a mixed methods approach made up of a case study design and survey research design. The survey research design was used to generate quantitative data to identify patterns across the twelve target states. A qualitative approach was used to identify case studies of local faith actors and their involvement in HDP work. Both quantitative and qualitative approaches focused on the role of local faith actors in humanitarian, development, and peacebuilding work in Nigeria. Data collection tools included a desk review, key informant interviews, focus group discussions, and an online survey.

The context, basic indicators, or perspectives prioritized in the study included:

- i. identifying existing LFAs and interfaith platforms in the states and define their clusters;
- ii. the level of the effectiveness of the LFAs at both individual and organizational level;
- iii. identifying the areas of challenges and highlight successes of the LFAs;
- iv. identifying the particularities of good practices in the context of Nigeria;

- v. identifying the role of local faith actors in humanitarian, development, and peace work in Nigeria.

Desk Review

A desk review was conducted to highlight prior notable interventions and to better understand the gap in research. The desk review activities included scanning literatures, analyzing secondary data related to the dynamics across the 12 states of study. The desk review was used to identify the Local Government Area (LGA) across the 12 target states most relevant for the study. Reviewers scanned journal articles, reports and other relevant literature related to role of LFAs. This included reviewing the PaRD and JLI scoping study, “Partnering with Local Faith Actors to Support Peaceful and Inclusive Societies”⁸, two studies on Nigeria conducted by Katherine Marshall at the World Faith Development Dialogue, Faith and Development in Focus in Nigeria⁹, and The Impact of Ethnic and Religious Diversity on Nigeria’s Development Priorities¹⁰ as well as other supporting research on religion and peacebuilding in Nigeria.

Geographic Scope

This study focuses on Nigeria’s Middle Belt region, which includes the southern parts of the North East and North West geopolitical zones, and all of the North Central geopolitical zone.¹¹ In total, the Middle Belt region encompasses all or part of 14 states. The study originally planned to cover all 14 states, but due to insecurity that posed a risk to potential participants as well as the research team, Southern Kebbi and Kwara were not included in the study. Within each state, the research team selected two nearby communities within one local government authority¹² to target. These communities were selected based on three criteria: 1) they had experienced ethno-religious conflict; 2) one community was predominantly Christian and one was predominantly Muslim; and

⁸ Trotta, S., Wilkinson, O. (2019). *Partnering with Local Faith Actors to Support Peaceful and Inclusive Societies*. Washington, DC; Bonn: Joint Learning Initiative on Faith and Local Communities; International Partnership on Religion and Sustainable Development (PaRD).

⁹ Marshall, Katherine. (2018). *Faith and Development in Focus, Nigeria*, World Faiths Development Dialogue, Berkley Center for Religion, Peace & World Affairs. <https://berkeleycenter.georgetown.edu/publications/faith-and-development-in-focus-nigeria>.

¹⁰ Berkley Center for Religion, Peace & World Affairs and World Faiths Development Dialogue. (2020). *The Impact of Ethnic and Religious Diversity on Nigeria’s Development Priorities*, Policy Brief No. 25, Berkley Center for Religion, Peace & World Affairs and World Faiths Development Dialogue, <https://berkeleycenter.georgetown.edu/publications/the-impact-of-ethnic-and-religious-diversity-on-nigeria-s-development-priorities>.

¹¹ Nigeria has six geopolitical zones: North Central, North East, North West, South West, South East, and South South.

¹² Nigeria is made up of three levels of government: federal, state, and local government. Local governments are defined by Local Government Areas (LGAs) within each state. Currently, Nigeria has 36 states (and one federally-controlled territory), and 774 LGAs.

3) research for the study would be feasible and ethically responsible within each community. Figure 1 below shows the Middle Belt region of Nigeria and Table 1 lists the specific communities and Local Government Areas where the research was conducted.

Table 1 Research Locations across the Middle Belt Region

<i>S/n</i>	State	LGA	Community 1 (Predominantly Christian)	Community 2 (Predominantly Muslim)
1.	Adamawa	Guyuk	Lunguda	Waja
2.	Bauchi	Tafawa Balewa	Maryam	Bununu
3.	Borno	Biu	Zarawuyanka	Kwajafa
4.	Benue	Tarka	Abinsa Christian	Abinsa Muslim
5.	Gombe	Kaltungo	Lapandintai	Kalargu
6.	Kaduna	Chikum/Kaduna North	Maraban Rido	Angwan Rimi
7.	Kogi	Dekina	Agbenema	Iyale
8.	Nassarawa	Lafia	Kwandare	Shabu
9.	Niger	Shiroro	Jemi	Galadima Kogo
10.	Plateau	Jos North	Nasarawa Filin Ball	Jenta Adamu
11.	Taraba	Sardauna	Maisamari	Mambila Plateau
12.	Yobe	Potiskum	Tudun Wada	Dogon Zare

Data Collection and Research Participants

The main tools for data collection included online survey questionnaire, key informant interview (KII) guide and focus group discussion guide (FGD). The survey questionnaire and interview guides for the key informant interviews with local faith actors (KII-LFA), implementing partners (KII-IP), and focus group discussions with community members (FGD-Comm) are available in Annex A. To ensure that participants did not need to be literate in order to participate in the study, the consent and data collection processes were administered orally as described in the following sections.

Survey Methodology

The participants for the online survey questionnaire were drawn from the identified communities in each of the 12 states. The survey focused on the context of the community, the influence, skills, and activities of the LFAs, and level of partnership with other HDP organizations/actors. The online survey was done via the Kobo Toolbox Platform¹³ and administered by MyIT research team members in each of the target communities. Kobo Toolbox is an online platform to conduct surveys and collect/manage data. It can be used offline making it an ideal survey tool for areas where internet network is extremely limited, as was the case in some communities.

¹³ Kobo Toolbox is a data collection tool is available at www.kobotoolbox.org.

To administer the survey, MyIT research team members would first seek oral consent from the participants. This process entailed reading the consent form to potential participants, answering any questions the potential participants had, and then seeking oral consent to administer the survey. If an individual did not consent to participate in the study, they were thanked for their time and then the MyIT research team member would leave. If an individual consented to participating in the study, the MyIT research team member would orally administer the survey. This process entailed a MyIT team member using their own mobile device, reading the survey questions and multiple-choice answers to participants, and then recording the participants’ responses. Participation was completely voluntary, so participants were also allowed to stop the survey midway if they changed their mind.

KIIs and FDG Methodology

Key informants and focus group discussion participants were selected from among religious leaders, community members, and community representatives (e.g. traditional leaders, women leaders, and youth leaders) in each of the 12 states in the study. These KII interviews and FGDs were conducted by experienced field enumerators using the KII and FGD Guides (available in Appendix A). The research team also conducted key informant interviews with individuals who were part of organizations implementing HDP projects in the target communities. Similar to the process of administering the survey, oral consent for participation in the KIIs and FGDs was first sought before beginning the KII or FGD. If individuals consented to participating, the MyIT research team member would read the questions and record responses.

Table 2 List of Stakeholders

S/N	Stakeholder	Description
1	Project Implementers	These are individuals who work with organizations or government agencies implementing projects in the targeted communities.
2	Community members	These are individuals who are resident in the various targeted communities.
3	Community representatives/ Leaders	These are individuals at the community level that are involved in the overall governance of the community and are deeply involved in decision making. For instance, Mai-Unguwa, Emirate members, Community Elders etc.
4	Intra and Inter Religious Leaders	These are individuals with leadership roles at the community level under their respective religious institution or communities

Table 2 Continued: List of Stakeholders

S/N	Stakeholder	Description
5	Civil society organization	These civil society organization (CSOs) that are engaged in peace building activities in their respective communities and state
6	Youth leaders and community influencers	These are young persons that represent and speak for the young population in their communities. They include activists and youth who are seen as influential.
7	Women leader	These are women at the community level that represent and speak for other women in their respective communities

The following criterion were used to select participants for each data collection tool:

- a) Key Informant Interview (Target: 2 project implementers and 4 LFAs in each community)
 - a. Must be a resident in the particular community
 - b. Must include head of religious institutions
 - c. Must include traditional rulers
 - d. Must include CSOs/CBOs
 - e. Must include representative of both major religions, Christianity and Islam (ideally a 50:50 representation)
 - f. KIIs must not participate in either online survey or FGD for this study

- b) Online survey respondent (Target: 15 community members in each community)
 - a. Must be a resident in the target community
 - b. Must include farmers and herders
 - c. Must include a diversity of genders (desirably a 40:60 Female: Male ratio)
 - d. Must include representative of both major religions, Christianity and Islam (desirably a 50:50 representation)
 - e. Must include youth leaders, women leaders, and religious gatekeepers
 - f. Must include CSOs/CBOs
 - g. Survey respondents may not also be KII or FGD participants in this study

- c) FGD participants (Target: 1 FGD of community members per community)
 - a. Must be a resident of the target community
 - b. Must include farmers and herders
 - c. Must include both genders (target a 40:60 female vs. male ratio)
 - d. Must include representatives of both major religions, Christianity and Islam (target a 50:50 representation)
 - e. Must include CSOs/CBOs
 - f. FGD participants may not also be KII participants or survey respondents.

Surveys, KIIs, and FGDs Conducted

Overall, the research team sought to collect 15 surveys in each community for a total of 30 per state and an overall total of 360 surveys across the 12 states. During the research, with the exception of two communities¹⁴, more than 15 surveys were collected in each community for a total of 413 completed surveys.

Table 3 Total Study Participants

Data Collection Tool	Male Participants	Female Participants	Total Participants
Survey	Not available*	Not available*	413
KII-LFA	73	7	80
KII-IP	38	6	44
FGD	126	51	177
Overall Total	237**	64**	714

* The gender of the survey participants was not recorded so this information is not available.

** The total number of male and female participants is based on available information. In total, the gender of 301 participants was recorded.

For KIIs, the research team sought to conduct six KIIs in each community for a total of 12 per community and 144 KIIs overall. During the course of the research a total of 124 KIIs were conducted. In some communities, KIIs were not conducted due to security conditions or because target participants declined or were not available to participate. The specific participation rates are shown in Table 2 below. Lastly, the team sought to conduct one FGD in each of the communities for a total of 24 FGDs across the 12 states. During the course of the research, 21 FGDs were conducted. FGDs were not conducted in Taraba due to security conditions and only one FGD was conducted in Nasarawa on the advice of local leaders. The breakdown of the number of surveys, KIIs, and FGDs conducted in each community is shown in Table 2 below.

In total, 714 individuals participated in the study by being surveyed or interviewed in a key informant interview or focus group discussion. Of the 714 individuals who participated, 413 participated by answering the survey questions. The goal was to have 50 percent of survey respondents be women and 50 percent to be men. Due to an error in the online survey tool, the gender of survey respondents was not recorded with each individual response. However, several of the researchers did record the number of survey respondents in their fieldnotes. For example, in Kogi and Yobe states, survey respondents were approximately 50 percent women and 50 percent men.¹⁵ We believe this gender parity in survey participants to be representative of the overall survey participants. While we are not able to disaggregate data by gender since the gender of the

¹⁴ The two communities where less than 15 surveys were conducted were Mambila Plateau in Sardauna LGA, Taraba, and Waja, Guyuk LGA, Adamawa where 14 and 9 survey were completed, respectively. The lower completed surveys than the target respects the reality of the research conditions which were shaped by potential participant willingness to be surveyed and local conditions.

¹⁵ In Kogi State, there were 9 female and 9 male respondents (50% women; 50% men). In Yobe State, there were 9 female respondents and 10 male respondents (47% women; 53% men).

respondent is not linked to their individual responses, we do believe that there is a significant inclusion of women in the survey responses.

Overall, there were 301 individuals who participated in KIIs or FGDs. Of the 124 individuals who participated in a KII (LFAs and IPs), 111 (90 percent) were male and 13 (10 percent) were female. Of the 177 individuals who participated in FGDs, 126 were male (71 percent) and 51 (29 percent) were female. The study initially sought for at least 40 percent of KII and FGD participants to be women, but because the KII and FGD participants were selected based their role as an LFA, IP, or community leader, not primarily their gender, the percentage of female KII and FGD participants was 21 percent. While this is short of the target, this level of participation reflects the fact that LFAs, IPs, and community leaders—the target participants for KIIs and FGDs—were predominantly men. This is especially the case for pastors and imams, two of the most common LFAs found in the target communities. All FGDs did include female leaders in the community and several of the KIIs were with female LFA and IPs.

Table 4 Number of Study Participants by Community

State	LGA	Community (predominantly Christian/Muslim)	Survey Responses	KII-LFA (Men, Women)	KII-IP (Men, Women)	FGDs Participants (Men, Women)
Adamawa ¹⁶	Guyuk	Lunguda (Christian)	25	1 (1, 0)	6 (6, 0) ¹⁷	15 (11, 4)
		Waja (Muslim)	9			
Bauchi	Tafawa Balewa	Maryam (Christian)	18	4 (3, 1)	2 (1, 1)	16 (13, 3)
		Bununu (Muslim)	20	4 (4, 0)	2 (1, 1)	8 (2, 6)
Benue	Tarka	Abinsa Christian (Christian)	17	0	0	8 (6, 2)
		Abinsa Muslim (Muslim)	17	0	0	8 (8, 0)
Borno	Biu	Zarawuyanka (Christian)	17	4 (4, 0)	2 (2, 0)	6 (5, 1)
		Kwajafa (Muslim)	17	4 (4, 0)	2 (2, 0)	6 (5, 1)
Gombe	Kaltungo	Lapandintai (Christian)	15	4 (4, 0)	2 (2, 0)	14 (5, 9)
		Kalargu (Muslim)	15	4 (4, 0)	2 (1, 1)	7 (5, 2)
Kaduna	Chikum/Kaduna North	Maraban Rido (Christian)	18	4 (3, 1)	2 (2, 0)	8 (6, 2)
		Angwan Rimi (Muslim)	19	4 (3, 1)	2 (2, 0)	8 (4, 4)
Kogi	Dekina	Agbenema (Christian)	18	1 (1, 0)	3 (2, 1)	10 (6, 4)
		Iyale (Muslim)	20	3 (3, 0)	3 (2, 1)	8 (5, 3)
Nassarawa	Lafia	Kwandare (Christian)	17	4 (2, 2)	2 (2, 0)	7 (5, 2)
		Shabu (Muslim)	17	3 (3, 0)	2 (1, 1)	0
Niger	Shiroro	Jemi (Christian)	17	3 (3, 0)	2 (2, 0)	8 (6, 2)
		Galadima Kogo (Muslim)	17	3 (3, 0)	2 (2, 0)	8 (6, 2)
Plateau	Jos North	Nassarawa Filin Ball (Christian)	16	8 (8, 0)	0	8 (7, 1)

¹⁶ Note that KIIs and FGD participants from Adamawa are not disaggregated into separate communities because the two communities are relatively integrated. Two FGDs were conducted, but on the advice of local leaders, the FGDs were mixed community members from both communities. Local leaders advised that not including members from both communities may raise suspicions that a meeting from just one community would be seen as excluding the other and a potential conflict issue.

¹⁷ These KIIs were with community members, not implementing partners.

Taraba	Sardauna	Jenta Adamu (Muslim)	18	8 (7, 1)	0	8 (8, 0)
		Maisamari (Christian)	16	3 (3, 0)	2 (2, 0)	0 ¹⁸
		Mambila Plateau (Muslim)	14	3 (2, 1)	2 (2, 0)	0 ¹⁹
Yobe	Potiskum	Tudun Wada (Christian)	15	4 (4, 0)	2 (2, 0)	8 (6, 2)
		Dogon Zare (Muslim)	17	4 (4, 0)	2 (2, 0)	8 (7, 1)

Data Analysis and Reporting

- I. Quantitative Data Analysis – The quantitative data from the survey questionnaire was analyzed using descriptive statistics tools in Microsoft Excel to identify patterns and outliers in the data for further analysis.
- II. Qualitative Data Analysis – The qualitative data was analyzed by triangulating it against quantitative data and other qualitative data to understand the various contexts and dynamics within the specific communities and states. Due to limitations in the time available for analysis, the data was not coded thematically in Nvivo as originally planned.

Ethical Considerations

Researchers adhered to standard ethics and principles for this research, including Do No Harm. These considerations included the following:

- Orally explaining the consent form detailing the purpose of the research and highlighting privacy and confidentiality was used.
- Data collection tools were designed in culturally appropriate way to avoid creating distress for respondents.
- The research team is capable of and experienced in recognizing the complexity of cultural and religious identities, recognizing power dynamics between and among various groups, and is aware of respondents' linguistic usage.
- To reduce risk to respondents, data collection visits were scheduled at times and locations in consultation with research participants.
- The research team was trained in collecting sensitive information and had experience conducting research on sensitive topics.

Challenges and Limitations

During the course of conducting the research, we encountered the following challenges and limitations:

¹⁸ Due to insecurity causing risk to participants and staff, no FGDs were conducted in Taraba.

¹⁹ Due to insecurity causing risk to participants and staff, no FGDs were conducted in Taraba.

- ***Insecurity affecting research target locations.*** Due to insecurity in Yobe State, the research team had to shift which communities it was planning to survey and conduct KII and FGDs. This caused some delay in conducting the research, but we were able to conduct 32 surveys, 8 KIIs, and 2 FGDs across two communities within Potiskum LGA in Yobe State. In addition, no FGDs were conducted in Taraba state as local leaders advised that it was not safe to gather people in large groups due to security risks.
- ***Lack of gender and age data from survey.*** Due to an error in the survey, the gender and age of survey respondents was not recorded with their survey response. This has limited our ability to conduct a robust gender or youth analysis of survey responses or compare a gender or youth analysis of the quantitative data to that of the qualitative data. However, the gender of KII and FGD participants was recorded and does provide context-specific data on gendered experiences and perspectives on LFAs. In addition, some of the interviews were with youth leaders. In our analysis, we attempt to be very context-specific about the gendered and youth dynamics identified in the KII and FGD data along our view in the generalizability of those dynamics based on how they compare to other qualitative data from that community or across the 12 states studied.
- ***Underrepresentation of herders.*** Only two percent of survey respondents said that their primary livelihood was herding cattle. While the exact number of herders in Nigeria is not known, we believe that the two percent of the survey respondents likely underrepresents the true number of herders in the broader population, but not necessarily in the targeted research communities. Herders are traditionally a nomadic group more often found in rural areas, meaning many herders migrate with their herds seeking out areas for their cattle to graze. This study focused on communities where there was sustained interaction between community members and LFAs and so focused on more urban areas with larger populations. While herders constituted only two percent of survey respondents, we believe this may be representative of the number of herders who predominantly reside in the target communities. Future research should also focus more specifically on the interaction between herders, as well as the broader population, in more rural areas.

Section 3: Results

This section presents the findings from the surveys, key informant interviews, and focus group discussions along with an analysis of the data. This draws on the participation of 714 individuals across the 12 Middle Belt states targeted in the study. These states included Plateau, Benue, Kogi,

Taraba, Nasarawa, Niger, Southern Kaduna, Southern Borno, Southern Bauchi, Southern Gombe, Southern Yobe, Southern Adamawa.²⁰

Specifically, this section presents the results from 413 surveys, 80 key informant interviews with local faith leaders, 44 key informant interviews with implementing partners and community members, and 21 focus group discussions with 177 local community leaders. While the following sections present a synthesis of the data, some graphs and statistics refer specifically to survey data. This is noted where applicable.

The results are organized into the following sub-sections:

- [3.1 – Respondent Demographics](#)
- [3.2 – Community Context](#)
- [3.3 – General Situation of LFAs in Target Communities](#)
- [3.4 – LFA Involvement in HDP Work](#)
- [3.5 – LFA knowledge, skills, and capacity to contribute to SDG16](#)
- [3.6 – Community member views on LFA activities](#)
- [3.7 – Challenges faced by LFAs in HDP Work](#)

3.1 Survey Respondent Demographics

In total, 714 individuals participated in the study. Of the 714, 413 individuals participated through the survey. This section presents the demographics of the survey respondents.

Level of education

Out of the 413 survey respondents, 80 percent had completed at least primary school, and 66 percent had completed both primary and secondary school. 12 percent had a university degree and another 23 percent had completed some kind of post-secondary school education such as a diploma or degree from a technical school or college. Five percent of respondents were either informally

²⁰ Southern Kebbi and Kwara are also considered part of the Middle Belt region, but as previously described in the methodology section, these states were not included in the study due to security concerns.

schooled or self-taught. Twelve percent had completed only a religious school. The three percent who selected other had either gone on to complete a master's degree or doctorate.

Figure 2 Survey respondents' highest level of completed education (overall)

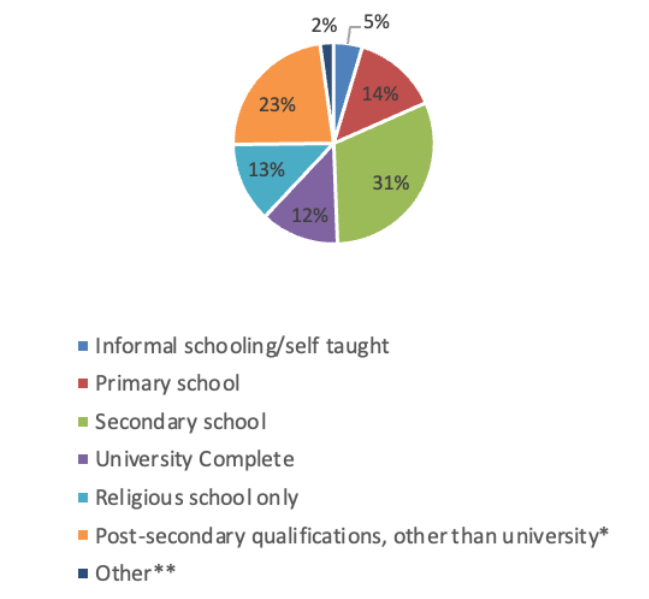
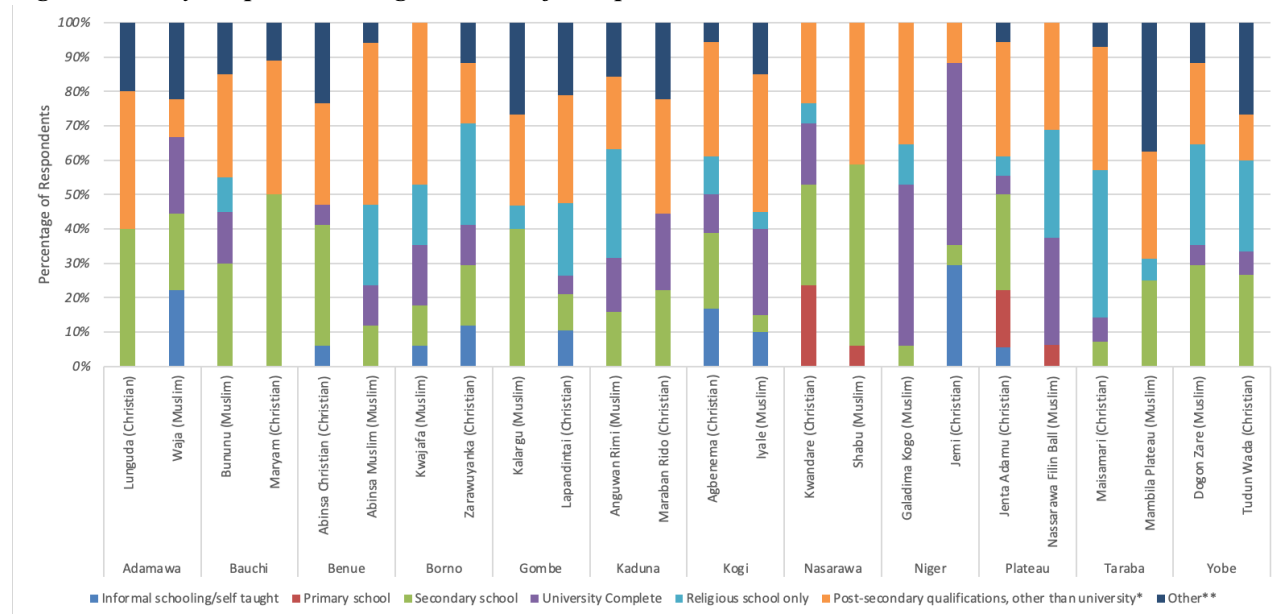


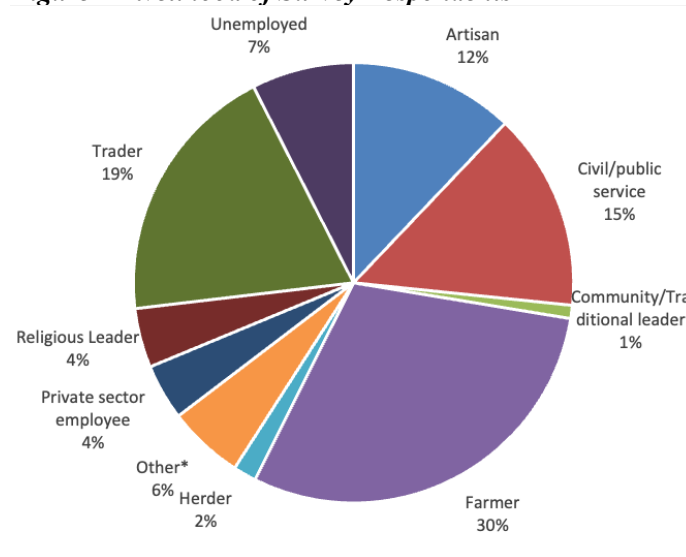
Figure 3 Survey Respondents' Highest Level of Completed Education



Livelihoods of Respondents

Across the 12 states, the most common livelihood was farming (30 percent) followed by traders (19 percent), and then civil/public service (15 percent). Notably, respondents who relied on herding for their livelihood amounted to two percent of survey respondents. The type of professions varied across the 12 states with notable differences. For example, in Yobe, one out of 32 survey respondents was a farmer, whereas eight were artisans (25 percent).

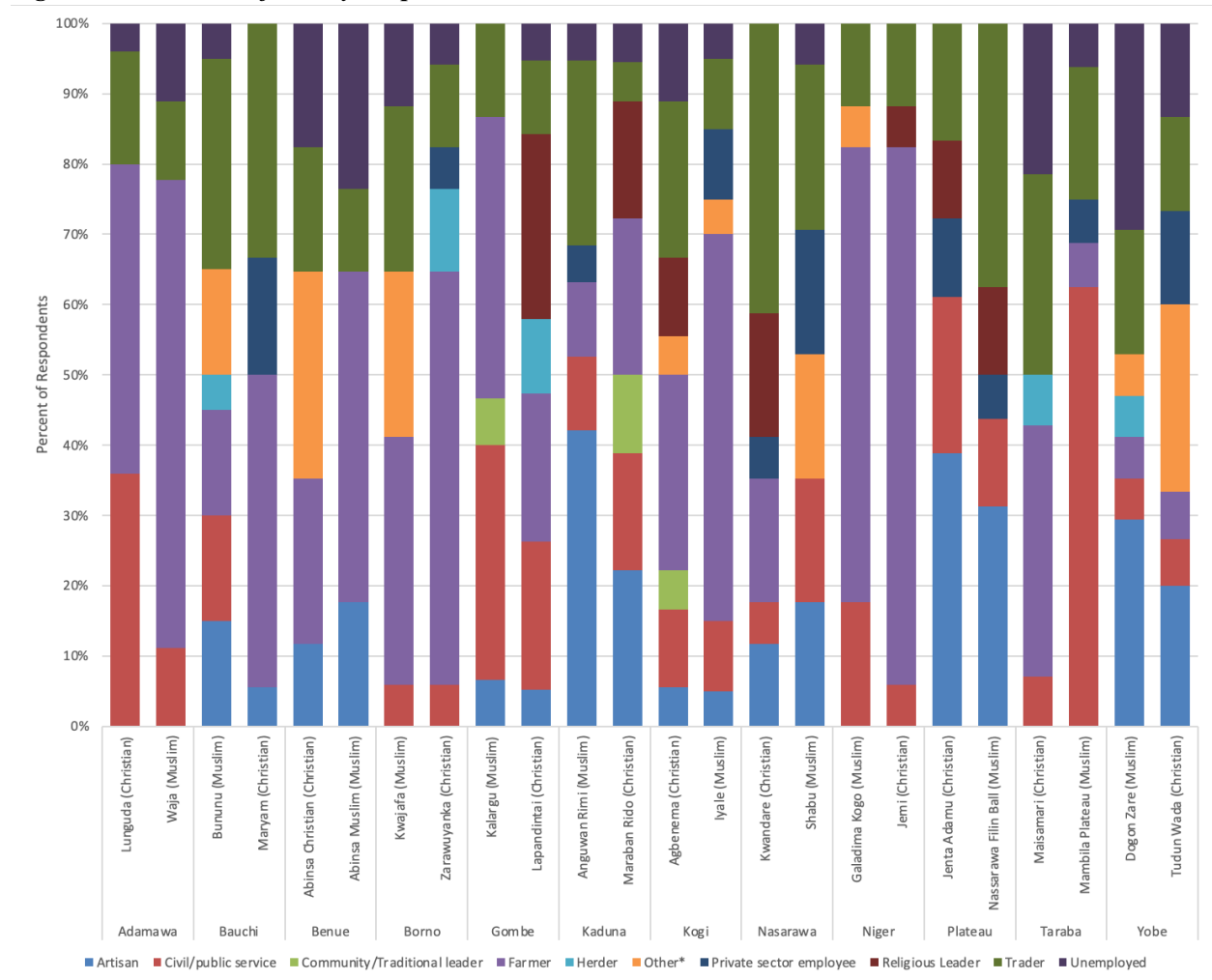
Figure 4 Livelihood of Survey Respondents



* Other includes self-employed, and trades such as tailors, mechanics, and carpenters.

Only two percent of survey respondents said that their primary livelihood was herding cattle. While the exact number of herders in Nigeria is not known, we believe that the two percent of the survey respondents likely underrepresents the true number of herders in the broader population, but not necessarily in the targeted research communities. Herders are traditionally a nomadic group more often found in rural areas, meaning many herders migrate with their herds seeking out areas for their cattle to graze. This study focused on communities where there was sustained interaction between community members and LFAs and so focused on more urban areas with larger populations compared to rural areas of open land. While herders constituted only two percent of survey respondents, we believe this may be representative of the number of herders who predominantly reside in the target communities. Future research should also focus more specifically on the interaction between herders, as well as the broader population, in more rural areas.

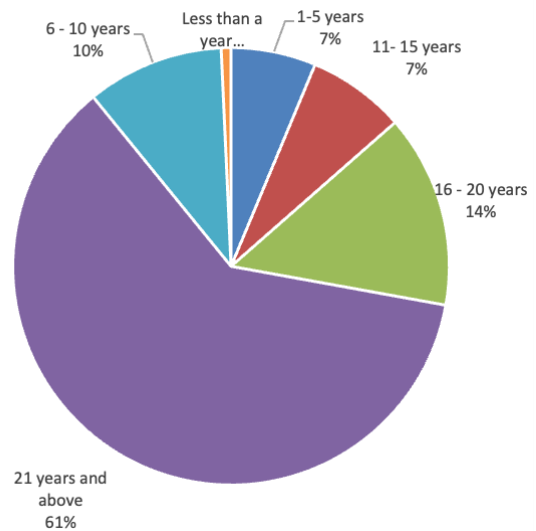
Figure 5 Livelihoods of Survey Respondents



How long resided in community?

The vast majority of survey respondents (92 percent) had lived in the target communities for more than six years. Approximately 7 percent had lived in the communities for 1-5 years, 10 percent for 6-10 years, 7 percent for 11-15 years, 14 percent for 16-20 years, and 61 percent of respondents had lived in the communities for more than 21 years. Only 1 percent of respondents had lived in the surveyed community for less than a year.

Figure 6 How long have you lived in this community?

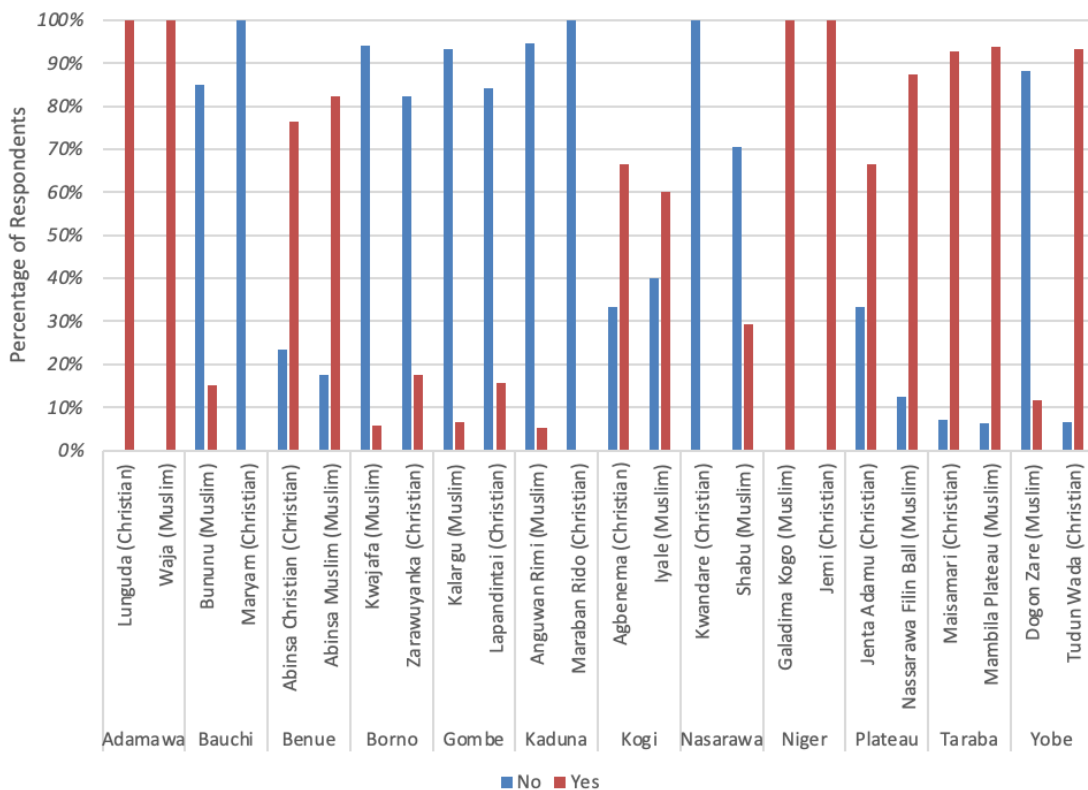


3.2 Community Context

This section presents the study participant views of the context of the communities. Specifically, these results present participant views on the frequency of crisis, the type of crisis experienced, and cross-cutting security themes.

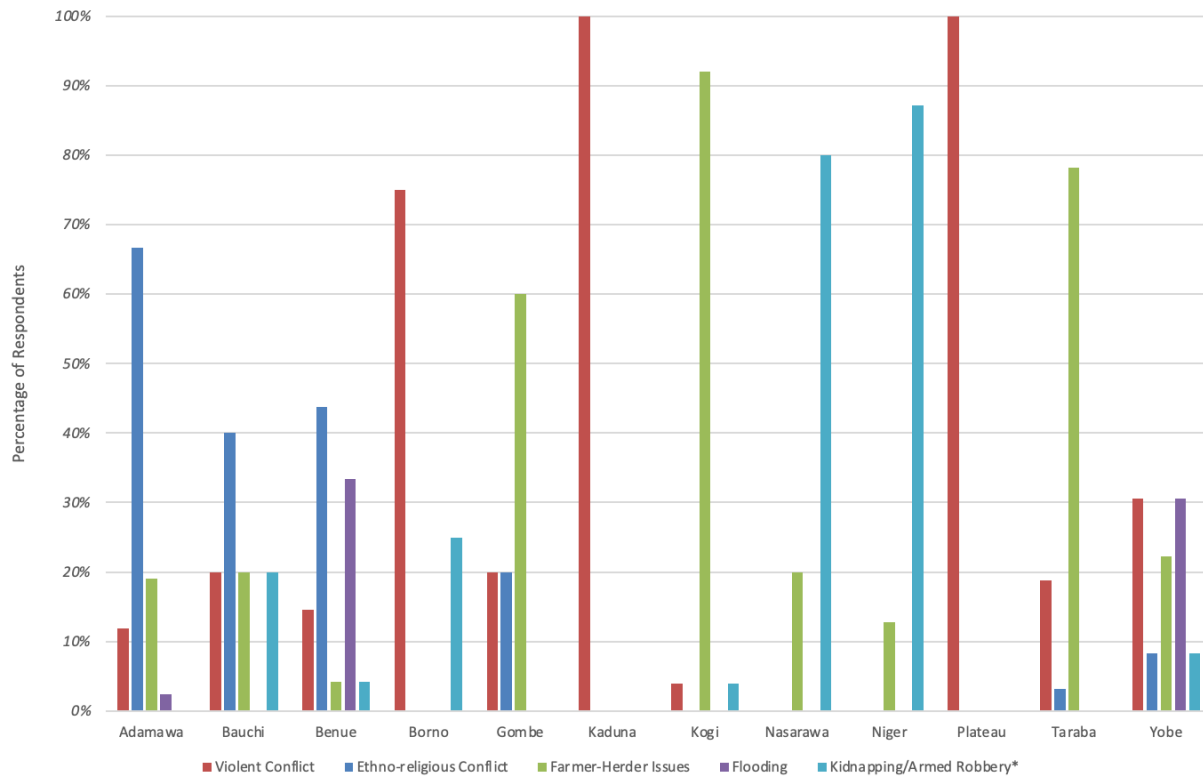
In the last two years, has this community experienced any crises?

Figure 7 In the last two years, has your community experienced any crises?



If so, what type of crises?

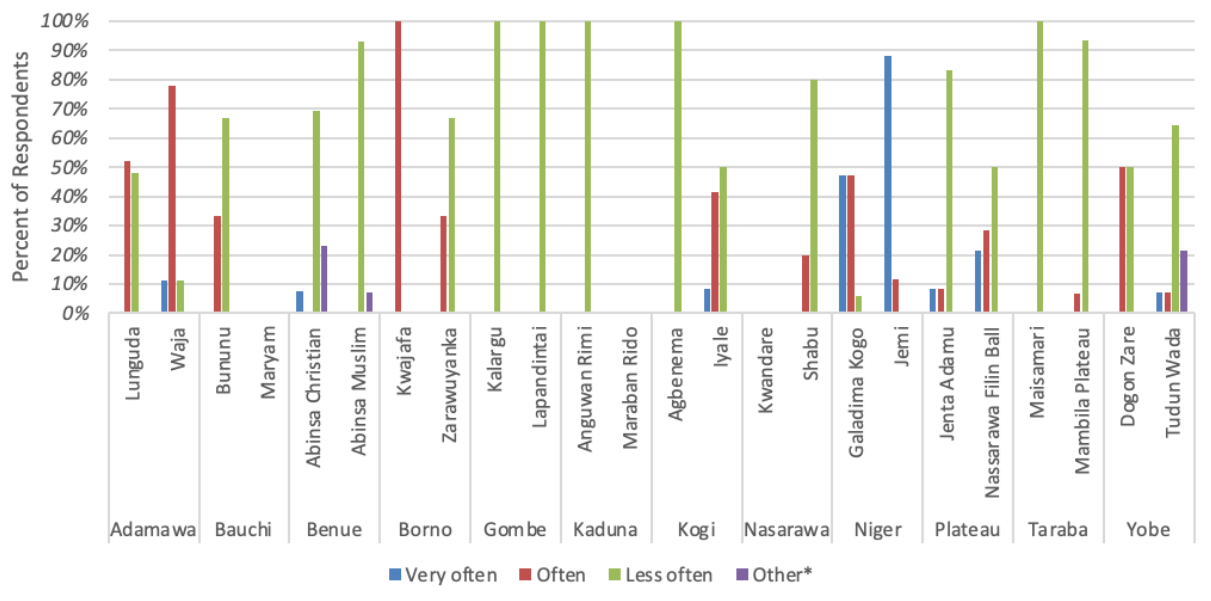
Figure 8 Types of Crises as Reported by Respondents (% of respondents)



*Note that kidnapping/armed robbery was not one of the preset choices. There was a choice for participants to choose “other” and specify the type of crisis experienced. Except for one respondent in Borno who reported insurgency, all other respondents who choose other specified banditry/armed robbery. These categories are not mutually exclusive and those who selected violent conflict may have specifically experienced banditry/armed robbery as well. This may be the case particularly in states where banditry and armed robbery are major issues, such as in Kaduna, Niger, and Plateau state.

How often do these crises occur?

Figure 9 How often do these crises occur?²¹



In the KIIs and FGDs, participants emphasized that while security may have generally improved and that their community may not have experienced crisis in the last two years, they do not necessarily consider themselves secure due to issues of crime (e.g. drug trafficking and armed robbery), hunger, lack of access to clean water, and unemployment among other issues. This is further discussed in the thematic section below.

Themes in Community Security Responses

Across the 12 states, communities described security and threats to security in different ways. For example, at times study participants described how they saw criminality and ethno-religious violence as threats to their security, while some explained how they saw poverty and a lack of development as a threat to their security. Despite the differences, several key patterns emerged from the data. These are patterns on the changing nature of insecurity, differential experiences of security (gender and age dynamics), and the use of vigilante groups.

²¹ Note that not all survey respondents answered this question. These percentages are based on 206 responses.

1. *The Changing Nature of Insecurity*

Across the survey responses and interview data, three key intersecting themes emerged on the changing nature of insecurity. First, that while some communities were no longer experiencing crisis, they were existing in a state of normalized insecurity. Second, that the nature of the security threats was changing, in part due to a reported decline in communal conflict and a rise in criminality. And third, across the 12 states, many respondents saw poverty and issues stemming from poverty, as one of the most critical threats to their security. Gombe state provides an illustrative example of these themes and how they intersect as reported by community members.

“There are different kinds of threats. For now, it is the issue of kidnapping.”

– Female, Local Faith Actor in Kaduna

Study respondents in Gombe reported that they did not feel that their community was necessarily in crisis, but at the same time, they did not consider themselves secure. Across the two Gombe communities surveyed, 88 percent of survey respondents said that their community had not experienced crisis in the last two years. The 12 percent who said they had experienced crisis in the form of violent conflict, ethno-religious conflict, and farmer-herder issues. But even the 12 percent said they felt the frequency of crises was decreasing. However, interviews with local faith leaders, implementing partners, and community members helped provide some nuance to this picture.

In interviews, participants described that the level of crisis had decreased, but they continued to live in a general state of insecurity that was characterized by a rise in criminality (e.g. armed robbery and kidnapping) as well as the inability to meet basic needs such as access to food, clean water, electricity, and jobs. In describing the changing security environment, several local faith actors as well as organizations implementing HDP programs in the communities said the level of ethnoreligious tensions had decreased due to ongoing efforts by local leaders and organizations to promote peaceful coexistence. At the same time, they continually highlighted issues of out of school youth, unemployment, and lack of access to clean water that they believed were fueling drug abuse and armed robbery in the community. However, not all interviewees agreed that security had improved. One local faith leader in Gombe said that insecurity “was escalating, not improving; becoming worse by the day” highlighting that perceptions of security (or insecurity) are not monolithic. In his view, neighborhoods in the community that were once safe were now experiencing burglaries, a warning sign that security was deteriorating.

“People are hungry, that is why crime and criminality are rising”

– Male HDP Practitioner in Niger

Participants across the 12 states described a similar rise in criminality, many associating with the rise in poverty and unemployment. In describing these dynamics, participants consistently described how they saw poverty as a threat to their personal and community security, drawing linkages in how the factors affected each other. One female local faith actor in Borno described

this saying, “the only threat that we are facing which results in many problems is that of poverty.” A male HDP practitioner in Niger further described these interrelated factors saying:

“When people are hungry, anything can happen. This administration can’t fight corruption when people are hungry. If you want a police officer to work well, how can he when he is hungry? Only a few will turn a blind eye to do the wrong thing. People are hungry, that is why crime and criminality is rising. Even this election now, it’s online prayer we are doing and creating more awareness so that people don’t sell their right this time. The economy is in shambles. Even the criminals realise that breaking and entering that they don’t get any money, so they just kidnap.”

The rise of criminality and its connection to the increase in poverty and inability to meet basic needs was echoed by study participants in Nasarawa, Niger, Plateau, and Kaduna.

In sum, survey responses from the community combined with interview data show consensus that while the communities across Gombe and the other 12 states may not have been experiencing widespread ethnoreligious violent conflict or crisis, there was a perceived continued level of insecurity perpetrated by criminality, a lack of basic goods and services, and high unemployment. So, while there is no crisis, respondents still did not feel secure and the threats to security include both direct threats, such as armed violence between farmers and herders and armed robbery as well as the threats to survival stemming from poverty, poor public health, and a lack of government services.

2. Differing Experiences of Security and Insecurity: Gender and Age Dynamics

Across the communities, experiences of security as well as insecurity were not equal. This means that some individuals did not necessarily feel as secure as others in the communities and that specific individuals were more vulnerable to specific security threats. This was especially true for women and children. Women and children were frequently identified as the most vulnerable to violent conflict (e.g. farmer-herder clashes) and criminality (e.g. armed robberies and kidnapping). Participants explained this vulnerability saying that women and children were less able than a man to defend themselves or flee from the threat.

In addition, in multiple communities²², study respondents highlighted concerns of gender-based violence (GBV) targeting women and young girls. This GBV was reported to include sexual harassment, assault, and rape, and be perpetuated by husbands within domestic settings as well as by security forces. For example, in one community, community members were hesitant to ask the Department of State Security Services (DSS) for help or to patrol their area to help prevent armed

²² Due to the sensitivity of these findings in this section, the communities have not been named to protect the identity and location of the study participants.

robberies out of fear that the DSS will use their authority to take advantage of women in the community. Instead, the community preferred to rely on the community vigilante even though the vigilante were not as well-resourced or trained as the DSS. This created a differentiated experience of security and insecurity. The DSS, one of the main tools employed by the state in that community to provide security by preventing armed attacks and robberies, were a threat to the safety of women.

Overall, participant responses indicate gender and age dynamics at play within the communities, but additional research is needed to fully capture these nuances and understand them within each specific context.

3. Community Vigilante Groups

Across the 24 communities in the study, at least half²³ of them had formed community vigilante groups to provide local security from violent attacks and against criminality. Vigilante groups can be formal or informal groups of individuals (usually young men) drawn from the community who patrol the community to look out for suspicious activity and respond to any incidents. Vigilante groups are frequently armed with machetes or homemade weapons (e.g. sticks or clubs), but can also be armed with small arms. Interviewees from across 12 of the 24 communities specifically discussed the role that local vigilante groups played in providing security from violent attacks and criminal acts such as kidnapping and armed robbery. It is likely that vigilante groups exist in the other 12 communities, but it was not specifically mentioned during the interviews or asked in the survey. Vigilante members are sometimes volunteers or paid by funds donated from the community. In some of these communities, vigilante groups exist in addition to state security services such as the police or DSS. Communities report forming these groups because the state security services were inadequate, non-existent, or not trusted by the community. In many instances, study communities reporting an improvement in security attributed the improvement in part to the local vigilante group. For example, in Kwandare, Nasarawa State, a female FGD participant said their community vigilante was one of the “key sources of security in the community.” At the same time, however, vigilante groups face training and resource challenges and have been accused of abuses of power. In one community²⁴, a church leader described how armed robbers attacked nine houses in part of his community. Community members called the police and the vigilante, but neither had the resources to be able to respond. The police did not have windshield wipers to be able to drive in the rain and the vigilante did not have transportation.

²³ Since the study did not specifically ask about the presence of vigilante groups, we cannot definitively say whether vigilante groups are present or not in all the communities. As vigilante groups are extremely common across Nigeria and many State governments have encouraged communities to form vigilante groups, it is likely that vigilante groups exist in the majority of communities in the study.

²⁴ This community name is kept confidential given the sensitivity of the information.

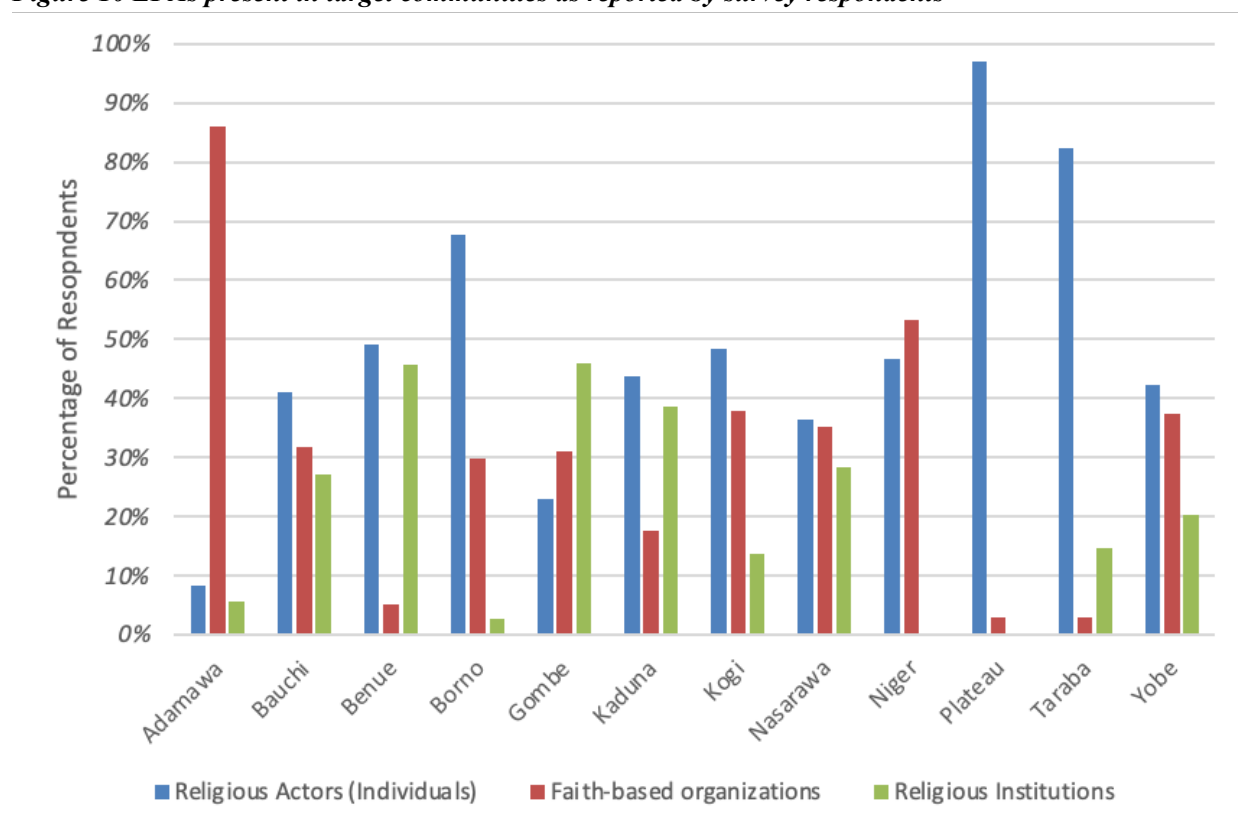
3.3 General Situation of LFAs in Locality

This section presents findings on whether local faith actors are present within communities, if so, what they are working on, their level of influence, as well as communities' members' views about the way in which LFAs conduct activities. Overall, religious actors, faith-based organizations, and religious institutions can be found in almost all of the states.

What types of LFAs are present in the community?

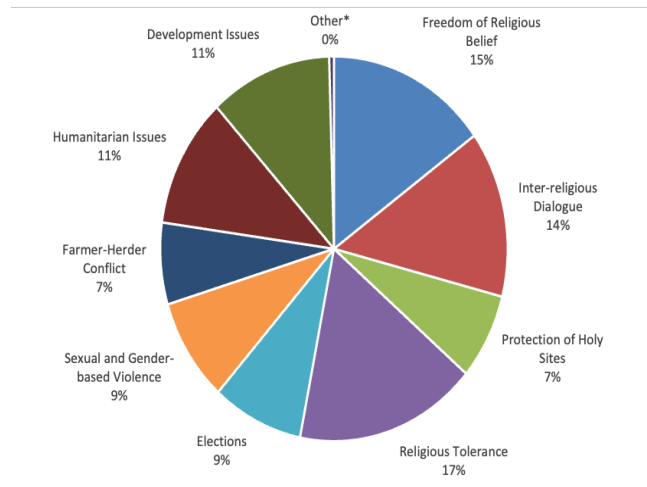
Various types of religious actors can be found in each of the 12 states targeted in the study. Figure 10 shows the LFAs identified by survey respondents. Survey respondents were able to select multiple LFAs, so the results are out of the overall total number of responses submitted. FGD and KII from across the communities echoes the finding that there are a diversity of LFA actors present. The most common are religious actors such as pastors and imams.

Figure 10 LFAs present in target communities as reported by survey respondents



What are LFAs in your community working on?

Figure 11 What issues are LFAs in your community working on?



In the KII and FGD interviews, when asked how LFAs contributed to SDG 16, participants most often described how religious leaders (e.g. imams and pastors) gave sermons and publicly encouraged interreligious tolerance and peaceful coexistence. For example, in Lapandintai, Gombe State, community members and implementing partners described how LFAs in the community preached peaceful coexistence in the mosques and churches as well as in their everyday interactions with community members. Imams in Bununu, Adamawa described similar efforts saying that “using our podium every Friday to initiate talks related to peaceful coexistence in the community.” Another Imam in Bununu provided more detail on how they use religion to encourage peace saying:

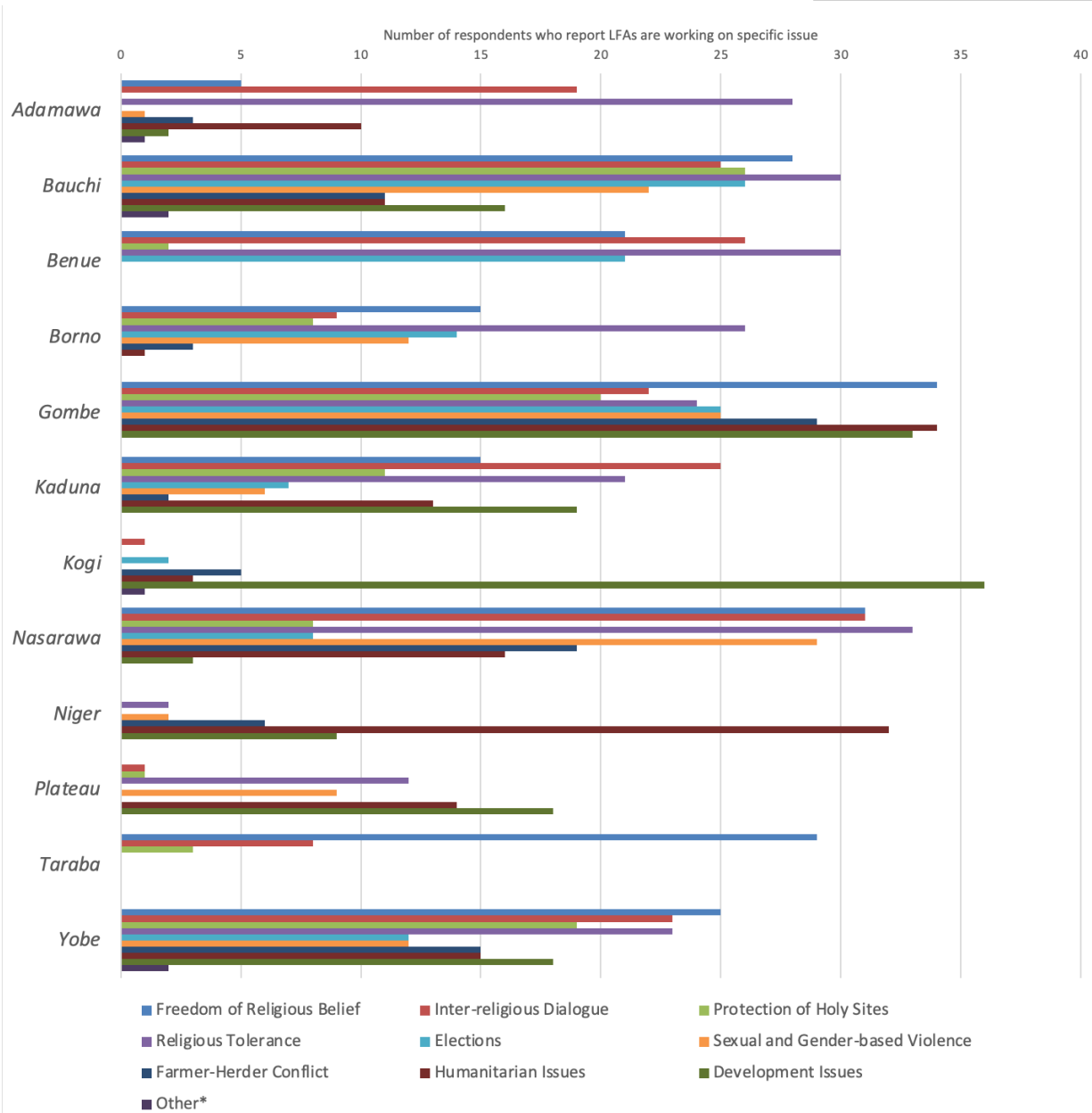
“We organize seminars and regular lectures and Khutbah²⁵ in our mosque. We reference the Suras which is the life history of the prophet. We cite cases of how the prophet lived with non-Muslims and non-indigenes without conflict. . . we encourage our followers [to] emulate the life history of the prophet.”

Community members in each of the 24 communities included in the study offered examples of how religious leaders encouraged peace and interreligious tolerance through their sermons as well as in their daily interactions with community members. This was a view that was shared by men, women, and young people in many of the target communities.

In addition to local religious leaders preaching peace, study participants also gave examples of how LFAs, especially local religious leaders used their influence in the community to encourage certain actions that aligned with HDP goals. For example, in Gombe, local religious actors encouraged community members to embrace mosquito nets and raised awareness about how mosquito nets could help prevent malaria. This will be further discussed in the following sections.

Figure 12 *What issues are LFAs in your community working on?*

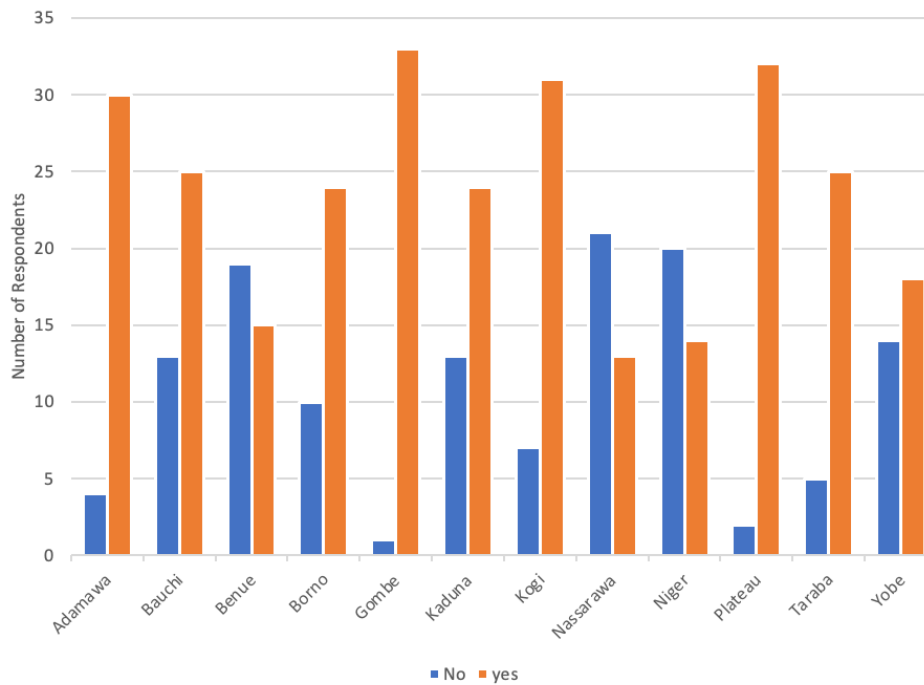
²⁵ Khutbah is the formal Islamic sermon delivered at Friday services or on special occasions.



*Those who chose other specified that LFAs were working on conflict management, social cohesion, empowerment, peace, self-sustenance, and human rights.

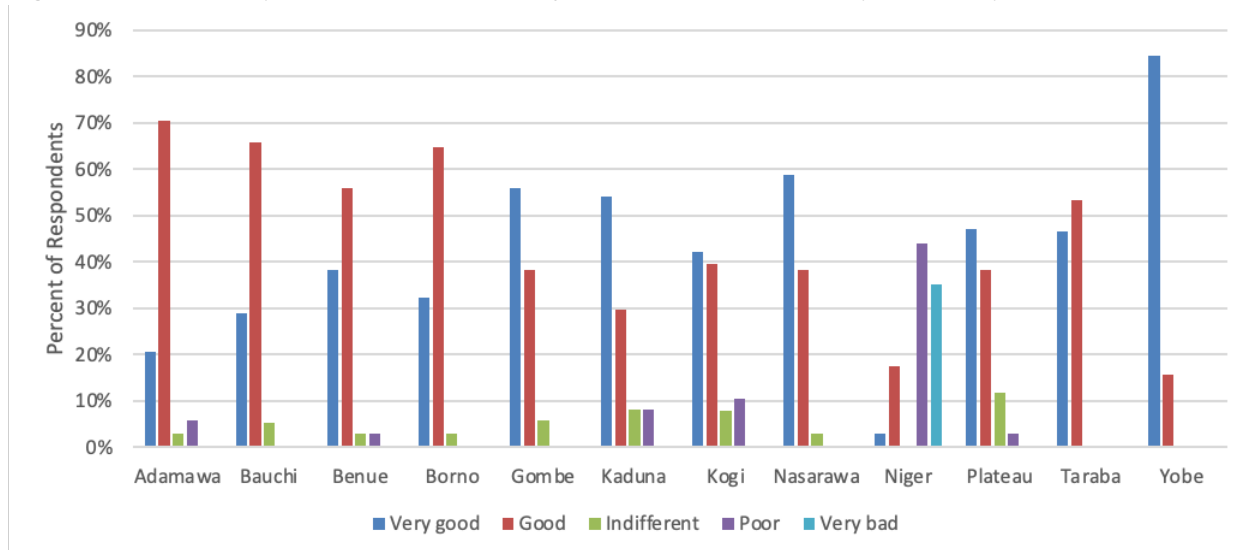
Is there any specific intervention going on in your community?

Figure 13 Are there any ongoing interventions in your community?



What is the quality of LFA activities in your locality?

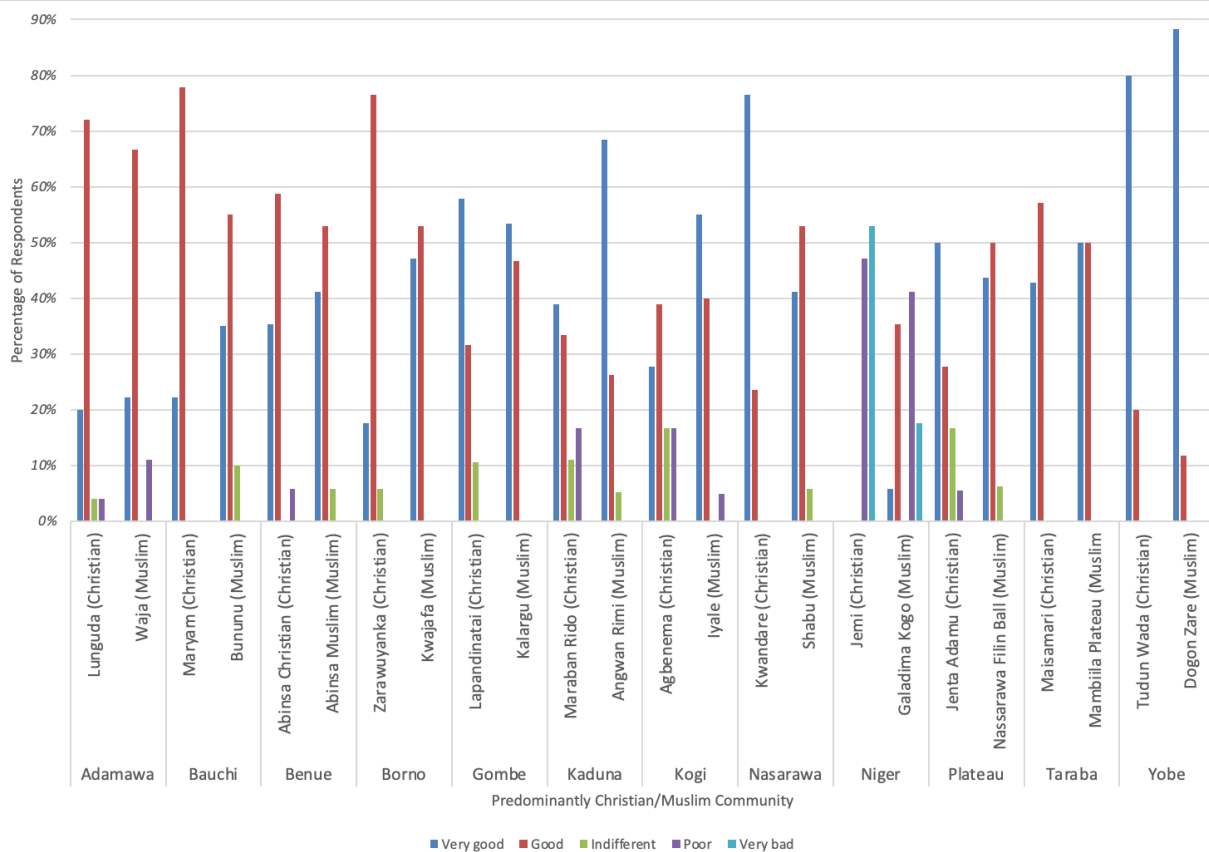
Figure 14 How would you describe the nature of LFA actions/activities in your locality?



Worth noting that in Niger, 79 percent of respondents described the nature of LFA actions/activities in their locality as either poor (44 percent) or very poor (35 percent). Across the 24 communities, there is some variation in how participants rated the nature of LFA's actions/activities when comparing the responses of the predominantly Christian community within

a state to that of the predominantly Muslim community. See the below figure. In contrast, KII and FGD data from Niger State describes the nature of LFA actions/activities extremely positively. This seeming divergence may be due to the type of respondent for each data collection tool. The surveys targeted community members whereas the KIIs and FGDs targeted LFAs, implementing partners, and local leaders who were more likely to be well-informed about what LFAs were doing in the community. The difference in responses between the survey data and qualitative data could be that community members are not as well-informed about what LFAs are doing in the community. As is shown in Figure 13 on the previous page, there are mixed responses about whether or not individuals are aware of any ongoing interventions indicating that there may be an information gap. This is true not just for Niger state but for all 12 states in the study.

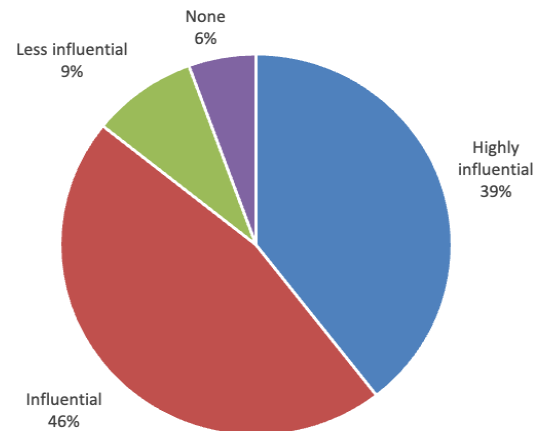
Figure 15 How would you describe the nature of local faith actors' actions/activities in your locality?



How influential are LFAs?

In each of the surveyed communities, 85 percent of respondents said LFAs were either highly influential (39 percent) or influential (46 percent) in their locality. Only 9 percent of respondents said LFAs were less influential and only six percent said they were not influential.

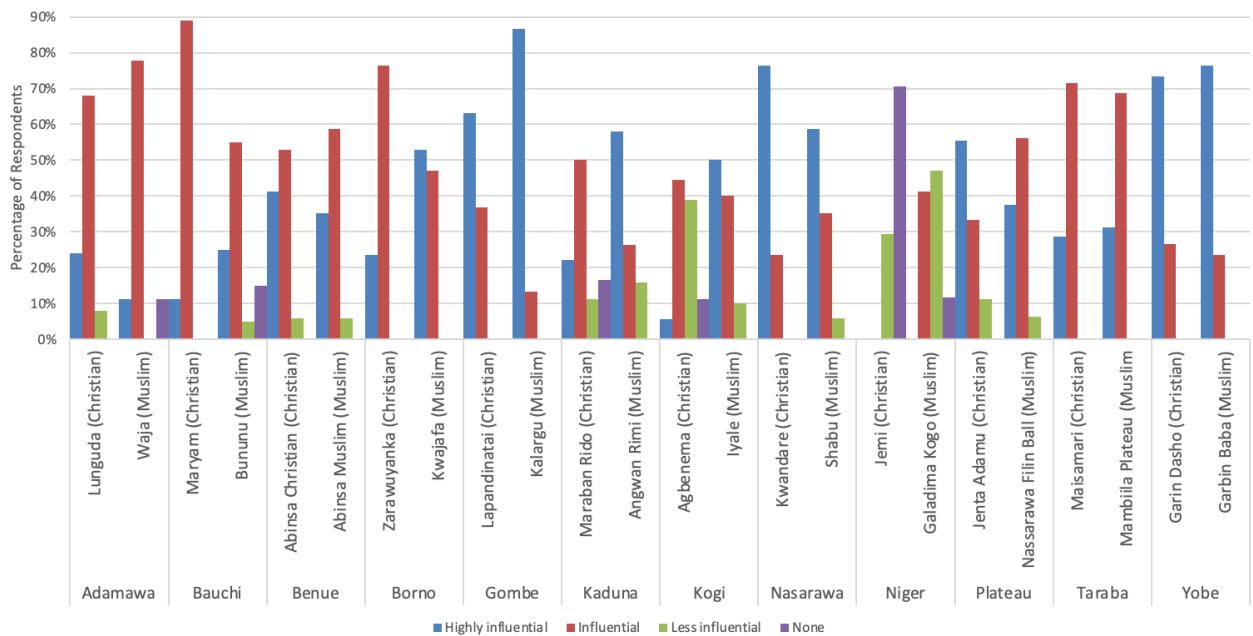
Figure 16 How influential are LFAs in your locality?



The level of influence varied across both states and communities. The below chart shows how the level of influence of LFAs varied across predominantly Christian and Muslim communities in the 12 states. In some states LFA’s influence differed in communities that were predominantly Christian versus predominantly Muslim. For example, in Kwajafa, Biu LGA, Borno, a predominantly Muslim community, 53 percent of respondents said they saw LFAs as highly influential, and 47 percent said they saw LFAs as influential. In comparison, in Zarawuyanka, a predominantly Christian also in Biu LGA, Borno state, only 24 percent of respondents saw LFAs as highly influential, and 76 percent saw them as influential. Kogi state provides a more striking difference. In Agbenema, Dekina LGA, Kogi, a predominantly Christian community, participants reported a varied view on the influence of LFAs. Six percent of respondents in Agbenema saw LFAs as highly influential, 44 percent said they were influential, but 39 percent said they were less influential and 11 percent said they had no influence. In contrast, in Iyale, a predominantly Muslim community also in Dekina LGA, Kogi, 50 percent of respondents said they thought LFAs were highly influential, 40 percent said influential, and 10 percent said influential.

Kogi state provides a more striking difference. In Agbenema, Dekina LGA, Kogi, a predominantly Christian community, participants reported a varied view on the influence of LFAs. Six percent of respondents in Agbenema saw LFAs as highly influential, 44 percent said they were influential, but 39 percent said they were less influential and 11 percent said they had no influence. In contrast, in Iyale, a predominantly Muslim community also in Dekina LGA, Kogi, 50 percent of respondents said they thought LFAs were highly influential, 40 percent said influential, and 10 percent said influential.

Figure 17 What is the level of influence by Local Faith Actors in your locality?



While the study was not able to conduct a gender analysis of the survey responses on the level of influence by LFAs, the qualitative data showed evidence that men and women generally held similar views on the level of influence of LFAs. For example, in Yobe, over seventy percent of respondents in both communities rated the level of influence by LFAs in their locality as “very influential.” Similar findings were echoed by male and female interview respondents from Yobe. One female FGD participant from Yobe described this saying, “[the] community appreciates LFA-led activities because of the work they are doing and the trust that community members have in them.” In analysing the qualitative interview data across the 24 communities, male and female responses on LFA’s level of influence were generally aligned.

In the responses, both communities in Niger stand out as significant outliers. In Jemi, a predominantly Christian community, 71 percent of survey respondents said LFAs had no influence in the community, and 29 percent said they were less influential than other actors. In Galadima Kogo, a predominantly Muslim community, 12 percent said LFAs had no influence, 47 percent said LFAs were less influential than other actors, and only 41 percent said LFAs were influential in the community. Interview and focus group discussion data from the two communities presents a contrasting picture in which the lack of perceived influence may be because community members do not think LFAs have significant influence over criminality but do hold influence on social issues in the community.

In Jemi, LFAs and community members say that LFAs have influence in the community but describe a situation in which the biggest challenge is not communal conflict or a lack of development where participants say LFAs have helped, but criminality. In Jemi, LFAs described

how banditry and kidnapping for ransom occur in the community on a regular basis. Eighty-nine percent of survey respondents said that criminality and banditry was the most common form of security threat the community experienced. One LFA said that people are so afraid, they mostly stay in their homes. He went on to say, that “*Allah ya kawo sauki ne*” meaning, “it is not the effort of man, it is God” who will protect them because community members don’t feel that they can trust the government security forces. In discussing religious tensions, community members said that LFAs had helped to contribute to peaceful coexistence. Taken together, the survey and interview data present contrasting pictures of the influence of LFAs in Jemi. However, interview data suggests that the reported low level of influence in survey responses could be that respondents did not see LFAs as having influence in responding to criminality. As was previously discussed, the difference between survey responses and interview responses may be in part also due to the interviewees being better informed about LFA actions because of the leadership positions the interviewees hold in the communities.

In Galadima Kogo, a predominantly Muslim community in Shiroro LGA, Niger, a similar contrast exists between survey responses and interview data. As previously described, a majority of survey respondents said they perceived LFAs to be less influential than other actors or having no influence at all. However, 47 percent of survey respondents in the community did say they saw LFAs as influential. Similar to Jemi, 85 percent of survey respondents in Galadima Kogo said banditry/kidnapping was the most significant security threat to their community. LFAs described how the threat of kidnapping and banditry was also creating other threats to the community such as hunger, since community members were not able to go outside the community to farm this year. An implementing partner in Galadima Kogo described how they had trained LFAs on how to address insecurity in the community, but that the DSS have been the primary actors responding to security threats, not the LFAs. Our available evidence indicates that similar to Jemi, the perception that LFAs are not as influential as other actors (e.g. security actors) or as not having influence could be because respondents do not see LFAs as being able to influence the level of criminality.

How gender inclusive are LFA activities in your community?

Overall, survey respondents generally see LFA activities as inclusive of all genders. When asked to rate the extent to which LFAs involve all genders in their activities on a scale from 1 to 10, 1 being the lowest involvement and 10 being the highest involvement, 60 percent of survey respondents said 6 to 10. Only 12 percent of survey respondents chose a score of 4 or less. The

Figure 18 To what extent do LFAs involve all genders in their activities?

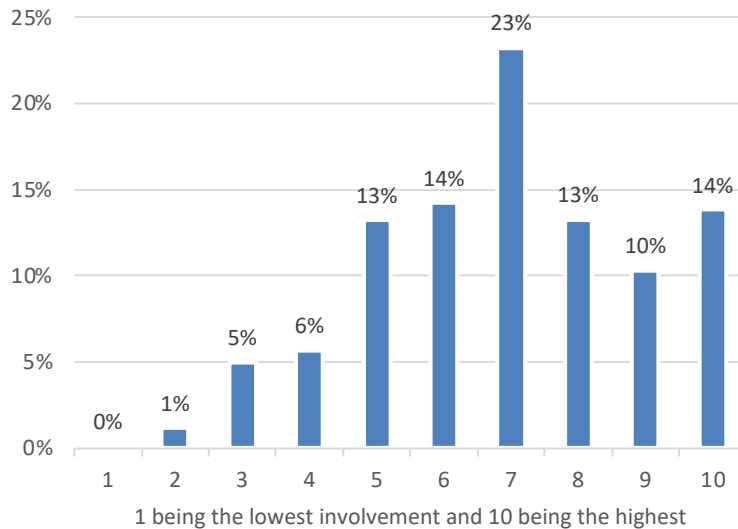


Figure 19 To what extent do LFAs involve all genders in their activities?

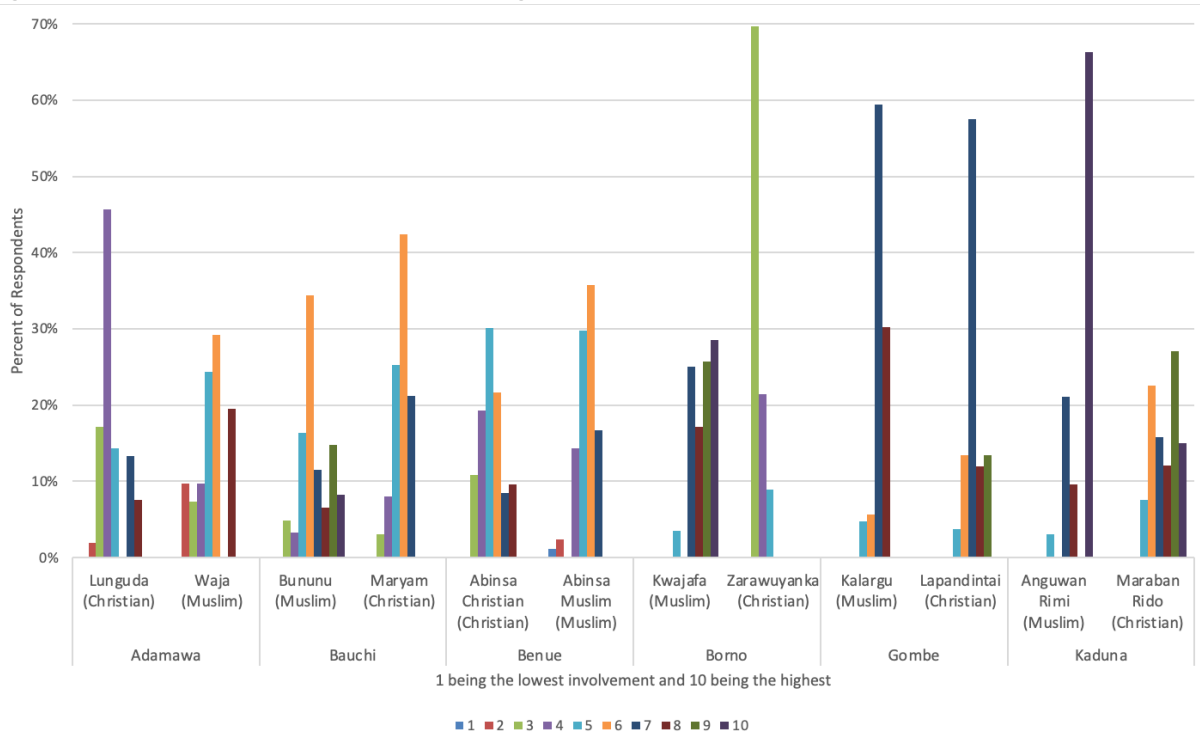
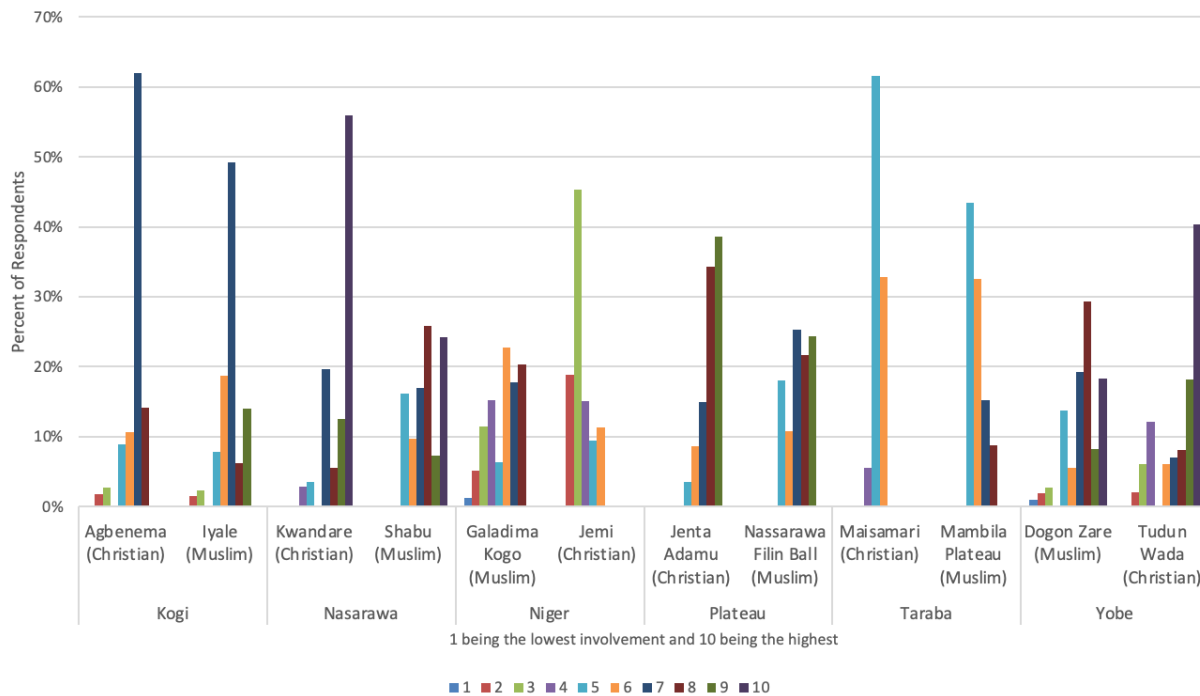


Figure 19 To what extent do LFAs involve all genders in their activities? (Continued)



Interviewees offered numerous examples of how LFAs, imams and pastors in particular, invited both men and women to participate in the activities that they were leading. Additionally, interviewees also shared several examples of LFA activities that specifically sought to engage youth. This was often in reference to weekly sermons, but also included other events as well. For example, in Bununu, Bauchi, a predominantly Muslim community, FGD participants described how local imams led a special women’s event to discuss how women could contribute towards a peaceful society. In Shabu, Nasarawa State, an imam described how he would specifically tailor sermons to encourage living peacefully with your neighbor as there were some issues of clashes among youth in the community. A male FGD participant in Lunguda, Adamawa, a predominantly Christian community, described special efforts his local pastor took saying, “He [the pastor] once invited bad boys into the community and conversed with them to understand their problems and offer solutions.” Many of the examples offered by participants detailed local religious leaders using their role as a faith leader to encourage community norms of peaceful coexistence and to convene discussions engaging those at risk of engaging in violence.

While most interviewees described men and women being able to participate in LFA-led activities, some interviewees described gendered dynamics. No female interviewee (KII or FGD participant) described LFAs prohibiting the participation of women, but many described activities that are likely to be shaped by gendered perceptions of the roles that men and women were expected to take in the community. For example, a commonly referenced LFA-activity was community dialogues, which in the Nigerian context, often have higher levels of men participating than women. Additional research on the gendered dynamics of participation is needed to fully understand these nuances as they pertain to LFA involvement in HDP activities. This additional

research should specifically seek to understand how women are included or excluded and the quality of participation that they have.

Do LFAs partner with other organizations?

Across the region, study participants reported that LFAs often partner with other organizations, including parts of the Nigerian government, international and local non-governmental organizations, and local security forces. Overall, 54 percent of survey respondents said that LFAs do partner with other organizations, but the perceived level of partnership varies across state and community. This is shown in the figure below.

Figure 20 Do LFAs partner with other organizations (governmental, non-governmental, or private sector) in the implementation of their activities?

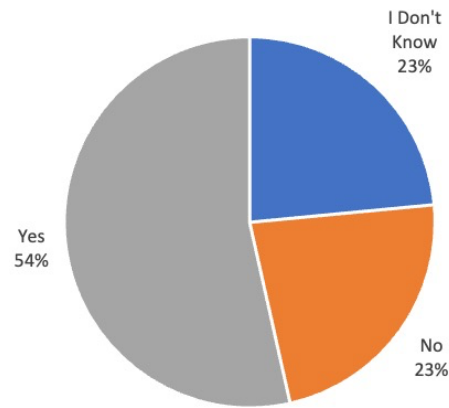


Figure 21 Do LFAs partner with other organizations (governmental, non-government, or private sector) in the implementation of their activities?

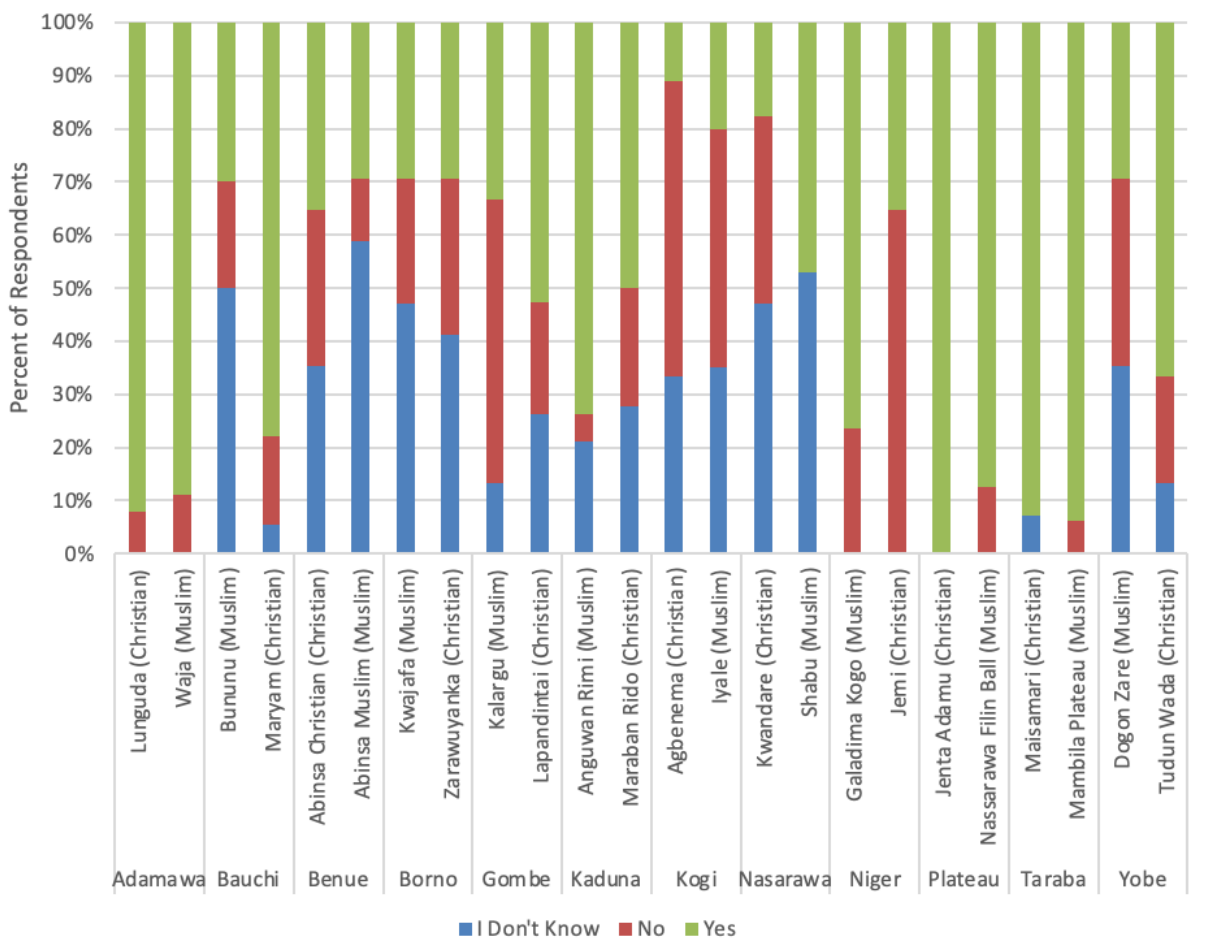


Table 5 Organizations with which LFAs partner in each community

State	Community Name	Partner Organizations
Adamawa	Lunguda (Christian)	King of Lunguda Community; British Council; NGOs (unnamed) and the Nigerian government
	Waja (Muslim)	NGOs (unnamed) and government partners (not specified)
Bauchi	Bununu (Muslim)	Development Initiative for Self-Sustenance; Women for Women; and International Alert
	Maryam (Christian)	Women for Women; Youth Kwaya Block Nursery; Youth organization (unnamed)
Benue	Abinsa Christian (Christian)	Nigerian police, vigilante. Some respondents said they thought the government may be involved and others said it was not.
	Abinsa Muslim (Muslim)	Maritime workers, NURTW, Nigeria police, Vigilante group of Nigeria, Tiv youth organization, Hausa youth organization and Jukun youth organization and political actors.
Borno	Kwajafa (Muslim)	Mercy Corps, IOM, Government actors; ICRC; NRC
	Zarawuyanka (Christian)	Mercy Corps, ICRC; Save the Children;
Gombe	Kalargu (Muslim)	IPASS; Kaltungo Group of pastors and imams; ACCOMIN; Kwar Mana; JNi and CAN; Roman Catholic Church
	Lapandintai (Christian)	Kaltungo People Progressive Foundation; Pan Mana Group; Kwar Mana; Pad Mana; MSSN; Nitingel; Woman Initiative Development; SDP; Christian Charity Aid; and NITDA
Kaduna	Anguwan Rimi (Muslim)	Zaman Tare
	Maraban Rido (Christian)	Zaman Tare; Generation for Peace; EWA; Global Peace Foundation;
Kogi	Agbenema (Christian)	Police
	Iyale (Muslim)	None identified
Nasarawa	Kwandare (Christian)	JNi; FEMA; Rural Electrification Board
	Shabu (Muslim)	NACA; National Immunization Program; IZATU Group; ECWA; Family Health Care Foundation; Centre for Youths Challenge; Development Shabu; Country Women Association of Nigeria; ERCC; FHCF
Niger	Galadima Kogo (Muslim)	Africa Service; Esteem Hope Foundation
	Jemi (Christian)	Africa Service; North South Power Service

Table 5 Continued: Organizations with which LFAs partner in each community

State	Community Name	Partner Organizations
Plateau	Jenta Adamu (Christian)	CAFOD
	Nassarawa Filin Ball (Muslim)	CAFOD
Taraba	Maisamari (Christian)	Government
	Mambila Plateau (Muslim)	Government
Yobe	Dogon Zare (Muslim)	Save the Children; Mercy Corps; North East Youth Peace Ambassadors Network
	Tudun Wada (Christian)	Save the Children; Mercy Cops; Yobe State Government; Izala Group; Dhariza; UNICEF; International Centre for the Red Cross; European Union; Action Against Hunger; WHO; Potiskum Local Government

3.4 LFA Involvement in Humanitarian-Development-Peace Work

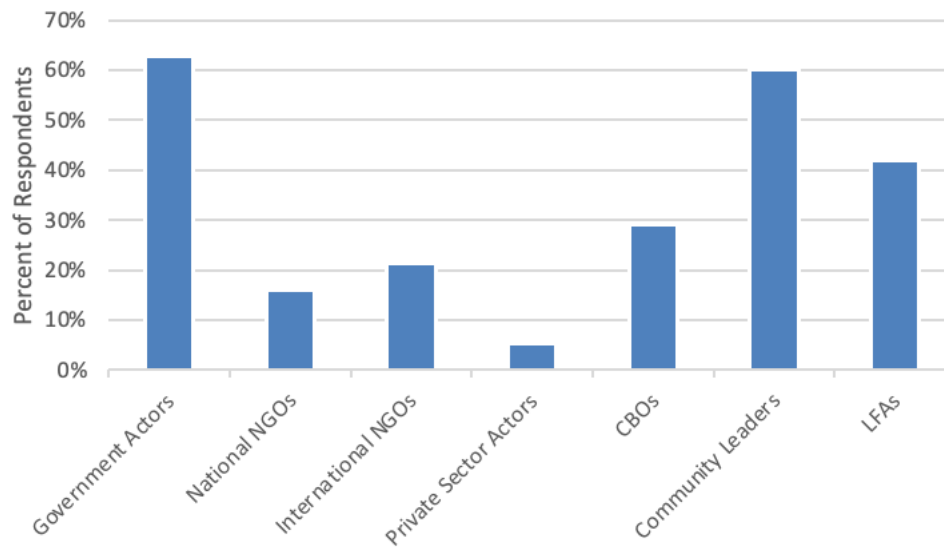
This section presents findings identifying the key actors responding to crisis situations, perceptions of the influence of LFAs along with their perceived contributions to peace, justice, and inclusive society.

Who are the key actors responding to crises situation in your community?

In the Nigerian context, community leaders and LFAs can be overlapping categories. For example, an individual working at a faith-based organization may also be a leader of a local women’s group in the community. Similarly, influential religious leaders can also be seen as community elders. These results reflect how survey participants primarily see the actors involved.

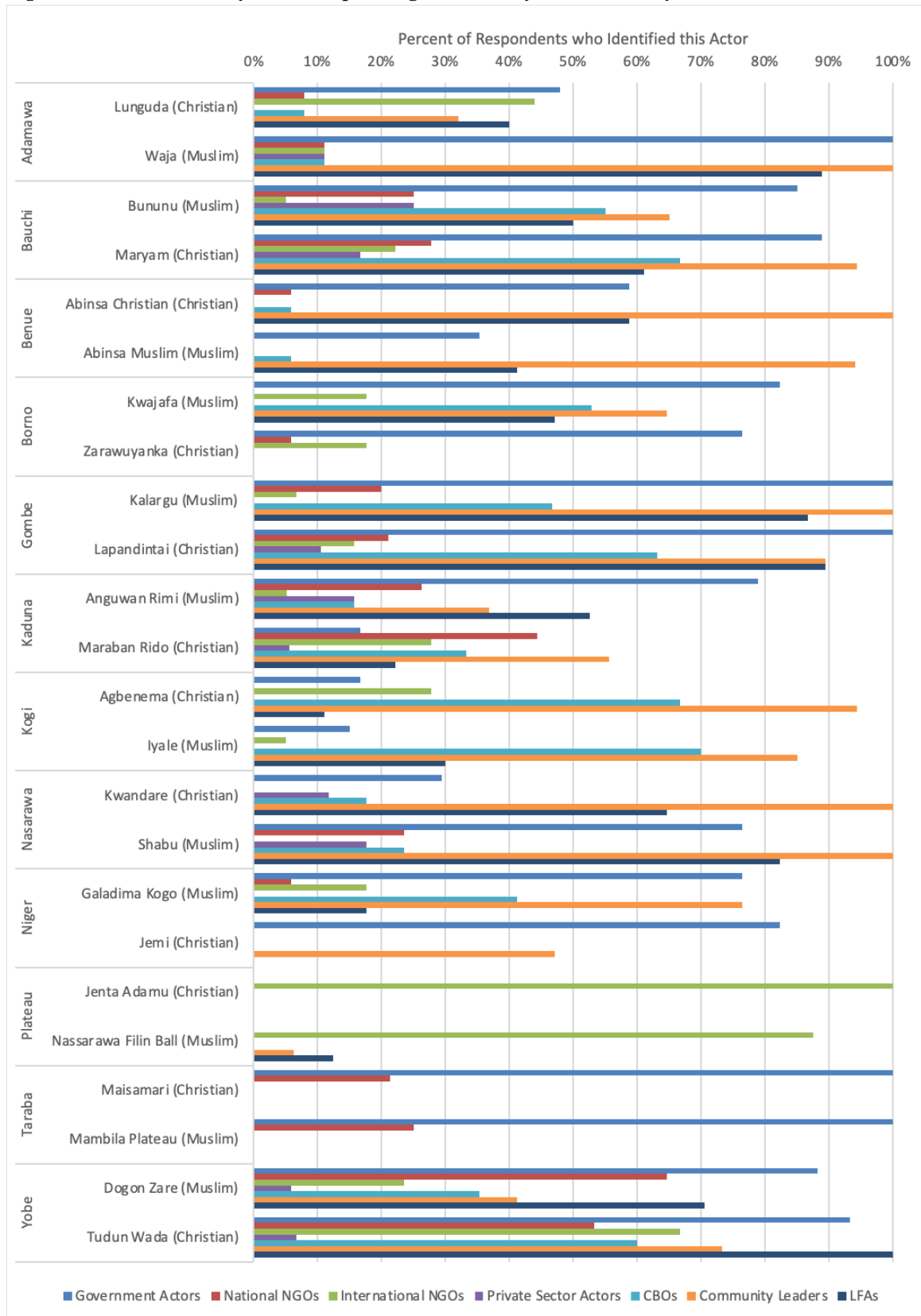
Local faith leaders, community leaders, and government actors were the most common actors responding to crisis situations as reported by survey respondents (note that survey respondents were allowed to select multiple actors). However, LFAs, community leaders, and government actors were not the key actors responding to crisis situations in all of the communities. For example, in Taraba State, respondents said that only government actors and national NGOs were responding. In Plateau State, respondents said only INGOs were responding in Jenta Adamu (a predominantly Christian community) whereas in Nasarawa Filin Ball, a predominantly Muslim community, LFAs and community leaders were also responding along with INGOs.

Figure 22 Who are the key actors responding to crisis in your community? (Aggregate Results)



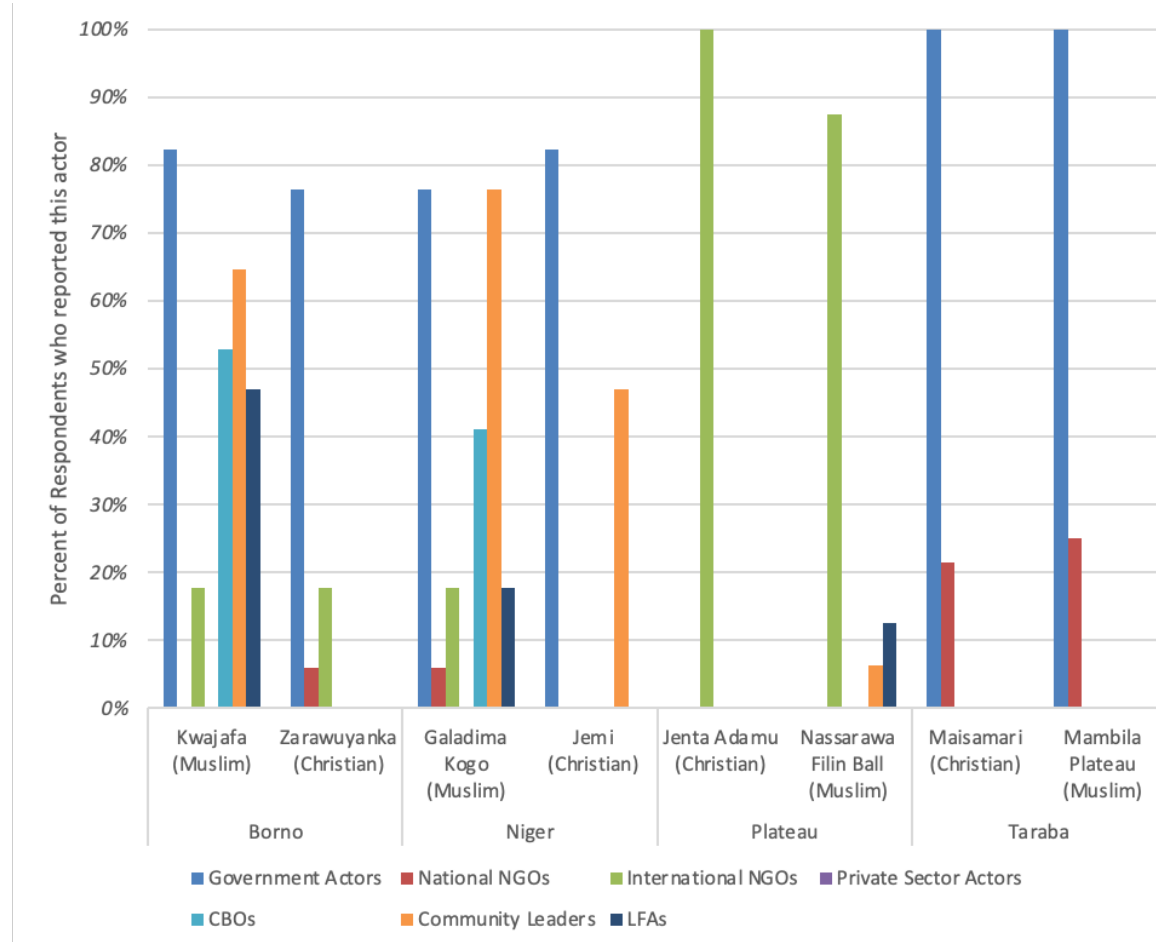
* Note that percentages may add to over 100% as participants were given the option to select multiple responses.

Figure 23 Who are the key actors responding to crisis in your community?



Of five communities where participants reported that LFAs were not responding to crisis situations, four were predominantly Christian communities (Maisamari, Taraba; Jenta Adamu, Plateau; Jemi, Niger; and Zarawuyanka, Borno) and one was predominantly Muslim (Mambila Plateau, Taraba). With the exception of Plateau State, in the communities where LFAs were not identified as actors responding to crises, the government was the most commonly reported actor responding to crisis situation. In contrast, in both surveyed communities in Plateau State, INGOs were the most commonly identified actor. These states are highlighted in the chart below.

Figure 24 Who are the key actors responding to crisis situations in your community? (Select states)

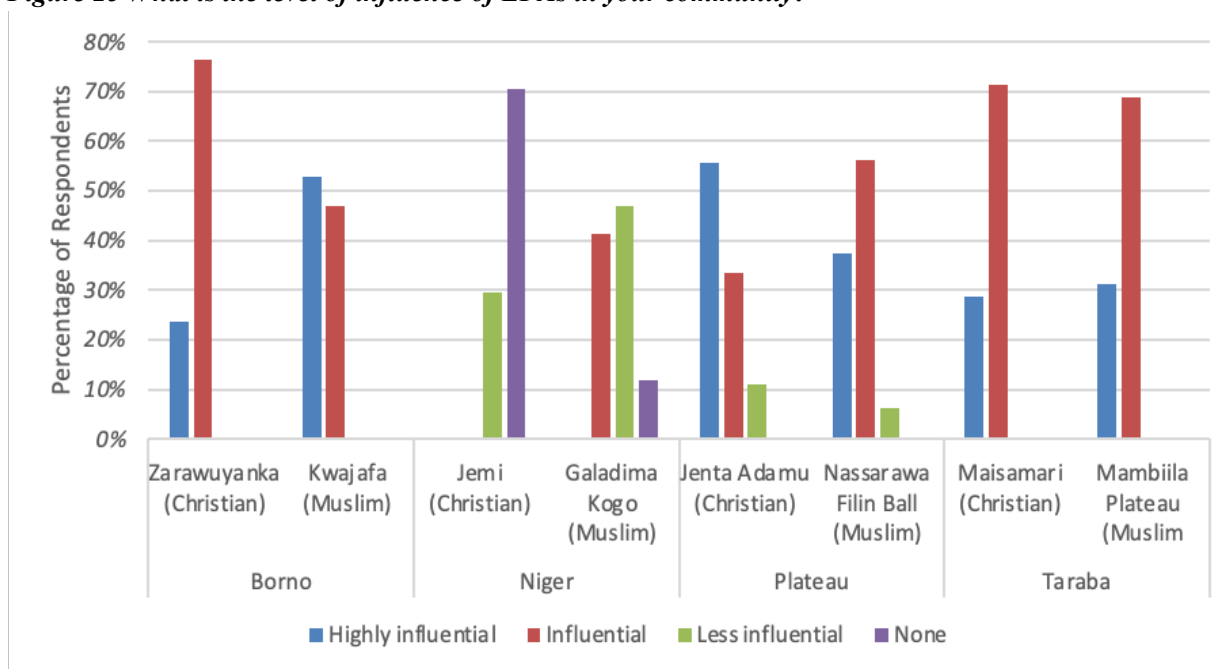


These findings raise several questions and create the impression that something unique must be going on in these communities to explain why LFAs were not identified among the key actors responding to crisis. However, with the exception of Niger, these results interpreted in combination with respondents’ views on the influence of LFAs, responses on the security situations, and views of effectiveness provide a more complex picture. With the exception of Niger, respondents in Borno, Plateau, and Taraba rated LFAs as “influential” or “highly influential” but did not necessarily see LFAs as effective (additional detail below). Additionally, interviewees in these

communities described their communities not necessarily as experiencing crisis but as experiencing sustained insecurity.

For example, in Biu LGA, Borno state, 94 percent of survey respondents in Kwajafa and 82 percent in Zarawuyanka said they had not experienced a crisis in the last two years. Interview participants describe the security situation as having generally improved over the last few years, but that some issues, such as poverty and lack of access to education or farming materials, as threats to their security. In contrast to previous years, when people could not travel safely even within the ward²⁶, survey respondents and interview participants no longer saw their community in crisis. While there are still significant development issues and challenges meeting basic needs that LFAs may be involved with, it is not altogether unsurprising that participants did not identify them as key responders to crisis. In Zarawuyanka, despite no respondents identifying LFAs as one of the key actors responding to crisis, all survey respondents reported that LFAs in the community were influential or highly influential, a response echoed by interview participants.

Figure 25 What is the level of influence of LFAs in your community?



In Jemi and Galadima, two communities in Niger, the situation is somewhat different and based on the available data, we can only hypothesize as to the likely explanation. As previously discussed, in Jemi, a predominantly Christian community, 71 percent of survey respondents said LFAs had no influence in the community, and 29 percent said they were less influential than other actors. In Galadima Kogo, a predominantly Muslim community, 12 percent said LFAs had no influence, 47 percent said LFAs were less influential than other actors, and only 41 percent said

²⁶ Local government areas are divided into wards and multiple communities may exist within a ward. Wards can be understood as a smaller geopolitical unit than LGAs but larger than a community.

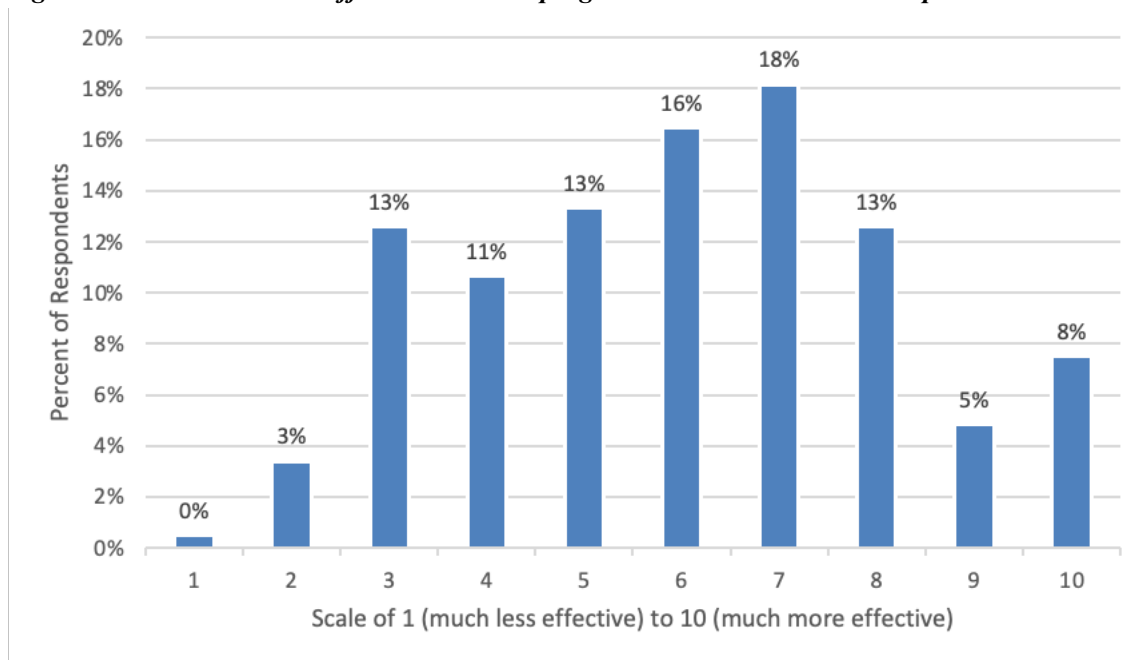
LFAs were influential in the community. Interview and focus group discussion data from the two communities presents a contrasting picture in which the lack of perceived influence may be because community members do not think LFAs have significant influence over criminality. However, as previously discussed (pages 28-31), the contrast between interview data and survey data may be explained by an information gap between the actions of LFAs and the community’s knowledge of them. The KIIs and FGDs targeted local leaders, LFAs, and IPs, individuals who more likely to be well-informed about LFAs than necessarily the broader community. Additional research in Niger is warranted to better understand if this is the case or if there are other factors influencing the contrasting responses.

In summary, the results indicate that whether or not LFAs are key actors responding to crisis depends on the type of crisis the community is experiencing and by extension whether an LFA could feasibly respond, whether the LFAs are seen as influential, and whether the LFAs are seen to have the skills needed to respond to the specific crisis.

How much more effective are HDP programs that include LFAs compared to those that do not?

Generally, study participants see HDP programs that include LFAs as more effective than those that do not. When asked to rate on a scale of 1 to 10, one being much less effective and ten being much more effective, 60 percent of survey respondents rated them a six or higher. In contrast, 27 percent of respondents said that HDP programs with LFAs were less effective (1-4), and 13 percent said they were neutral.

Figure 26 *How much more effective are HDP programs that include LFAs compared to those that do not?*



The perceived effectiveness of HDP programs that included LFAs compared to those that did not varied by state and community.

Figure 27 How much more effective are HDP programs that include LFAs compared to those that do not?

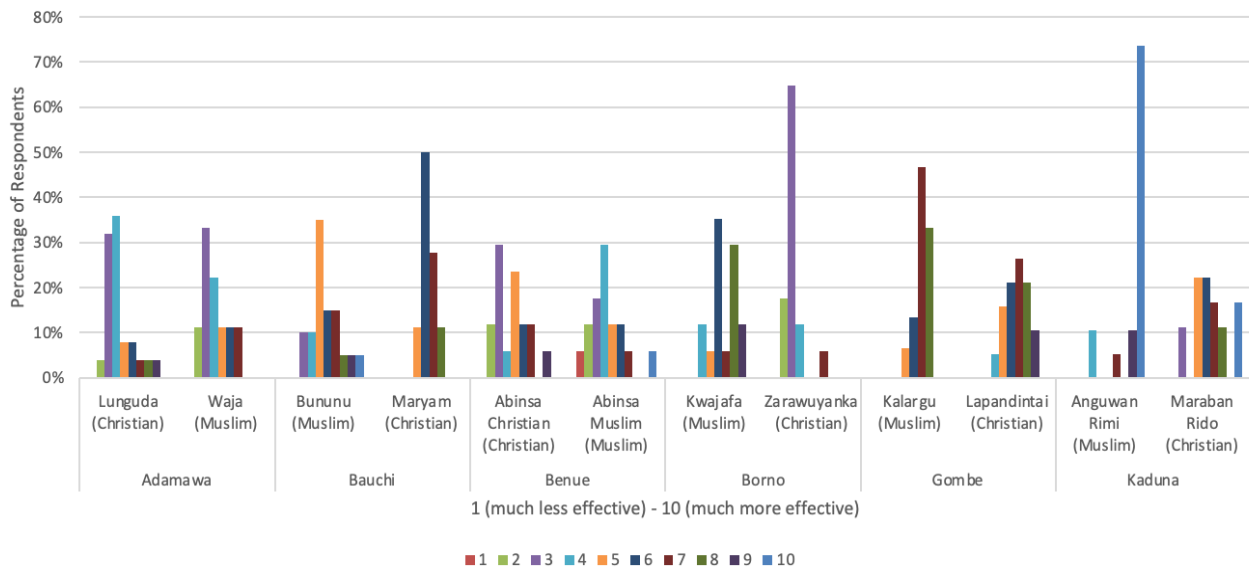
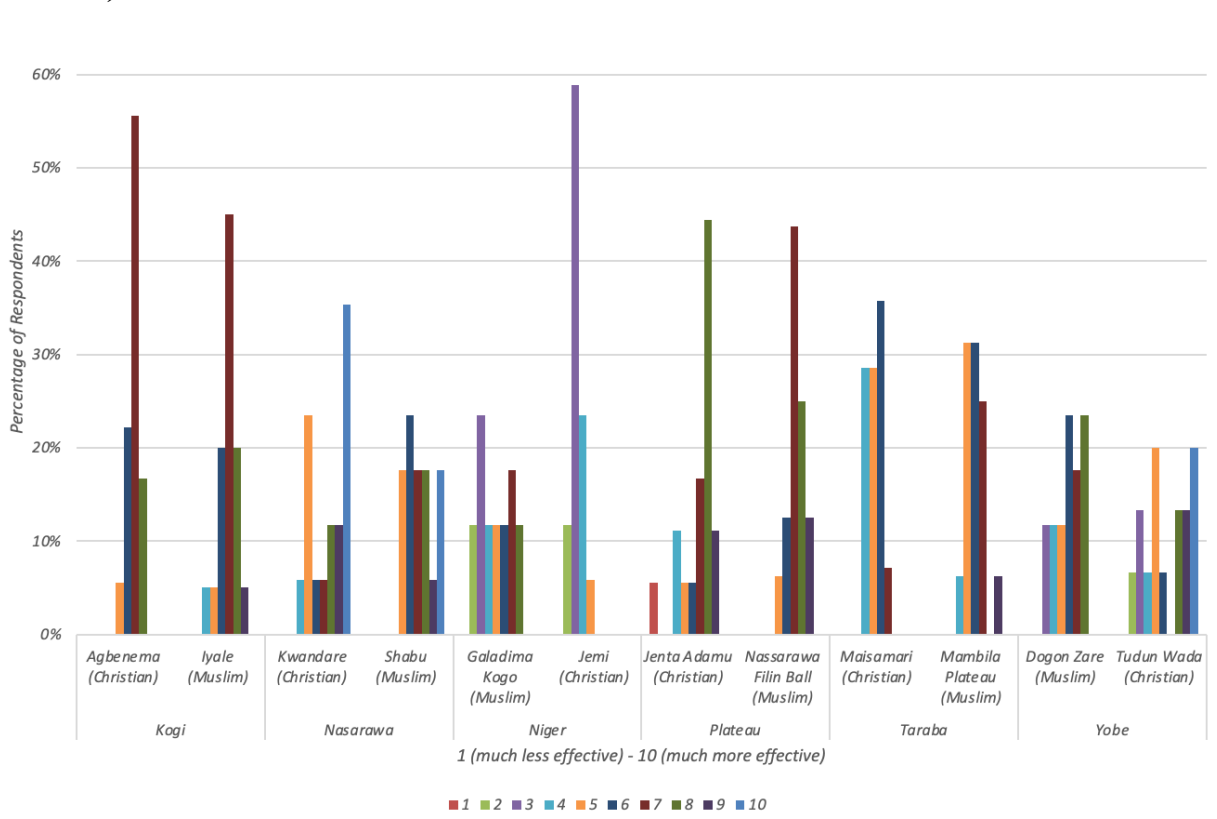


Figure 27 How much more effective are HDP programs that include LFAs compared to those that do not? (Continued)



As previously discussed, in many of the target communities, LFAs were seen as extremely influential and qualitative data from the interviews indicated that their influence, combined with the trust they built with the community, were the key factors why their involvement in HDP programs made them more effective than those that did not.

Study participants offered numerous examples of how LFAs contributed to HDP programs. These contributions often focused on LFAs, specifically religious leaders (e.g. imams and pastors), using their influence to get community members to support the HDP activities that may have been led by I/NGOs or the government. For example, in Bununu, Bauchi State, one participant described how the local imam worked with the ward development association to encourage people to get vaccinations. That the imam helped to “give awareness” so that community members would accept getting vaccinations. In that instance, the imam leveraged his influence and trust of the community for a common public health goal. Similarly, in Kalargu, Gombe State, FGD participants described how local religious leaders helped to raise awareness about mosquito nets and encouraged community members to use them.

In at least one case, local religious leaders also served as an integrity check on HDP program implementation. One study participant²⁷ described how a local imam was key in preventing a politician from hijacking funds that an NGO was providing during an activity. The participant said that after a peacebuilding program, the NGO was handing out the transportation stipends to community participants²⁸ when a politician who was attending demanded that the transportation stipends not be given to the participants but to him so they could allegedly go to the local ward. In one male respondent’s words, “then one imam, I would never forget, stood up and said our religion did not teach this,” and prohibited the politician forcing everyone to give him the money. While this is just one example and the only one provided in the study, it is exemplary of broader dynamics in which politicians attempt to divert NGO-provided resources.²⁹

Overall, the qualitative data suggests that the LFAs’ level of influence, combined with the trust they built with communities over time were two key factors why community members generally perceived HDP programs that included LFAs to be more effective than those that did not.

²⁷ The community is not named to protect the identity of the study participant given the sensitivity of this example.

²⁸ Transportation stipends are a common HDP practice to cover the cost of a participant traveling to attend the activity.

²⁹ For other examples of this, see Smith, Daniel Jordan. (2007). *A Culture of Corruption: Everyday Deception and Popular Discontent in Nigeria*, Princeton and Oxford: Princeton University Press; Miller, Jared. (2023). “The Boko Haram Insurgency & the Politics of a Crisis Economy: A Political Marketplace Analysis of the Humanitarian Crisis in North East Nigeria,” Medford, MA: Conflict Research Programme, London School of Economics and the World Peace Foundation. <https://sites.tufts.edu/reinventingpeace/2023/02/01/the-politics-and-profit-of-a-crisis-a-political-marketplace-analysis-of-the-humanitarian-crisis-in-northeast-nigeria/>.

How satisfied are you with involvement of LFAs in HDP activities/initiatives in your community?

Across the 24 communities, 41 percent of survey respondents were “very satisfied” and 40 percent were “satisfied” with the involvement of local faith actors in HDP programs in their community. Only 3 percent of survey respondents said they were not satisfied at all, and 8 percent said they were not satisfied. Nine percent of survey respondents said they were neutral.

Figure 28 How satisfied are you with the involvement of LFAs in HDP initiatives in your community?

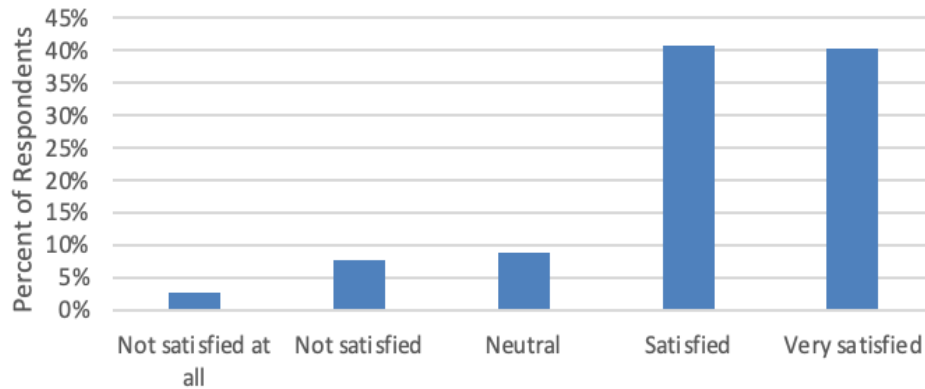
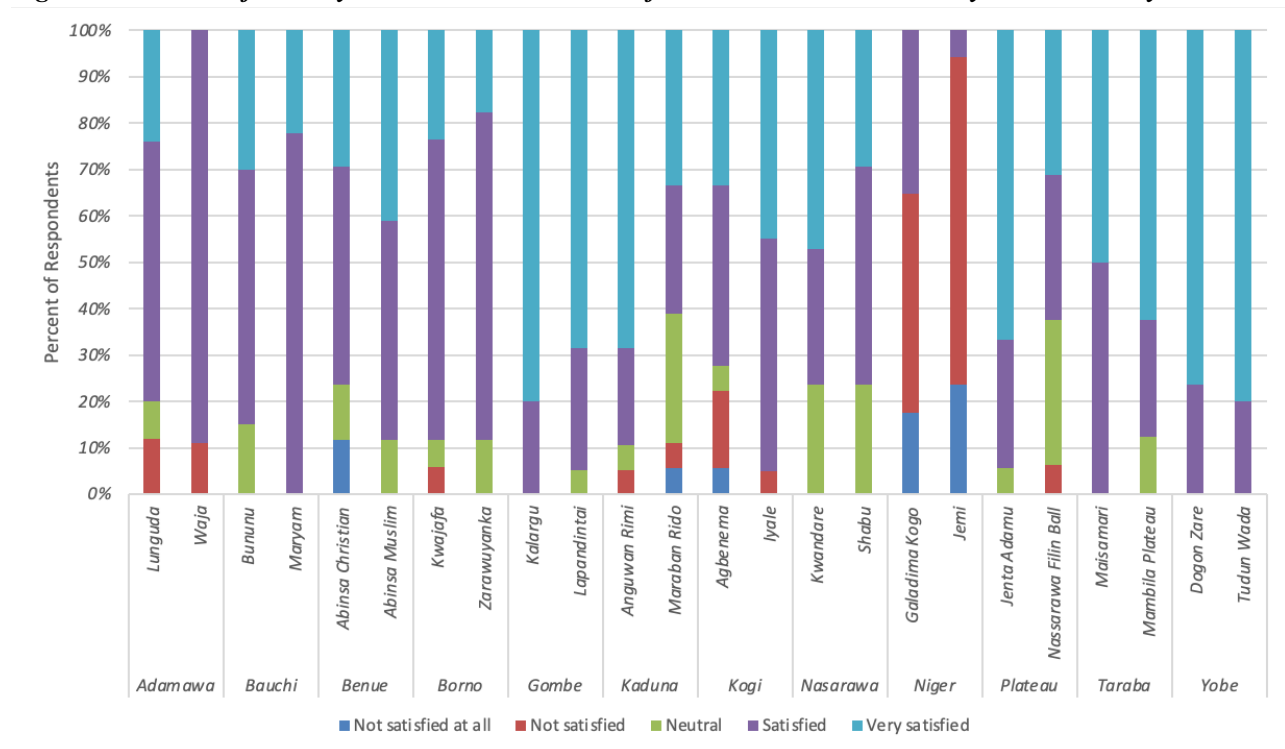


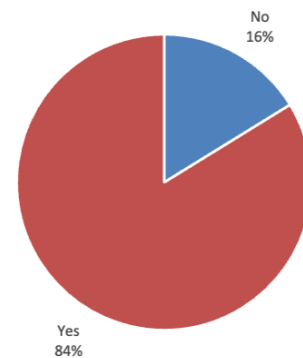
Figure 29 How satisfied are you with the involvement of LFAs in HDP activities in your community?



Do LFA activities in your community prevent further escalation of violence or curb it to the minimum?

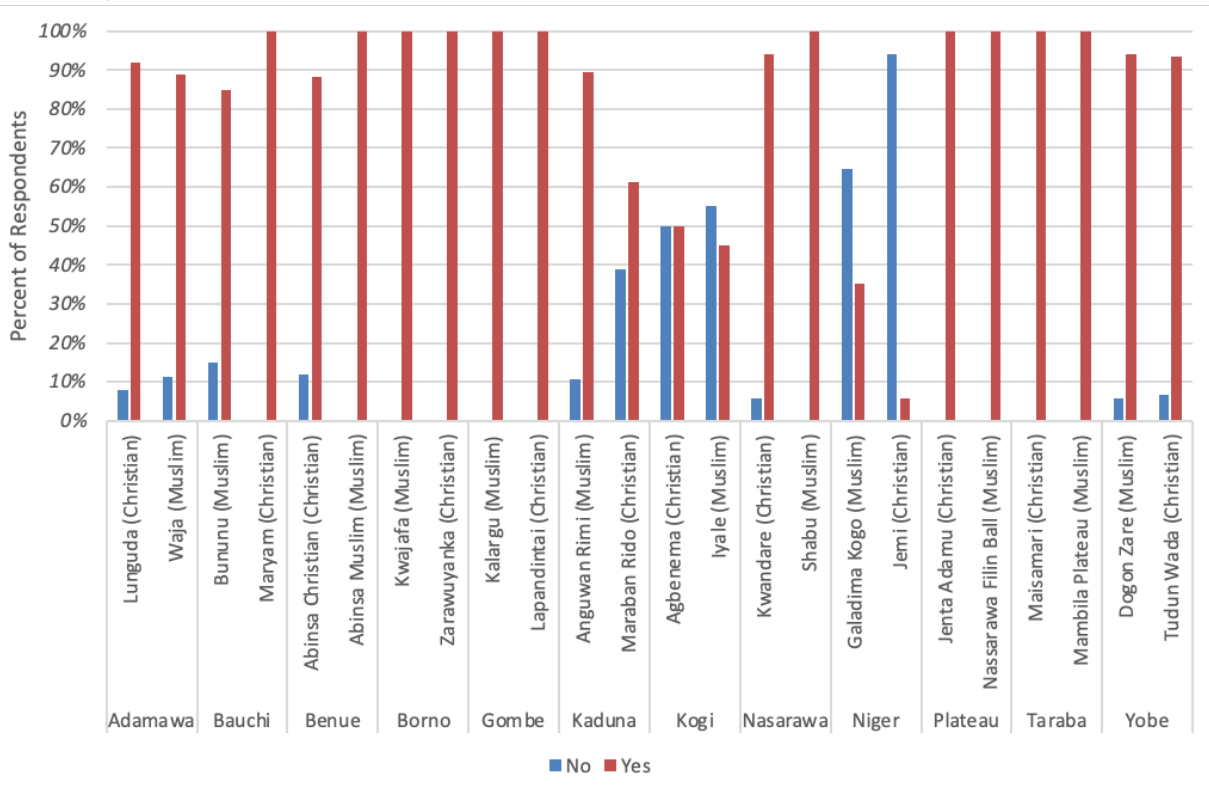
When asked whether LFA activities in their community prevented further escalation of violence or curb it to the minimum, 84 percent of survey respondents said yes. With the exception of Kaduna, Kogi, and Niger, there was little variation in responses across the 24 communities. Examples of how this happened ranged from quick response efforts such as intervening to deescalate tensions or prevent the outbreak of violence to longer-term efforts of sustained dialogue facilitation and relationship building among community members and between community members and security forces. One female FGD participant from Yobe described this saying that LFA programs have helped “create trust and mutual understanding between community members and the security,” and generally, “increased the level of participation in every aspect of [HDP] work happening in the community.”

Figure 30 Do LFA activities in your community prevent further escalation of violence or curb it to the minimum?



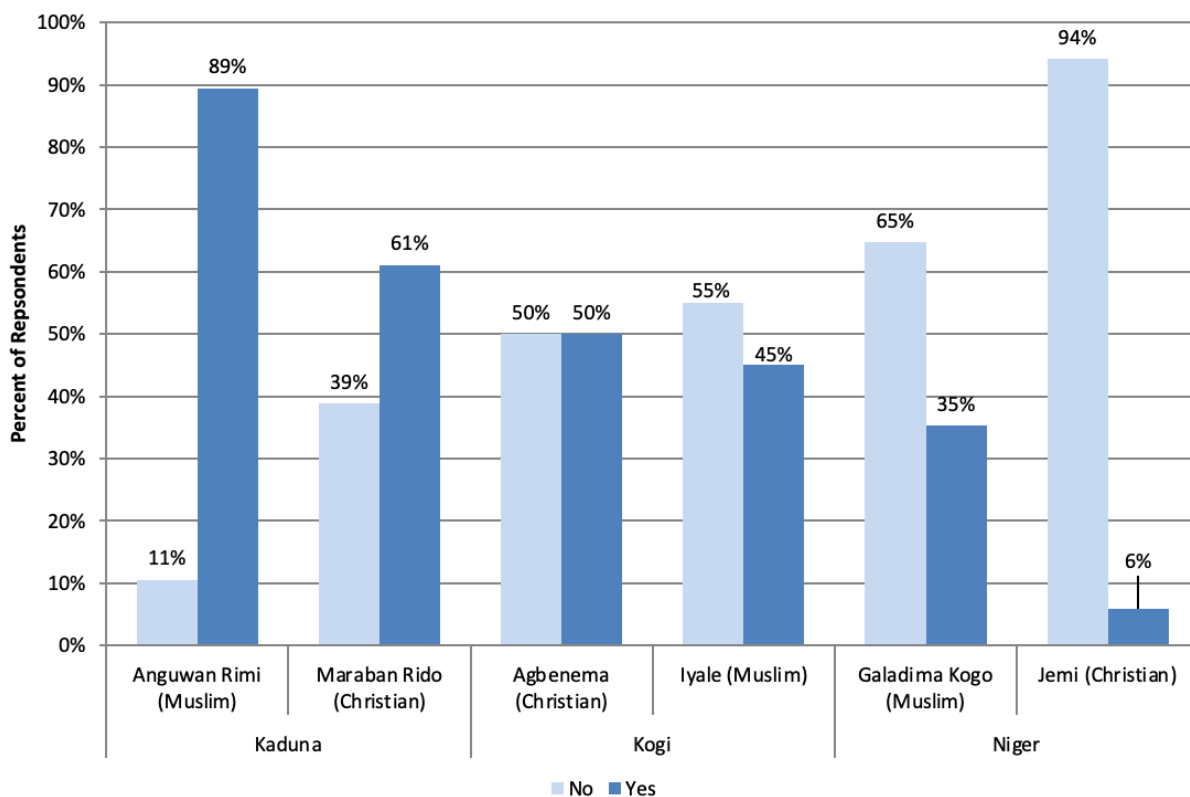
In Kaduna, Kogi, and Niger, however, there were a significant number of survey respondents who said that LFA activities did not prevent the escalation of violence or help curb it to a minimum.

Figure 31 Do LFA activities in your community prevent further escalation of violence or curb it to the minimum?



In all states except for Kogi and Niger, a majority of respondents said that LFA activities in their community prevented further escalation of violence or curbed it to the minimum. In Kogi, 52 percent of survey respondents said that LFA activities did not prevent the escalation of violence or help to limit it. In Niger, 79 percent of respondents said LFA activities did not. These responses create the impression that LFA activities may either have a neutral or negative effect on violence, but data from KIIs and FGDs in each state presents a more nuanced picture. Interview data indicates that LFAs are not necessarily the primary actors responding to violence, but that they may be participants of NGO-led peacebuilding projects or that they are focused on other issues. The following sections explore participant responses more deeply.

Figure 32 Do LFA activities in your community prevent further escalation of violence or curb it to the minimum?



Kogi

In both Agbenema and Iyale, survey respondents did not see LFA activities as helping to prevent the escalation of violence or help it to limit it, but FGD and KII data indicates that the reasons differ between the two communities. In Agbenema, a predominantly Christian community, KII and FGD male and female participants reported that Mercy Corps was one of the main actors working on peacebuilding activities in the community. FGD participants as well as KIIs credit Mercy Corps with helping the community to proactively address tensions between farmers and herders and promoting ethnoreligious tolerance by providing trainings on mediation, and conflict

resolution, and by setting up peace committees. One female FGD participant described the impact of Mercy Corps' efforts saying "even when something bad happens, we now have a platform ready to ensure dialogue between both parties instead of carrying out a reprisal attack." While respondents in Agbenema said that religious leaders, faith-based organizations, and religious institutions were present in the community, they were stakeholders in Mercy Corps' activities in the community and not independently leading HDP activities. In Iyale, KII and FGD respondents offered a different explanation on why LFAs were not seen as preventing the escalation of violence.

In Iyale, survey respondents said that LFAs were present in the community and seen as highly influential, but that their work primarily focused on development. FGD and KII respondents specified that missionaries had established a school in their community called Christian Mission in Many Lands (CMML) and were helping to educate children. There was a consensus among Iyale study participants (survey, KII, and FGD) that LFAs were making a positive contribution to the community through the school. FGD participants all rated the work of the missionary school a 10 out of 10. In addition, KII and FGD participants reported that the school had become a centre of education, drawing students from the surrounding communities.

Kaduna

In both Anguwan Rimi and Maraban Rido, LFAs are largely seen as helping to prevent the escalation of violence, but this view does not hold among all surveyed community members. This may in part be explained by the fact that LFAs are more often stakeholder in NGO-led responses rather than LFA-led responses. LFAs see themselves as helping to prevent the escalation of violence. A female FGD participant agreed with this view saying, "[religious leaders] are trying and they are bringing us together; that they have been of help to us." Community members, however, when asked about actors that work to prevent or address conflict, primarily pointed to NGOs such as Zaman Tare and Generation for Peace. Community members, LFAs, and implementing partners all report that LFAs, especially religious leaders, are often stakeholders in these peacebuilding projects. One male FGD participant described LFAs in Maraban Rido as individuals who are knowledgeable about what is going on in the community and one of the key reasons the community was able to set up a local security group. The perception of LFAs as stakeholders or contributors rather than leaders working to deescalate violence may be one explanation for the higher percentage of survey respondents saying they do not see LFAs as helping to deescalate violence. Overall, however, 89 percent of respondents in Anguwan Rimi and 61 percent of respondents in Maraban Rido respectively said they were either satisfied or very satisfied with LFAs involvement with HDP efforts. Additionally, 89 percent of survey respondents

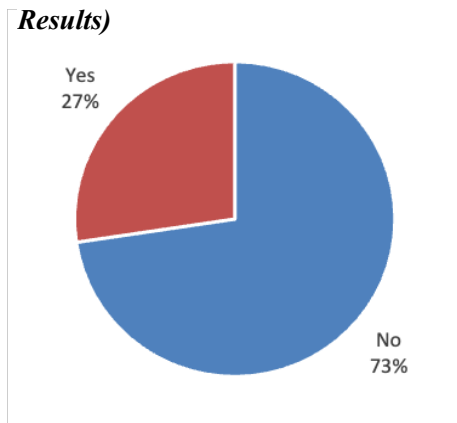
in Anguwan Rimi and 67 percent of survey respondents in Maraban Rido rated HDP activities that included LFAs were more effective than those that did not.³⁰

Niger

Similar to Kaduna State, LFAs in Galadima Kogo and Jemi see themselves as helping to prevent the further escalation of violence or to curb it to a minimum, but 65-90 percent of survey respondents in the two communities disagreed. FGD participants also expressed agreement that LFAs were helpful in preventing the escalation of violence or helping to curb violence to a minimum. A female FGD participant described this saying, “their activities have helped in restoring the little peace we are enjoying now.” A male FGD participant described LFA efforts to prevent violence saying how, “[LFAs} regularly engaging the community meetings at the king’s palace and preach to the community for religious tolerance and peaceful coexistence between the different faiths.” Again, the differing findings from the Niger survey data and the qualitative interview data could be explained by the fact that the survey targeted everyday community members whereas the KIIs and FGDs targeted community leaders, LFAs, and implementing partners who were more likely to be well-informed about LFA-involvement in HDP work. Additional research on dynamics in Niger could help to better explain this contrast.

Do LFAs negatively impact the lives of community members?

Figure 33 Do LFAs negatively impact the lives of community members? (Aggregate Results)



Overall, 73 percent of survey respondents do not think that LFAs negatively impact the lives of community members. In a striking finding, however, 27 percent of respondents think LFAs do have a negative impact. In fact, in six of the 24 target communities, those who believe LFAs have a negative impact are greater than those who believe LFAs do not have a negative impact. The qualitative data indicates that those who think LFAs do have a negative impact may be because of how LFAs have caused conflict, their potential to do harm, and because of cases where LFAs use their influence for politicized or personal benefit (e.g. elections). These

dynamics are explained in the following section.

Figure 34 Do LFAs negatively impact the lives of community members? (Community Responses)

³⁰ Survey participants were asked to rate on a scale of 1-10, 1 being much less effective and 10 being much more effective, how much more effective HDP activities were that included LFAs than those that did not. The 89 percent and 67 percent of survey participants cited here gave a rating of 6-10.

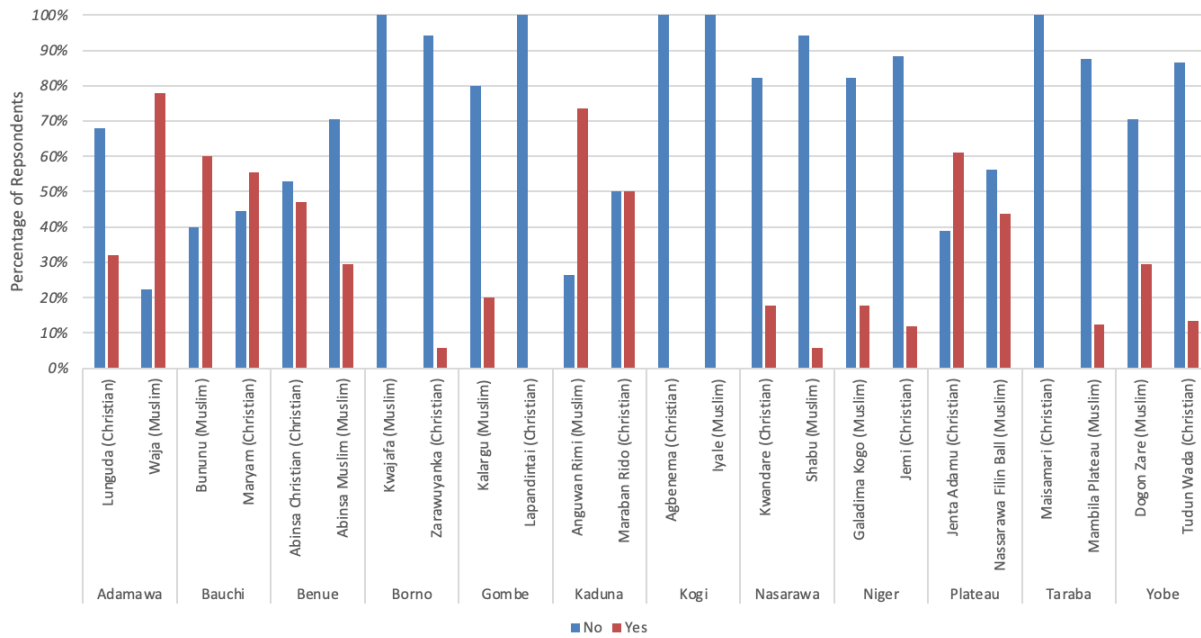
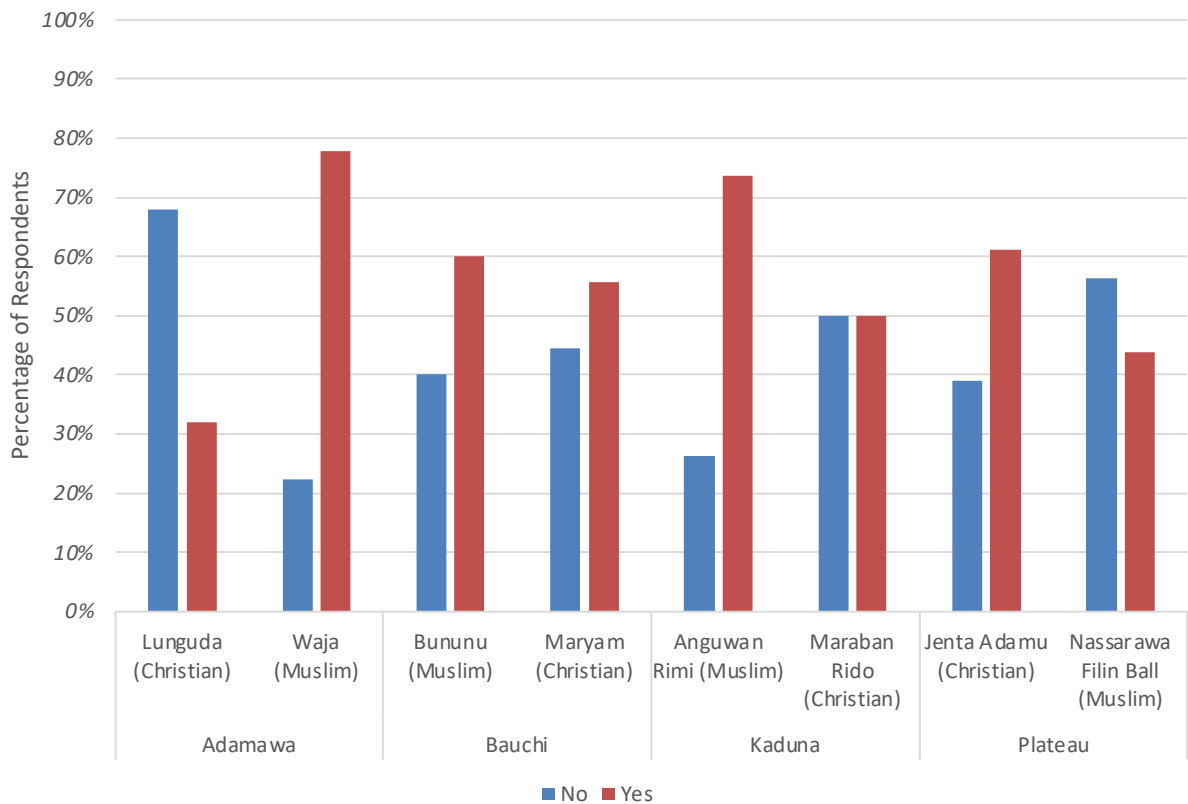


Figure 35 Do LFAs negatively impact the lives of community members? (Adamawa, Bauchi, Kaduna, and Plateau)



These survey findings are striking. In each of these four states, between 30-78 percent of survey respondents said that LFAs negatively impact the lives of community members. Overall, only five of the 24 study communities were unanimous that LFAs did not have a negative impact on communities. These findings are also a contrast to the qualitative data from interviews with community leaders, implementing partners, and LFAs in each community. As previously discussed, male and female responses predominantly portray LFAs as positively contributing to the peace and development of the communities. For example, a female FGD participant in Adamawa described the work of LFAs saying, “They [LFAs] are effective because they promote peace, justice, and equity in the community.” Another female participant in Adamawa said she was taught to seek vengeance if she was wronged, but that “LFAs will never tell us to take revenge. . . [that] if we abide by their word, there will be lasting peace.” However, across the 12 states, interviewees also shared how LFAs could have a negative impact on the community in two key ways: politicized influence; and their risk of doing harm in their attempts to contribute to HDP work.

Politicized Influence

Elections in Nigeria have historically been intertwined with ethnoreligious dynamics. From religious rhetoric aimed at mobilizing voters to candidates who implicitly or explicitly claim to be the “Christian” or “Muslim candidate,” every election has carried a religious current. Within an election, LFAs—especially local religious leaders—can and have acted as brokers for politicians seeking the votes from specific communities. One female FGD participant in Yobe described this dynamic saying, “[LFAs] have tremendous influence in the community. Because even in the election that is happening at the different levels, the LFAs have a strong influence to decide for their followers on who to elect.”³¹ Politicizing LFAs’ influence, however, can have a very negative impact on the community. One LFA in Yobe state said, “we lack social cohesion between the different ethnic groups we have in this community. Most of the politicians are using this weakness to divide us and it results in too many conflicts within the locality.”³² While these quotes come from Yobe state, male and female study respondents across the 24 communities share the view that LFAs’ use of their influence to support specific politicians can negatively impact the communities by stoking division and even sparking violence. Adamawa, Bauchi, Benue, Kaduna, and Plateau are all states that have seen this dynamic play out with violent consequences in past elections as well as in the lead up to the 2023 election.³³

“LFAs have a strong influence
 to decide for their followers on
 who to elect.”

– Female FGD participant,
 Yobe State

Risk of Doing Harm

³¹ Given the sensitivity of this quote, the FGD respondent’s community is not name.

³² Given the sensitivity of this comment, the LFA’s community is not named.

³³ For examples of the intersection of election violence and ethnoreligious dynamics in 2023, see ACLED and Centre for Democracy & Development’s 2023 Election Violence Tracker available at <https://acleddata.com/nigeria-election-violence-tracker/>.

The second type of risk reported by study participants is how LFAs can create or exacerbate existing divisions or conflict dynamics in the community in the way they seek to contribute to HDP work. For example, in Niger, a Christian-affiliated NGO provided relief materials to IDPs who had been displaced by the threat of armed bandits.³⁴ The relief materials they provided included a Bible and one was given to any IDP regardless of their faith. Many of the Muslim recipients did not want the Bible so they left it on the side of the road. The organization was offended so they started only giving the relief materials to those who could answer questions about Christianity (e.g. naming books of the new testament). This meant that relief materials were now provided along religious lines fuelling grievances of exclusion and marginalization among Muslim IDPs. In this example, the NGO was not providing aid in a conflict sensitive manner and by only providing aid to Christian IDPs, was creating tension between the two religious groups. In summary, the lack of conflict sensitivity and a Do No Harm³⁵ approach was undermining the community they were working to support.

3.5 LFA knowledge, skills, and capacity to contribute to SDG16

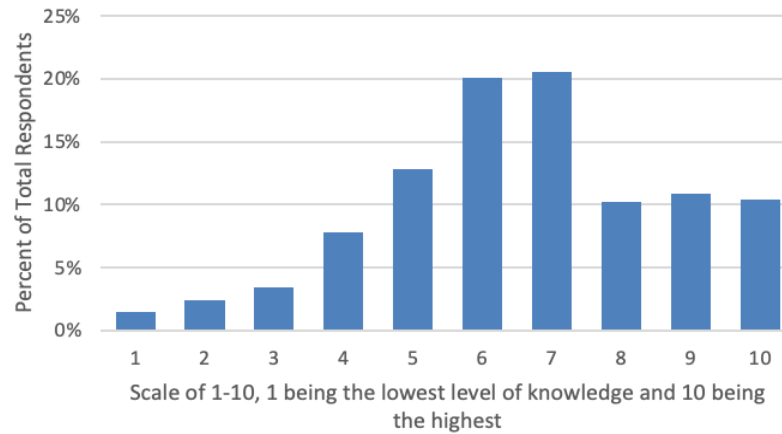
This section presents study participant views on the knowledge, skills, and capacity of local faith actors to contribute to humanitarian response, development, and peace in their communities. Overall, study participants believe that LFAs generally have a higher knowledge of, and skills to be able to contribute to peace, justice, and inclusive society. Similarly, participants generally see LFAs as having a strong or very strong knowledge of HDP knowledge.

³⁴ Given the sensitivity of this example, the community names and the organization's name are not included.

³⁵ For more on the concept of Do No Harm, see Anderson, Mary B. (1999). *Do No Harm: How Aid Can Support Peace—Or War*. Lynne Rienner.

Participant Views on the Knowledge of LFAs in Response to Peace, Justice, and Inclusive Society

Figure 36 How would you rate LFAs' knowledge of peace, justice, and inclusive society?



While overall, responses are relatively evenly distributed, on the community level, the distribution in some communities is heavily skewed. For example, in Zarawyanka, a predominantly Christian community in Borno, 12 percent of respondents rated LFAs' knowledge level as eight out of ten and 88 percent rated it as 9 out of ten. Ratings in Kwajafa, a predominantly Muslim community within the same LGA in Borno also skewed towards higher levels of LFA knowledge.

Figure 37 How would you rate LFAs' knowledge of peace, justice, and inclusive society?

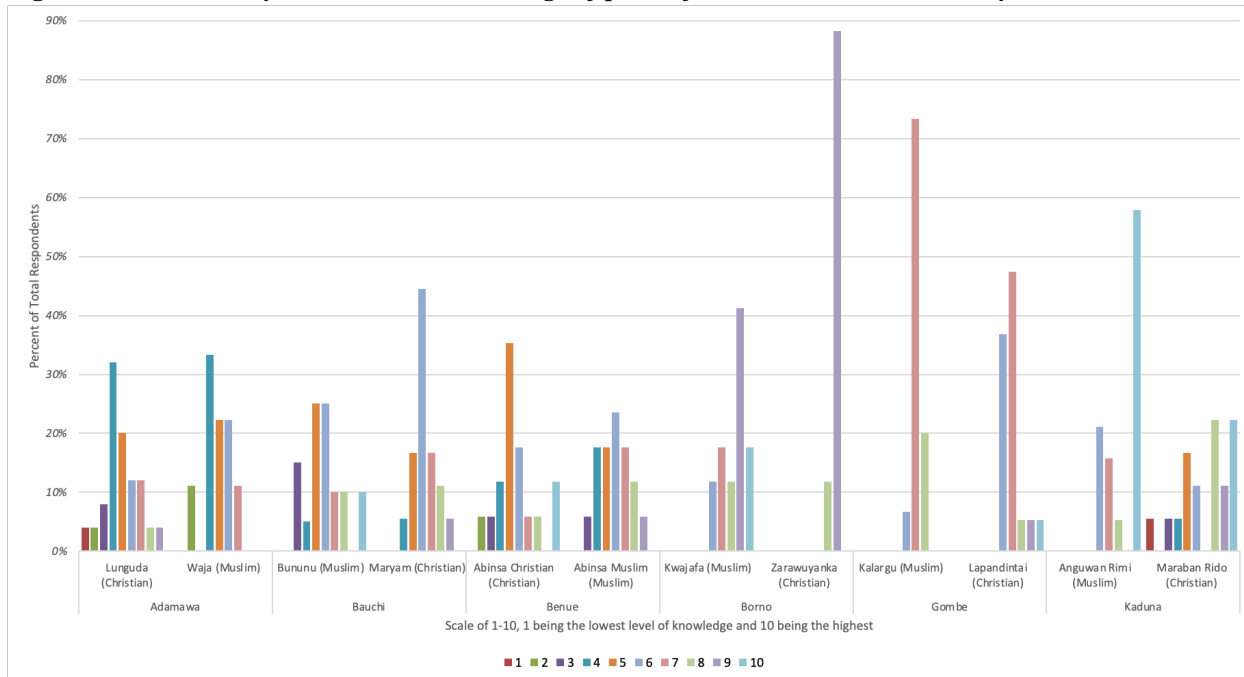
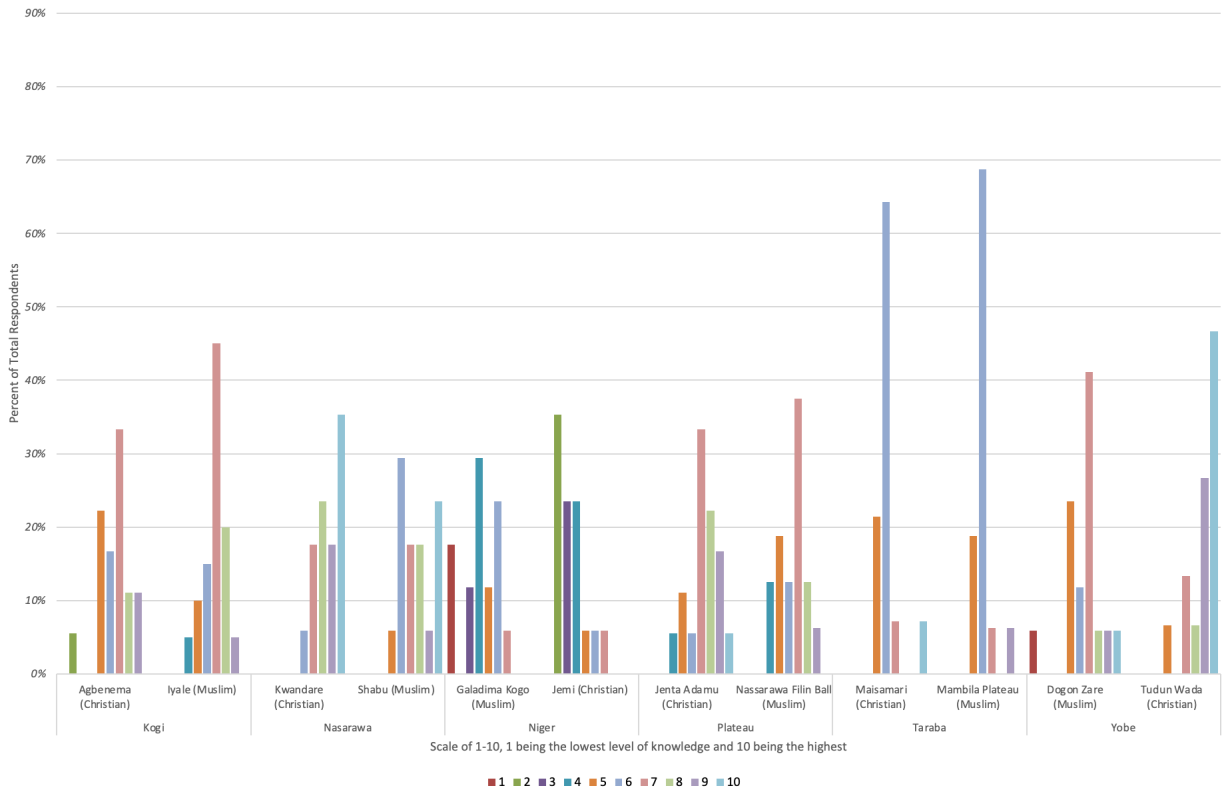


Figure 38 How would you rate LFAs' knowledge of peace, justice, and inclusive society? (Continued)

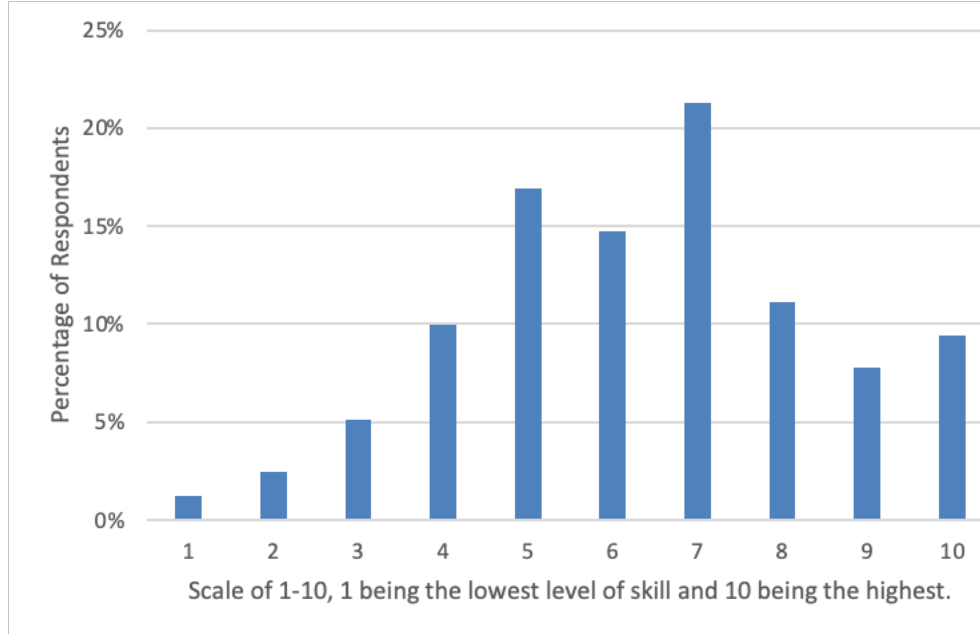


Notably, the only state where the responses skewed towards lower levels of reported LFA knowledge were in Niger. In Jemi, a predominantly Christian community in Niger, 82 percent of respondents rated LFAs’ knowledge of peace, justice, and inclusive society a 4 or less. Similarly, in Galadima Kogo, a predominantly Muslim community in the same LGA, 59 percent of respondents rated LFAs’ knowledge a 4 or less. As previously discussed, this indicates a gap between community and community leader perceptions which could be due to an information gap.

Participant Views on the Skills of LFAs to Contribute to Peace, Justice, and Inclusive Society

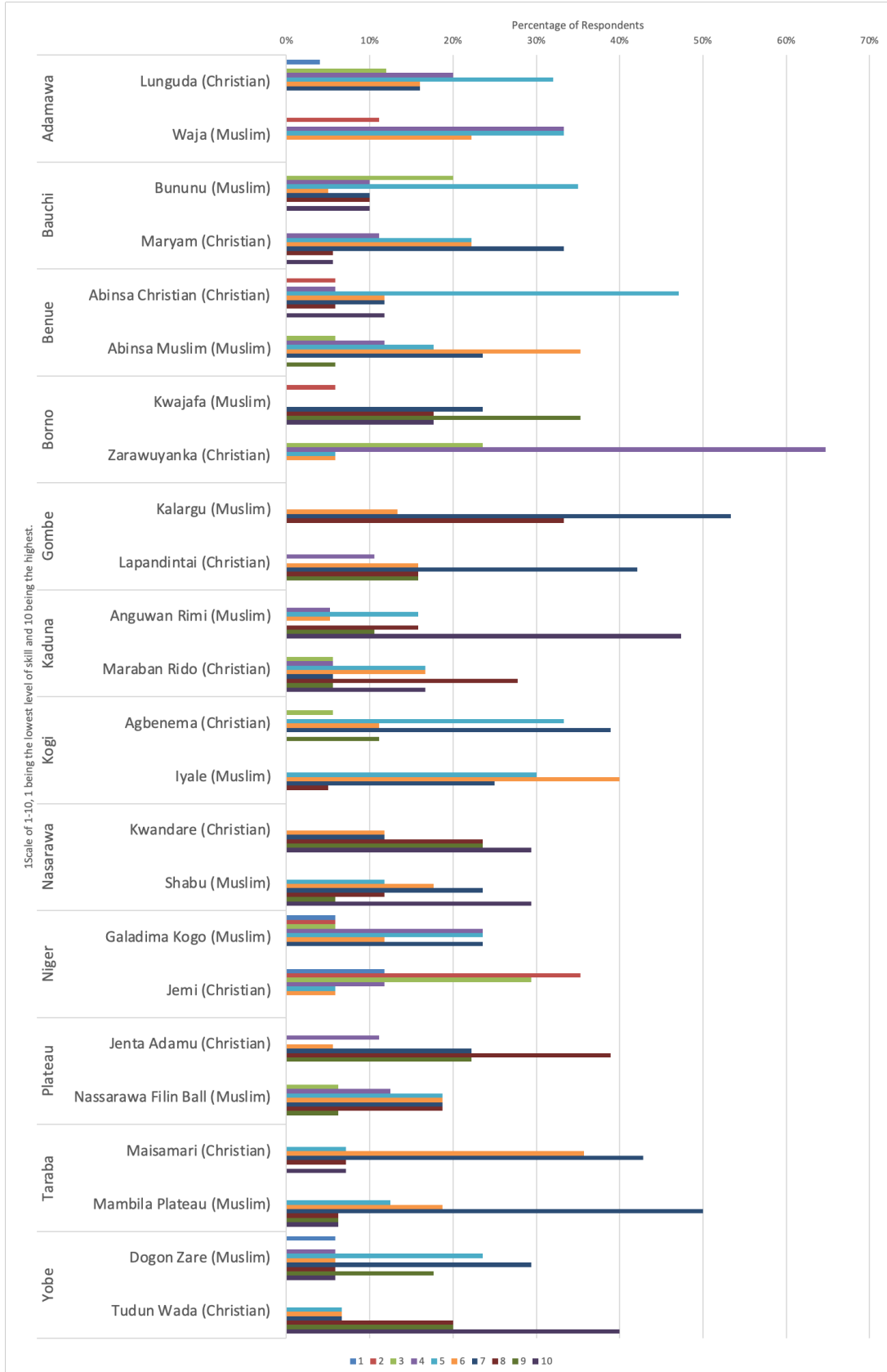
Overall, 64 percent of survey respondents said that they would rate the skills of LFAs to contribute to peace, justice, and inclusive society a 6-10. The most common response was a rating of 7.

Figure 39 How would you rate the skills of LFAs in response to peace, justice, and inclusive society?



In describing the specific skills LFAs used to peace, justice, and inclusive society, male and female study participants most commonly described public speaking, dialogue facilitation, mediation, and peace advocacy skills. For example, FGD participants in Nassarawa Filin Ball, Plateau State, described how LFAs were called upon to intervene when issues arose because of their ability to facilitate dialogues and encourage understanding. The most common skill described by far was LFAs’ public speaking ability. This took the form of sermons, discussions in the marketplaces, as well as in meetings convened by community elders.

Figure 40 How would you rate the skills of LFAs for peace, justice, and inclusive society?



Do you think that the local faith actors have the following qualities regarding HDP work?

When asked how strong they believed LFAs' knowledge of HDP, 57 percent of survey respondents said they believed LFAs' knowledge was either strong (38 percent) or very strong (19 percent). Sixteen percent of respondents had neutral views whereas 16 percent saw LFAs' knowledge as weak and 11 percent saw it as very weak. As with other responses, there was significant variation across states and communities.

Figure 41 Participants' view of the Strength of LFAs' HDP Knowledge

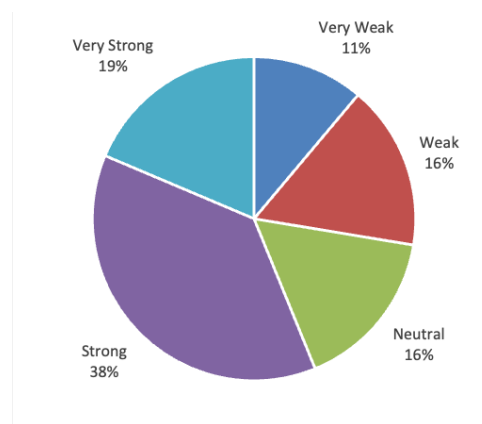
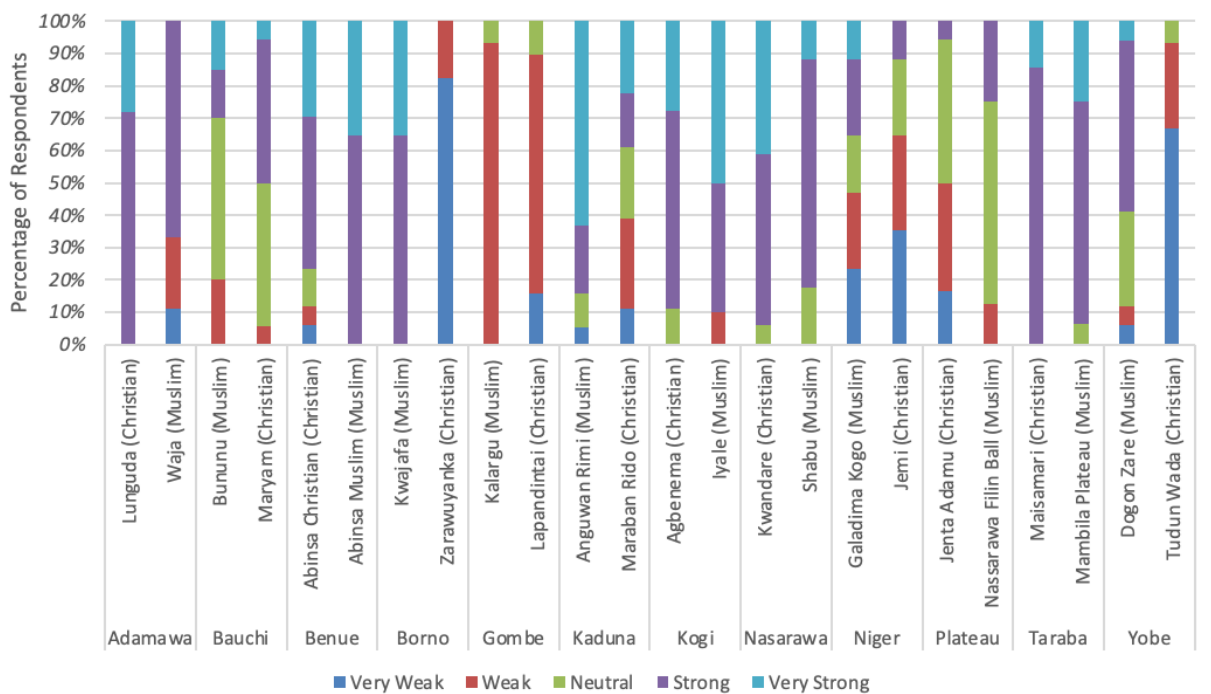
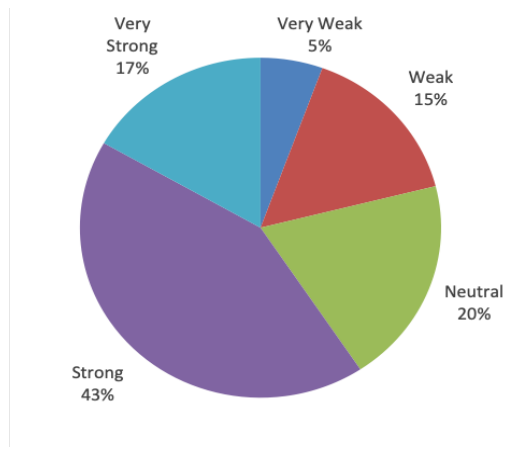


Figure 42 Participants' view of the Strength of LFAs' HDP Knowledge



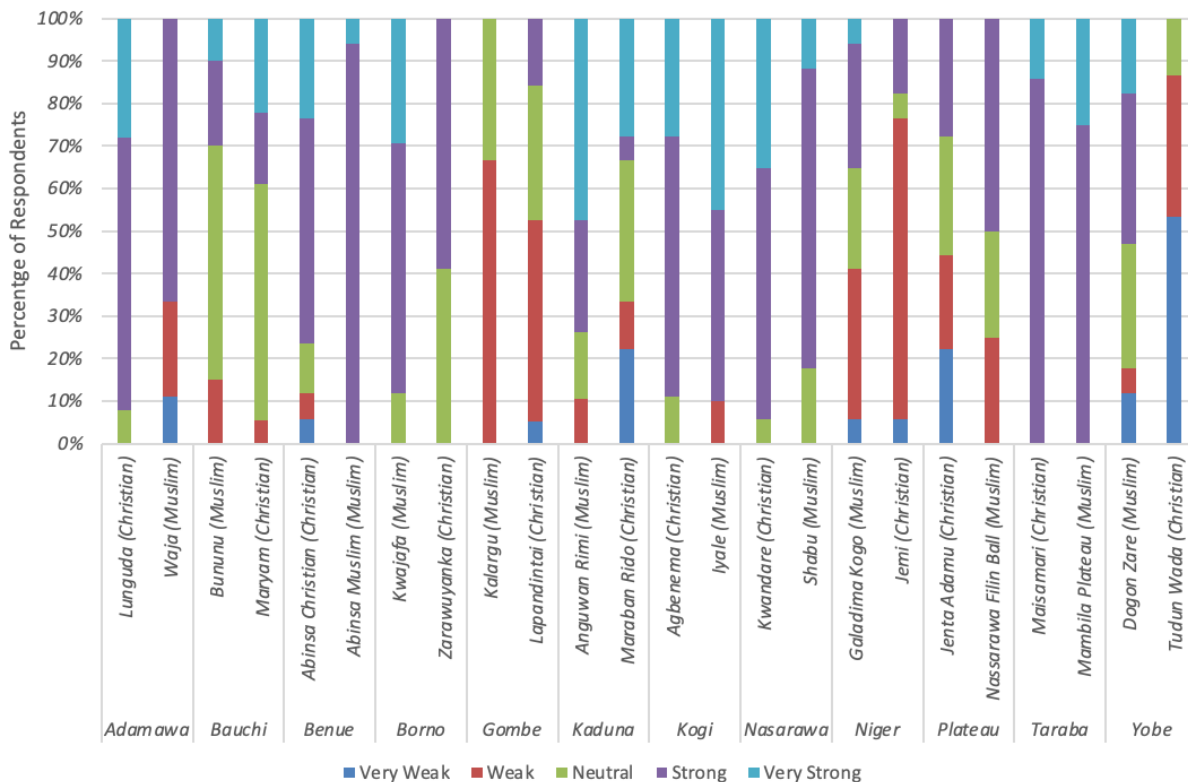
Similar to participant views of LFAs' for peace, justice, and inclusive society, 60 percent of survey respondents said that they believed LFAs' HDP skills to be strong (43 percent) or very strong (17

Figure 43 Participant views on the strength of LFAs' HDP skills



percent). Twenty percent of respondents were neutral, while 15 percent said they were weak, and 5 percent said their skills were very weak.

Figure 44 Participants' views on the strength of LFAs' HDP Skills



Across the LFAs' skill and knowledge of HDP work, interviewee responses suggest that LFAs' skills and knowledge of HDP work is strongest in relation to peacebuilding efforts. The survey did not specifically ask respondents to compare LFAs' knowledge and skills across humanitarian, development, and peacebuilding work, but in the interviews, the examples most often provided focused on peacebuilding. For example, across almost all the targeted communities, male and female participants would describe how local imams and pastors would preach on peace, facilitate

community dialogues, teach community members about tolerance and advocate for non-violent responses to conflict (e.g. using dialogue instead of reprisal attacks). This included descriptions of how imams established peace clubs in Kwajafa, Borno, preached peace in Maisamari, Taraba, and facilitated dialogues to resolve ethnoreligious tensions in Nassarawa Filin Ball, Plateau. While there were numerous examples of faith-based organizations (e.g. CMML, a religious school in Kogi) making direct contributions to HDP, or local religious actors using their influence to get the community to support an NGO or government-led HDP program, the vast majority of examples were about peacebuilding. In addition, male and female interviewee responses across the 12 states frequently indicated that religious leaders, the most common type of LFA present in the communities, often lacked the technical knowledge and funding to be able to contribute to humanitarian or development work.

3.6 Community member views on LFA activities

This section looks beyond the capacity of LFAs and analyzes community perceptions of how LFA-led activities are actually conducted. Specifically, it analyzes how often LFAs conduct activities, how participatory and useful they are, and the degree to which LFAs coordinate with other actors.

Community Perceptions on Participatory Nature of LFA-led Activities

An overwhelming majority (85 percent) of survey respondents said LFA-led activities were either participatory (51 percent) or very participatory (34 percent). Only 7 percent of survey respondents said LFA activities were either not participatory (5 percent) or not participatory at all (2 percent).

Figure 45 *How participatory are LFA activities in your community?*

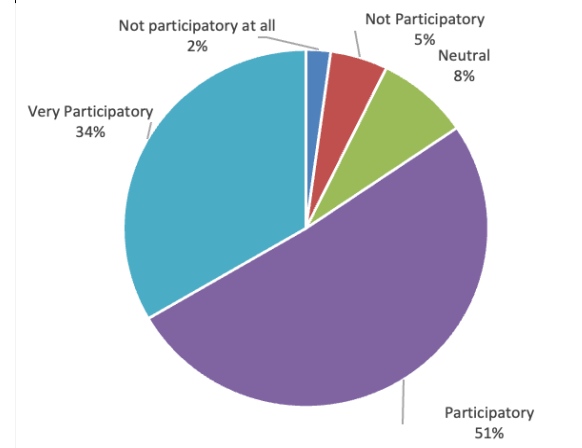
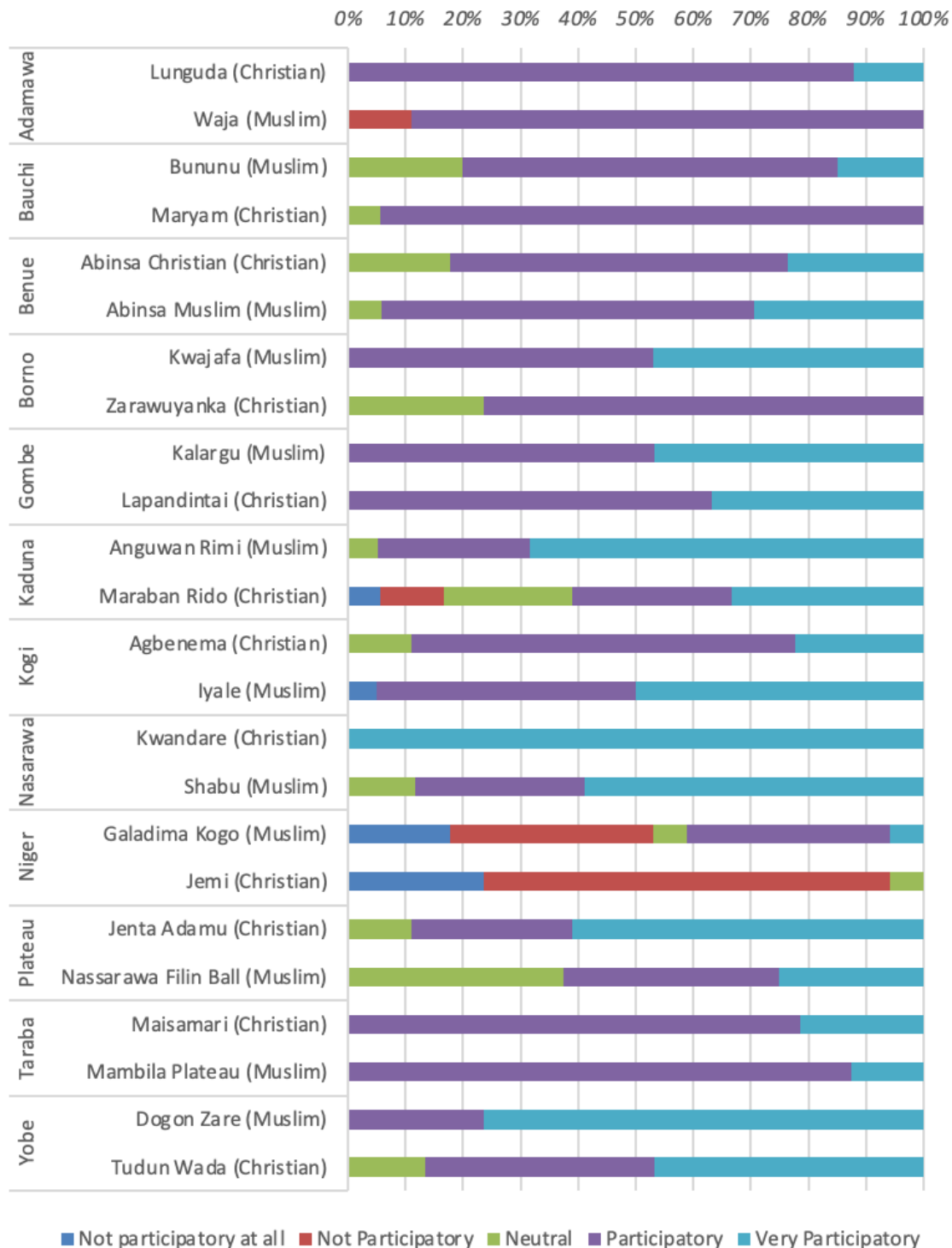
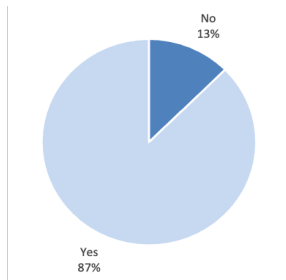


Figure 46 How participatory are LFA activities in your community?



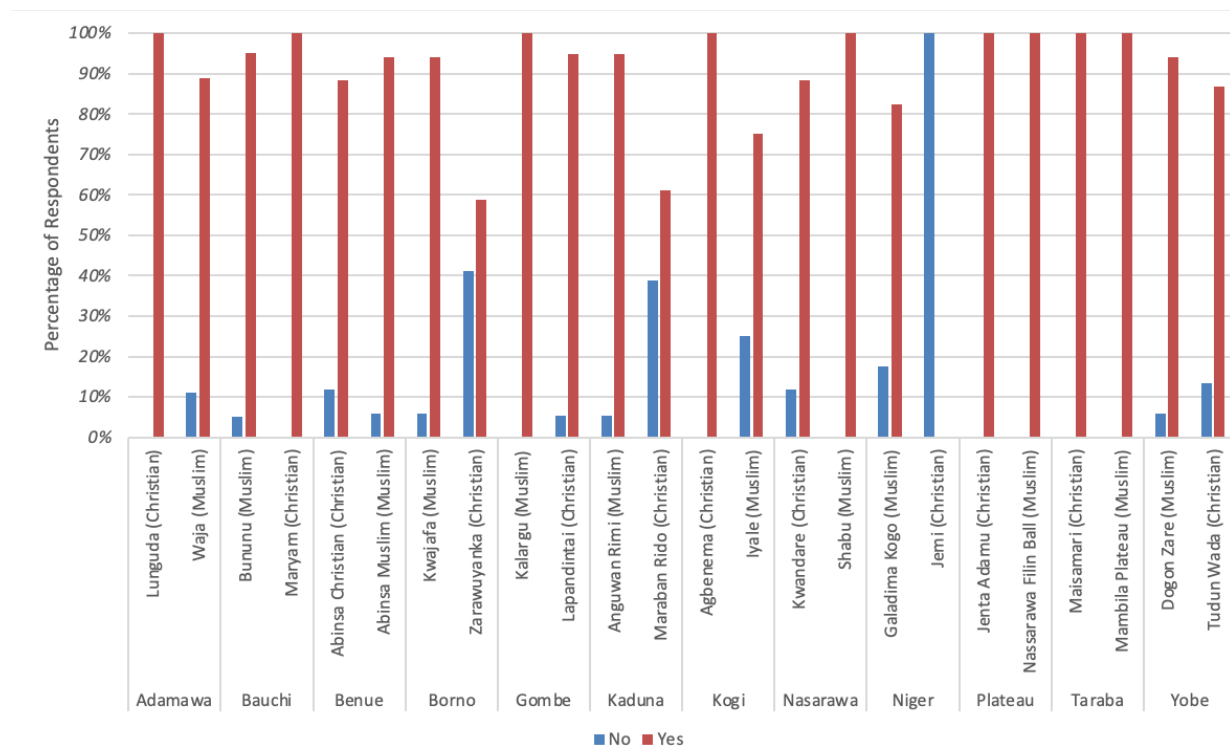
Do LFAs coordinate with community leaders in the implementation of HDP work in your locality?

Figure 47 Do LFAs coordinate with community leaders when implementing HDP work in your community?



In total, 87 percent of survey respondents said that LFAs coordinate with community leaders when implementing HDP work in their community. Jemi, Niger, was the only community where all respondents said LFAs did not coordinate with community leaders when implementing HDP work in their community.

Figure 48 Do LFAs coordinate with community leaders when implementing HDP work in your community?



How would you rank the usefulness of LFAs in your locality?

Eighty-nine percent of survey respondents said that LFAs were either useful (42 percent) or very useful (47 percent) in their locality.

Figure 49 How would you rate the usefulness of LFAs in your locality?

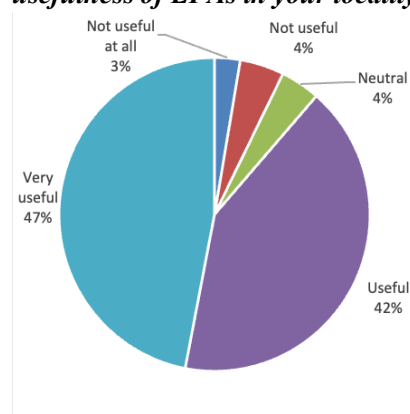
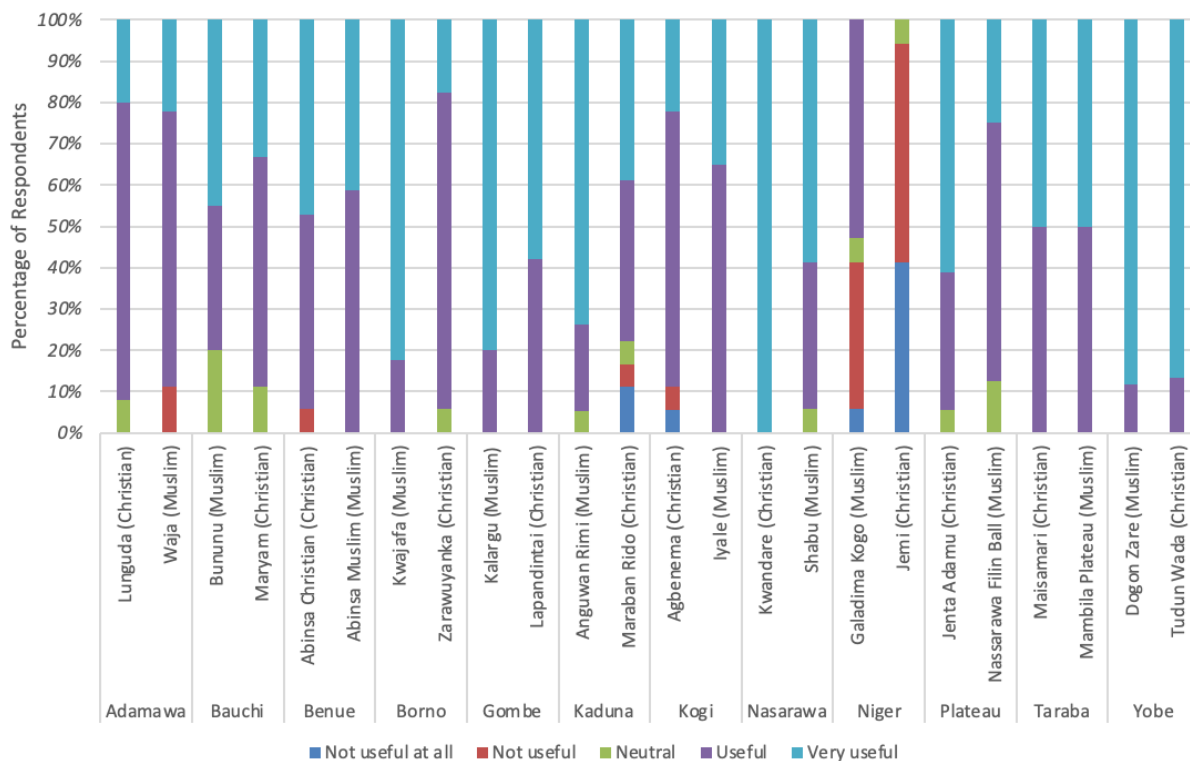


Figure 50 How would you rank the usefulness of LFAs in your locality?



How often do LFAs hold activities (any) in your communities?

Across the Middle Belt Region, 70 percent of respondents said that LFAs hold activities either often (51 percent) or very often (19 percent). Interviewees most often described sermons, dialogues, and advocacy meetings but also described LFA-led skills training activities targeting youth.

Figure 51 How often do LFAs implement activities in your community?

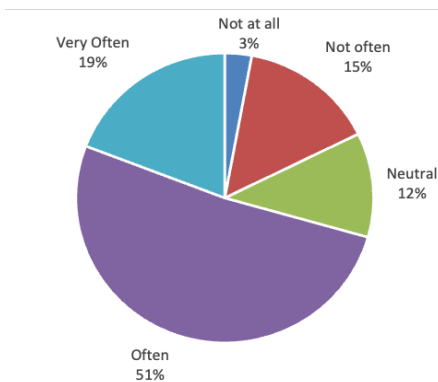
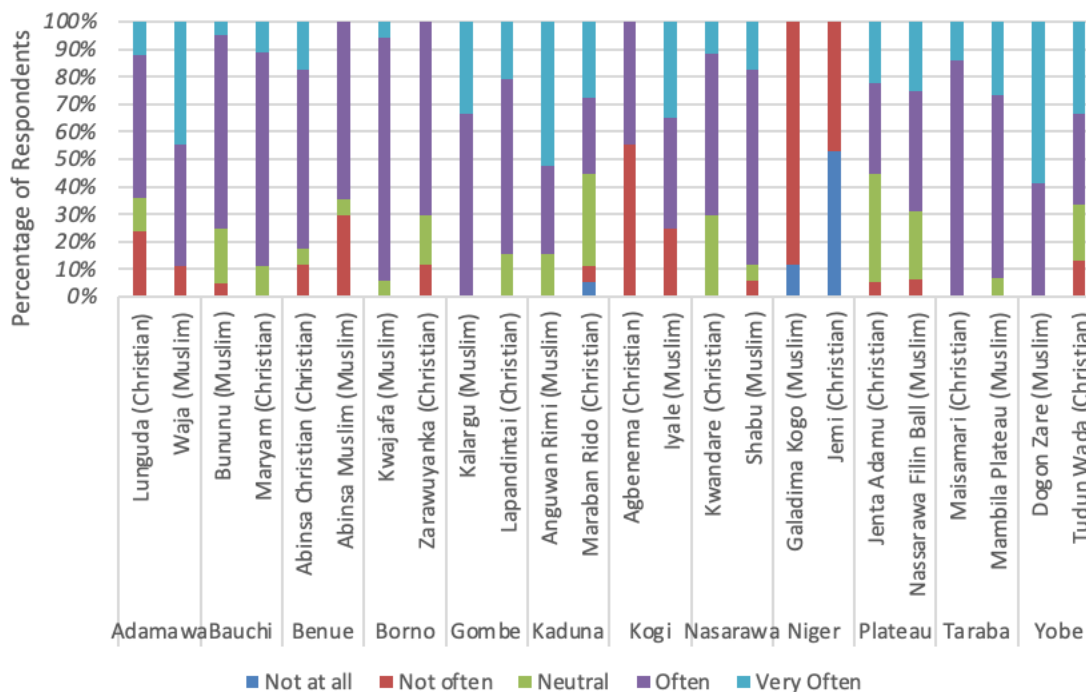


Figure 52 How often do LFAs implement activities in your community?



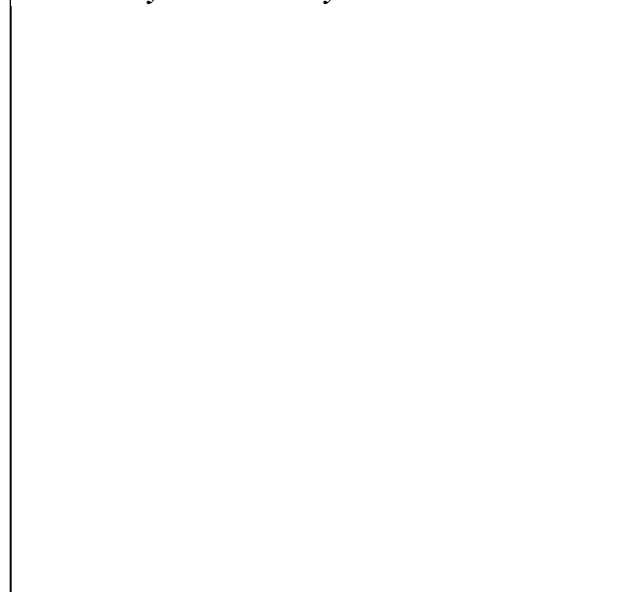
3.7 Challenges

The study asked participants what challenges LFAs faced in contributing to sustainable peace, justice, and development in their locality and of those challenges, which were most significant. The study found that across the 12 states, the most reported challenge faced by LFAs in carrying out HDP activities was a lack of funding, followed by insecurity or challenges associated with a lack of trust by the community. Study participants said that these three challenges significantly impacted LFAs’ ability to contribute to sustainable peace, justice, and development in their localities.

What challenge do you think the LFAs face in their activities around your localities?

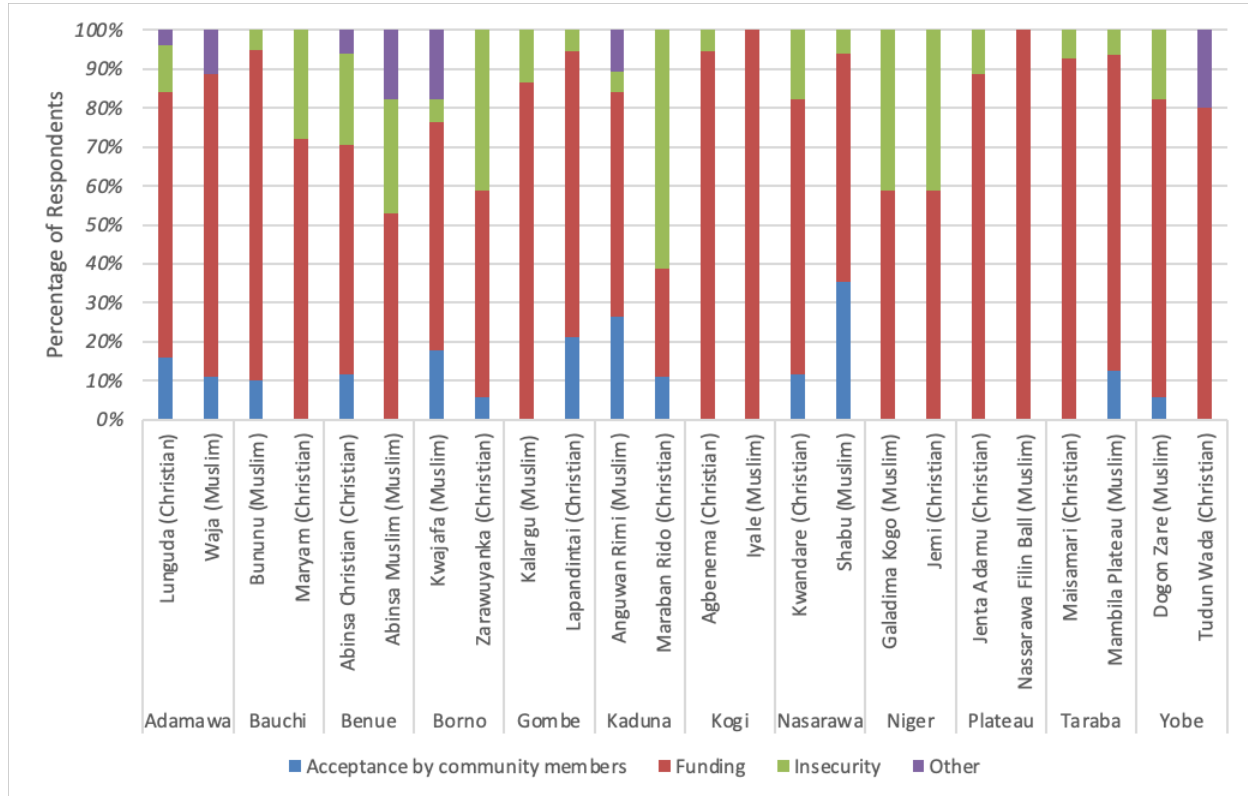
Out of the 413 survey respondents, 72 percent said funding was a key challenge, followed by 116 percent who said insecurity, 9 percent who said acceptance by community members and three percent who said other. Due to an error in the online survey, survey respondents who selected other were not provided an opportunity to specify what other meant. Participants who selected other were from Adamawa, Benue, Borno, Kaduna, and Yobe. LFAs and community members (male and female) who participated in interviews and FGDs in those states also echoed funding as a key challenge, but in addition, reported that a lack of technology to help spread religious messages as well

Figure 53 What challenges do LFAs face in their activities in your community?



as challenges around community members obeying LFAs were also challenges. Lastly, one LFA in Anguwan Rimi in Kaduna, said that in addition to funding challenges, there was also the challenge that when project had funding, sometimes those that were eager to participate were only there because of the hope that they would get money, not that they were genuinely committed to the HDP program which can attract the wrong stakeholders as those motivated only by financial interests are less likely to continue the work when the funding ends. This theme of HDP supporters driven by the hope they may get some financial benefit by participating in the project (e.g. a stipend) and skewing the type of stakeholders in the project is a theme also echoed in other interview data from across the 12 states and a general challenge of projects with resources in resource-constrained environments.

Figure 54 What challenges do LFAs face in their activities in your community?

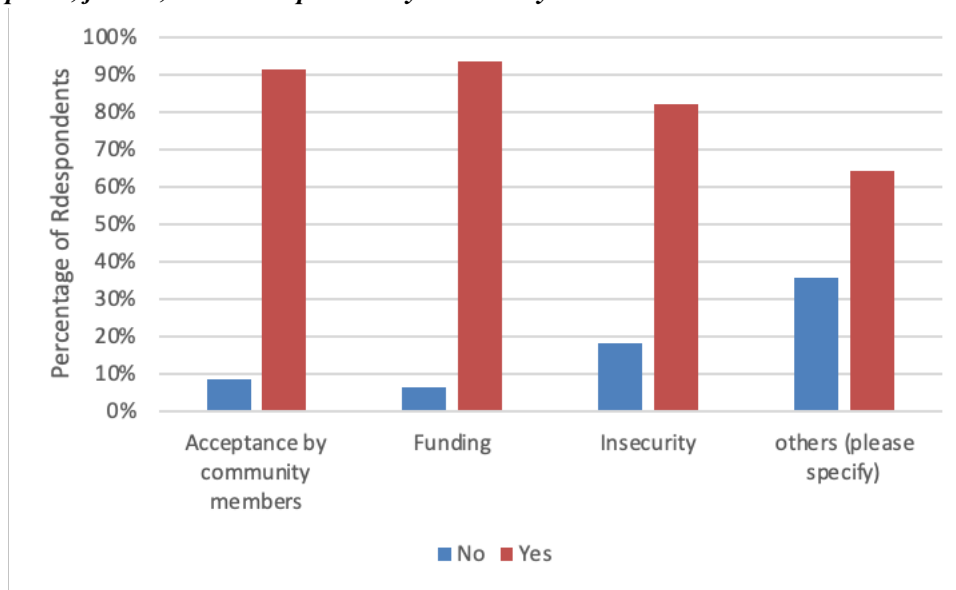


With the exception of Maraban Rido, Kaduna, a majority of respondents in the other 23 communities all reported funding as the biggest challenge. In Maraban Rido, survey participants reported that insecurity was the biggest challenge. In Maraban Rido, KII and FGD participants most commonly reported that funding was the biggest challenge.

Do you think that those challenges impact significantly on their capability to contribute to sustainable peace, justice, and development in their locality?

Of the survey respondents that said LFAs face significant challenges, the majority of respondents said they believed these challenges significantly impacted LFAs’ capacity to contribute to sustainable peace, justice, and development in their locality. For example, of survey respondents that said they believed funding to be a key issue, 94 percent of respondents also said they believed this to be a significant challenge. Similarly, of the 9 percent of survey respondents who said they believed acceptance by community members to be a key challenge, 91 percent of those respondents said they believed it would significantly impact LFAs capacity to contribute to sustainable peace, justice, and development in their locality.

Figure 55 Do you think those challenges significantly impact LFAs' capacity to contribute to sustainable peace, justice, and development in your locality?



Section 4: Case Study

Kogi: A Religious Mission to Educate beyond Religious Identity

Nigeria has developed a reputation as a religiously polarized country in which Christians look to support Christians and Muslims look to support Muslims. This simplistic narrative overshadows examples of HDP work that while religious in nature, is united in pursuit of its humanitarian, development, or peacebuilding mission. Iyale, a community within Kogi state, provides an illustrative case of these dynamics.

Iyale is a predominantly Muslim community in Dekina LGA of Kogi state. Iyale has not seen violent crisis but has experienced violent clashes between farmers and herders and has also frequently been a host community for IDPs fleeing farmer-herder violence in the region.

Around 1985, the Christian Mission in Many Lands (CMML) set up a primary school to provide education for children with disability, a group that often did not have educational that met their unique needs. A male member of CMML said that the school was established to specifically educate disabled children because “these children have been relegated to the background for too long, people neglect them.” As someone who is visually impaired and due to his Christian faith, he said “I feel that both physical, mental, and spiritual development should be extended to those categories of people.” The school started as a primary school for the deaf but over the years, it expanded to also support visually impaired students and has continued expanding to be able to support students with other types of disabilities. The school also accepts students who do not have disabilities. CMML staff say that this is part of helping children be able to understand each other

so that they understand each other later in life as well. Over time, the missionary-run school has become a key part of not just the Iyale community, but also a center of learning drawing pupils from the surrounding area.

CMML started as a missionary-supported school, but now it is partially supported by government funding, though study participants noted that government funding was often insufficient leading to challenges in funding more specialized programs such as those that support students with leprosy.

The establishment of the school and its international connections has also had positive unintended consequences attracting attention to other communities' needs as well. In 2015, Leprosy Nigeria in collaboration with Leprosy Australia visited CMML to offer support to students living with disability. En route to the school in Owalla, Leprosy Nigeria saw students gathered under a tree because they did not have a building for their school. Leprosy Nigeria met with the teacher and the district head to learn that the community also lacked access to water and electricity. A year later, Leprosy Nigeria returned to Owalla to dig a borehole, provide some medical services, and to begin building a school for the community. A six-room school was built and handed over to the community where it was used as a nursery, primary, and junior secondary school. As of 2022, the school is still in operation, the result of a community being heard by an organization that was in a position to help.

CMML, a religiously affiliated school that provides a critical opportunity for nearby children, especially those who as the school employee noted, as so often forgotten or left behind. The opportunity on top of the hill that is open to all students, regardless of religious affiliation.

Section 5: Conclusions

This study sought to understand how local faith actors (LFAs) contribute to SDG 16, the promotion of peaceful and inclusive societies for sustainable development, providing access to justice for all and building effective, accountable, and inclusive institutions at all levels in the context of Nigeria's Middle Belt region.³⁶ The study draws on research conducted across 12 of the 14 states in the Middle Belt: Plateau, Benue, Kogi, Taraba, Nasarawa, Niger, Southern Kaduna, Southern Borno, Southern Bauchi, Southern Gombe, Southern Yobe and Southern Adamawa. It is based on a survey of 413 community members, 125 key informant interviews (KIIs) with local faith actors (LFAs), and implementing partners (IPs) (111 men; 13 women), and 21 focus group discussions with (FGDs) with 177 people (126 men; 51 women). Based on our analysis, we offer the following conclusions.

³⁶ Nigeria'

First, LFAs, especially local religious leaders (e.g. imams and pastors), are found across the Middle Belt region and are often seen as very influential by community members. This influence has been leveraged to support HDP work, such as working with the local ward development association to encourage people to get vaccinations in Bununu, Bauchi state, but their influence can also pose a risk to communities. Specifically, study participants described how some LFAs would use their influence during elections in attempts to get the community to support a specific candidate. One female participant in Yobe State described this saying, “LFAs have a strong influence to decide for their followers on who to elect.” In the Middle Belt context, study participants report that LFAs’ attempts to influence voters not only politicizes their influence but can also stoke division and even violence in the community.

Second, that HDP activities may be more effective if they include LFAs, but this is dependent on whether LFAs have sufficient influence, trust with the community, and knowledge and skills to support the specific HDP work. As described in the previous point, in some contexts, LFAs were able to make HDP programs more effective by leveraging their influence to gain the buy-in and engagement of a community for an HDP program, but evidence suggests that LFA contributions can be greater if they also have the technical knowledge to be part of the work. However, the study also presents examples of how LFAs can undermine HDP goals if they do not take a Do No Harm approach and target only religiously-aligned groups.

Third, across HDP work, LFAs were most commonly identified as contributing to peacebuilding efforts. Specific examples include preaching peace, facilitating dialogues, and meeting with those who have been involved in violent conflict. Additionally, community members also reported that LFAs’ contributions to peace go beyond addressing conflict dynamics, but also focus on daily needs such as access to food, water, and education. Many respondents described this as helping to address daily needs. In these instances, their contributions happen outside formal channels or institutions but are part of their daily interaction with community members.

Fourth, LFA activities are generally seen as gender inclusive, but not always. Study participants generally saw LFA activities as open to men and women with numerous examples of activities that specifically seek to include women. However, the study showed some evidence of how LFA-led activities could be shaped by gendered perceptions of the roles that men and women were expected to take in the community. Additional research is needed to determine whether specific types of LFA-led activities (e.g. sermons) are more inclusive than traditionally male-dominated activities such as LFA-led community dialogues. This additional research should specifically seek to distinguish between the simple inclusion of women in these activities and activities that support the meaningful participation of women.

In summary, this study shows evidence that LFAs have contributed positively to HDP work in the Middle Belt region and that there is potential to increase their contributions. Specifically, the results indicate that funding for HDP efforts and trainings on technical skills, program

management, and Do No Harm may expand the ways LFAs are able to effectively contribute to HDP work beyond peacebuilding efforts.

Section 6: Recommendations

- 1. Conduct robust, dynamic context analysis.** The exact role of LFAs in supporting progress towards peace, justice, and inclusive society depends entirely on the context. To understand the potential role of an LFA, HDP actors need to understand how the community perceives the specific LFA, the LFA's capacity to support HDP work, the HDP needs of the community, as well as the LFA's experience working towards (or against) HDP goals. Answering these questions requires conducting a robust context analysis based on engaging community members and which is updated throughout a program. LFAs who may help amplify the impact of an HDP program at one stage of the project can later become a barrier. Continually evaluating the contributions of the LFA and how to best support them to achieve HDP goals is critical. To answer these questions, community members must be engaged.
- 2. Look beyond formal processes and activities.** Looking only for LFA-involvement in institutionalized programs (e.g. donor-funded activities) misses the ways LFAs may be contributing to HDP needs on a daily basis. While few LFAs have had sufficient resources to carry out sustained or institutionalized programs, they often are responding to HDP needs on an ad-hoc basis as needs arise and the LFA is in a position to respond. Identifying ways that LFAs have already been contributing, and opportunities to expand their contributions, can help ensure the project is contextually grounded and appropriate.
- 3. Support multi-dimensional programming.** There is substantial evidence on how humanitarian-development-peace issues are interconnected. Funding opportunities need to be able to embrace these dynamic connections. For example, peace programs that fund the operation of local schools or the development of a new borehole. Funding multidimensional programs that include different sectors (e.g. peacebuilding and development) provide the opportunity to address direct and indirect drivers of HDP issues.
- 4. Strengthen the capacity of LFAs to contribute to HDP efforts.** These capacity strengthening efforts need to be tailored to the specific LFA (individual or organization) and the HDP needs identified by the community. Do No Harm is a cross-cutting area of opportunity for capacity strengthening that will be critical to address missed current opportunities as well as ensure unintended harm in future HDP work.

Annex A: Research Tools

Survey Questionnaire - Community Members

Introduction and Consent: *Kindly read the introduction to the respondent after using the random generator to select the respondent:*

My name is _____

I am with a team that is talking to the people to better understand your experiences and opinions on the activities and effectiveness of Local Faith Actors (Local Faith Actors) and their contributions to the peaceful co-existence in their community across the middle-belt and selected states in northern Nigeria. This discussion is useful because the answers will enable our partners to understand the effectiveness of Local Faith Actors in peace, justice and inclusive society within the lenses of Humanitarian, Development Peace Nexus. In general, would like to get a better understanding of the effectiveness of local faith actors within your community. This approach will allow us to obtain locally sourced knowledge for our partners to use evidence as a basis for their discussions with policymakers and practitioners to promote the full and appropriate engagement of faith actors in development and humanitarian response.

This survey will last about twenty minutes in total. The information you provide will remain confidential and will not be linked to you personally in the report. You can choose to refuse to participate, not answer all questions, or interrupt the interview at any time. Therefore, we encourage you to feel comfortable telling us what you know or have observed about activities of local faith actors in your community.

Please let us know if you have any objections to participating in this interview and if you have any questions before we begin. If you have any questions after the interview, you can always contact a team member like me.

Your responses will only be used for the research purposes as confidentiality is guaranteed. Thank you for your attention. Do I have your permission to start?

Socio-demographic/biodata of Respondent:										
1	Enumerators code:									
2	State									
3	Local Government Area:									
4	State of Residence:									
5	Name of Community:									
6	How old are you?	<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 30%;">Less than 18 years?</td> <td rowspan="6" style="width: 30%; text-align: center;">Select one</td> </tr> <tr><td>18 - 25 year</td></tr> <tr><td>26 - 33 years</td></tr> <tr><td>34 - 41 Years</td></tr> <tr><td>42 - 49</td></tr> <tr><td>50 and above</td></tr> </table>	Less than 18 years?	Select one	18 - 25 year	26 - 33 years	34 - 41 Years	42 - 49	50 and above	
Less than 18 years?	Select one									
18 - 25 year										
26 - 33 years										
34 - 41 Years										
42 - 49										
50 and above										
7	Gender of respondent:	<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 30%;">Male</td> <td rowspan="3" style="width: 30%; text-align: center;">Select one</td> </tr> <tr><td>Female</td></tr> <tr><td>Others, Pls specify</td></tr> </table>	Male	Select one	Female	Others, Pls specify				
Male	Select one									
Female										
Others, Pls specify										

8	Respondent Level of Education:	Informal Schooling/self-taught Religious school only Primary Secondary Post-secondary qualifications, other than university e.g., a diploma or degree from a technical school or college University Complete Post Graduate Others please specify	Select one
9	Category of respondent	Farmer Herder Trader Artisan Civil/public service Private sector employee Religious Leader Community/Traditional Leader Unemployed Others, please specify	Select one type
10	How long have you resided in this community?	Less than a year 1 - 5 years 6 - 10 years 11-15 years 16 - 20 years 21 and above	Select one response
11	What economic activity is this community known for?	Farming Cattle Rearing/Herding Business/Market activities Fishing Any other pls specify	Select all that applies
12	In the last two year, has this community experienced any crises?	Yes No	
12a	If yes to 12 above, please specify the type of crises faced by this community in recent times.	Violent conflict Ethno-religious conflict Farmer herder/ issues Flooding Others (Please specify)	Select all that applies

12b	How often do this crisis occurs?	Less often	Select one response
		Often	
		Very Often	
		Others (specify)	
General situation of Local Faith Actors operations in the state/locality of coverage (This question should unravel the types-- Individual, Religious Institutions, Faith-based Organizations, Profession-Faith-based, Religious Actors-Leader Led, Gendered-Faith-based etc--,			
13	What category of Local Faith Actors do you have in this community?	Religious Actors (Individuals)	Select all that applies
		Faith Based Organization (Organization)	
		Religious Institutions	
		Others (Specify)	
14	What thematic areas of work are Local Faith Actors from this community mostly working on?	Freedom of Religious Believe (FORB)	Select all that applies
		Inter-Religious Dialogue	
		Protection of Holy sites	
		Religious Tolerance	
		Election	
		Sexual and Gender Based Violence	
		Farmer/Herder Conflict	
		Humanitarian	
		Development	
		Others (Please specify)	
15	Is there any ongoing intervention in your locality by Local Faith Actors?	Yes	Select one that applies
		No	
		Don't Know	
16	How would you describe the nature of Local Faith Actors actions/activities in your locality?	Very Good	Select one that applies
		Good	
		Indifferent	
		Poor	
		Very bad	
17.	What is the level of influence by LFA in your locality?	Highly Influential	Select one that applies
		Influential	
		Less Influential	
		None	
		Others (Please specify)	
The level of Inter-faith engagements among Local Faith Actors and extent of gender-sensitivity in their operations and activities as well as nature of their partnership with other sectors.			
18.		Yes	
		No	

	Do Local Faith Actors in your community coordinate with each other to implement activities/initiatives?	Don't know	Select one that applies
19.	To what extent do Local Faith Actors involve all categories of gender in their activities?	Rank this on a scale of 1 – 10. (1 been the lowest and 10 been the highest)	
20.	Do you know if Local Faith Actors partner with other organizations (Government, Non-government, Private sectors) in the implementation of their activities/initiatives?	Yes	Select one that applies
		No	
		Don't know	
	If yes, who are the partners	Type response	
LFA's involvement in humanitarian-development-peace work and contribute to peace, justice and strong institutions			
21.	Who are the key actors responding to crises situation in your community?	Government	Select all that applies
		National Non-Government Organizations	
		International NGOs	
		Private Actors	
		Community Based Organizations	
		Community Leaders	
		Local Faith Actors	
Effectiveness of Local Faith Actors (Individual, Religious Institutions, Faith-based Organizations, Profession-Faith-based, Religious Actors-Leader Led, Gendered-Faith-based) towards the achievement of peace, justice and strong institutions when involved in humanitarian-development-peace work.			
22.	How effective have the services of Local Faith Actors (FBOs/Religious Institutions) been compared to HDP programs with no involvement of Local Faith Actors?	Rating (1-10)	
23.	How satisfied are you with involvement of Local Faith Actors in humanitarian, development and peacebuilding activities/initiatives in your community?	a. Very satisfied	Select one that applies
		b. Satisfied	
		c. Neutral	
		d. Not satisfied	
		e. Not satisfied at all	
24.	Do Local Faith Actors activities in your community prevent further escalation of violence or curb it to the minimum?	a. Yes	
		b. No	
25.	Do LFA activities negatively impact on the lives community members in your community (Do NO Harm) ?	a. Yes	
		b. No	
knowledge, skills and capacity of Local Faith Actors in the delivery of humanitarian-development-peace nexus in their localities.			
26.	On a scale of 1 – 10 (1 been the lowest and 10 been the highest) how would you rate the knowledge of local faith actors in response to peace, justice and inclusive society?	Rating (1-10)	
27.	On a scale of 1 – 10 (1 been the lowest and 10 been the highest) how would you rate the skills of local faith actors in response to peace, justice and inclusive society?	Rating (1-10)	
28.		Attributes	Rank of attributes

	Do you think that the local faith actors have the following qualities regarding humanitarian-development and peacebuilding work?	Skills	a. Very strong
			b. Strong
			c. Neutral
			d. Not strong
			e. Very weak
		Knowledge	Very strong
			strong
			Neutral
			Not strong
			Very weak
29.	In your opinion, would you say Local Faith Actors activities are done participatory with community members to ensure sustainability in your locality?	a.	Very participatory
		b.	Participatory
		c.	Neutral
		d.	Not participatory
		e.	Not participatory at all
Perception of community on the role of LFA in the achievement of Peace, Justice and strong institutions and their effectiveness when involved in humanitarian-development-peace work.			
30.	Do Local Faith Actors coordinate with community leaders in the implementation of HDP work in your locality?	a. Yes	
		b. No	
31.	How would you rank the usefulness of Local Faith Actors in your locality?	a. Very useful	
		b. Useful	
		c. Neutral.	
		d. Not useful	
		e. Not useful at all	
32.	How often do Local Faith Actors hold activities (any) in your communities?	a. Very often.	
		b. Often.	
		c. Neutral.	
		d. Not often.	
		e. Not at all	
Challenges Local Faith Actors encounter in the achievement of Peace, Justice and strong institutions			
33.	What challenge do you think the local faith actors face in their activities around your localities?	a. Funding	
		b. Acceptance by community members	
		c. Insecurity	
		d. Knowledge skills and capacity	
		Others (Please specify)	
34.		a. Yes	

Do you think that those challenge impact significantly on their capability to contribute to sustainable peace, justice and development in their locality?	b. No
---	-------

Thank you for your tim

KII-Local Faith Actors Interview Guide

Introduction

5 min

Aim – Introduce yourself. Outline the purpose of the discussion today: *to discuss issues to do with your experience implementing humanitarian, development and peacebuilding programs/initiatives in your community/state.*

Explain the presence and purpose of recording equipment – we will be using an audio recorder today to help with note taking. this information will not be made public. The recording is to ensure we have a record for our summary report we need to write.

Confidentiality – Everything that you say will be confidential, and anything you say today will remain anonymous including your name and any attributions. We will not share any personal or identifying information in your responses with anyone else. I hope this encourages you to speak openly.

Let's begin.

GREETING: (Introduction & Informed Consent)

My name is _____

I am with a team that is talking to the people to better understand their experiences and opinions on the activities and effectiveness of *Local faith Actors (Local Faith Actors) and their contributions to the peaceful co-existence in their community across the middle-belt and selected states in northern Nigeria.* This discussion is useful because the answers will enable our partners to understand the effectiveness of Local Faith Actors in peace, justice and inclusive society within the lenses of Humanitarian, Development Peace Nexus. In general, would like to get a better understanding of the effectiveness of local faith actors within your community. This approach will allow us to obtain locally sourced knowledge for our partners to use evidence as a basis for their discussions with policymakers and practitioners to promote the full and appropriate engagement of faith actors in development and humanitarian response.

This survey will last about ninety minutes in total. The information you provide will remain confidential and will not be linked to you personally in the report. You can choose to refuse to participate, not answer all questions, or interrupt the interview at any time. Therefore, we encourage you to feel comfortable telling us what you know or have observed about activities of local faith actors in your community.

Please let us know if you have any objections to participating in this interview and if you have any questions before we begin. If you have any questions after the interview, you can always contact a team member like me.

Your responses will only be used for the research purposes as confidentiality is guaranteed. Thank you for your attention. Do I have your permission to start?

Module 1. Introductions and local context (15 minutes)

PRINCIPAL OBJECTIVES: Understanding key issues, threats, economic situation, social contexts, social organization and community roles, and how they have evolved over time.

1. First, I'd like to ask you a few general questions about life in your area:
 - Are you originally from this community? If not, where do you come from? How long have you lived in this community?
 - What do you think are the biggest issues you and your community are facing right now?
 - Has the security situation improved, deteriorated, or stayed the same over the past year? How? What do you think is causing this change (if any)?
 - Are there any immediate threats that you and your community face? If so, who are the actors (Government, INGOs, NGOs, Private Sector) responding to these immediate threats?
 - Who do you think are the people most vulnerable to these threats in your community? Why do you think that?

Module 2. Questions on General Situation of Local Faith Actors (30 minutes)

PRINCIPAL OBJECTIVES: Gather a localized understanding of LFA activities.

I'd like to ask you some general questions about your work as LFA:

2.1 Can you tell me about initiatives/projects you have been involved with in your community? (Probe for Freedom of religious belief, religious tolerance, protection of holy sites, inter-religious dialogues, SGVB, farmer/herder conflict) How long have you been involved with these activities? What are/were your responsibilities?

- What are the programs and initiatives taken by Local Faith Actors in your community to prevent harmful religious extremist norms and practices.
- In the past 12 months, have you organized any community activity that addressed problems related to a conflict between different religions or sects (e.g. tensions between Muslims and Christians, etc)? (Probe for yes or no response and mention of examples).
- Do you engage in any humanitarian development activity in your community. If yes, kindly describe the nature of humanitarian development activity you engage in?
- In the past 12 months, have you worked with other religious leaders to address humanitarian challenges and resolve conflict in your community (e.g between Christians and Muslims or farmers and herders)? If yes, kindly share the specific issues addressed.
- In the past 12 months, have you organized any community activity to promote gender equality? If yes, kindly mention particular examples.
- Are there available platforms/ forums for fostering meaningful engagement across religious divides and groups in the community? If yes, kindly mention the platform(s) and describe their activities?
- In the past 12 months, have you involved in any interfaith dialogue or joint activity with religious leaders of other faiths? If yes, kindly mention particular examples.
- What role do you and other religious leaders play related to promotion of human right and dignity in your community?

2.2 PROGRAM DESIGN – (Ask questions only if LFA demonstrates partaking in programs/initiatives leading to peace, justice and inclusive society)

- What was the criteria followed to design the program/s you worked on? What type of evidence was used? Why did you use this information?
- What would you say was the main goal of these events/programs?
- Were these programs a good fit for this community? Why? Why not?

2.3 RESULTS –

- What was the main thing, in your view, that these programs offered to the communities?
- Can you tell me about any unintended or unexpected outcomes?
- What, if anything, do you think was missing from what programs were offering/or you think the programs should do more of?
- How effective were your projects in delivering the expected results?
- Do you have any story of change to share of how your work has contributed to peace, justice and strong institutions?

Module 3. Partnership, Knowledge and Skills (20 minutes)

PRINCIPAL OBJECTIVES: Gather a localized understanding of LFA activities.

- 3.1 Are there ongoing/past interventions by humanitarian, development or peacebuilding actors in your community? If yes, what are in interventions? What was the period of the project?
- 3.2 How would you describe the practices of HDP actors towards partnerships/engagement of Local Faith Actors in their activities? Probe for nature of partnerships/engagement of Local Faith Actors with HDP actors? Are you part of any such intervention?
- 3.3 Have you received complaint from any partner (HDP actor) that you have worked with in the attainment of peace, justice and inclusive society in your locality? If so, what type of complaints did you receive? What actions did you take to remedy the complaints?
- 3.4 Have you received formal training on implementing humanitarian, development, peacebuilding? If yes, who provided the training? What did the training cover? How many of such training have you received and what year? What were the most important thing you learned from the training?

Module 4. Impact (20 minutes)

Now I'd like to ask you about the overall potential impact of the projects you were involved with:

- 4.1 Overall, can you tell me about any changes that have taken place (on the different levels individual, family, institution) in the communities where you worked as a result of program activities?
 - Can you give me examples of achievements from your work with these programs that you are particularly proud of?
 - Probe to know if this project was sponsored by any donor/partnerships/ or self-funded by Local Faith Actors/Religious institutions?
- 4.2 Were these programs a good fit for this community? Why or why not?
 - How successful was the program in targeting the right beneficiaries (i.e., community members, youths, women, and girls)? And what about targeting vulnerable populations?
 - What lessons can be learned from the program experience in terms of selecting grantees and beneficiaries?
 - Concerning advocacy can you tell me how the programs encourage vulnerable individuals to advocate on issues affecting their community?

4.3 What were the main challenges in implementing your programs?

- Were these challenges related to the implementing partners, budget, other resources, participants/beneficiaries, external influences/elements? Something else?
- What comments did you hear from members of the community about the program?
- Any unintended outcomes or harm to the community?
- Is there any other thing that you would like to share?

Thank you very much for your time. The discussion has now come to an end.

KII-Implementing Partners Interview Guide

Introduction

5 min

Aim – Introduce yourself. Outline the purpose of the discussion today: *to discuss issues to do with your experience implementing humanitarian, development and peacebuilding programs/initiatives in your community/state.*

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Let’s begin.

GREETING: (Introduction & Informed Consent)

My name is _____

I am with a team that is talking to the people to better understand their experiences and opinions on the activities and effectiveness of *Local faith Actors (Local Faith Actors) and their contributions to the peaceful co-existence in their community across the middle-belt and selected states in northern Nigeria.* This discussion is useful because the answers will enable our partners to understand the effectiveness of Local Faith Actors in peace, justice and inclusive society within the lenses of Humanitarian, Development Peace Nexus. In general, would like to get a better understanding of the effectiveness of local faith actors within your community. This approach will allow us to obtain locally sourced knowledge for our partners to use evidence as a basis for their discussions with policymakers and practitioners to promote the full and appropriate engagement of faith actors in development and humanitarian response.

This survey will last about sixty minutes in total. The information you provide will remain confidential and will not be linked to you personally in the report. You can choose to refuse to participate, not answer all questions, or interrupt the interview at any time. Therefore, we

encourage you to feel comfortable telling us what you know or have observed about activities of local faith actors in your community.

Please let us know if you have any objections to participating in this interview and if you have any questions before we begin. If you have any questions after the interview, you can always contact a team member like me.

Your responses will only be used for the research purposes as confidentiality is guaranteed. Thank you for your attention. Do I have your permission to start?

Module 1. Introductions and local context (15 minutes)

PRINCIPAL OBJECTIVES: Understanding key issues, threats, economic situation, social contexts, social organization and community roles, and how they have evolved over time.

2. First, I'd like to ask you a few general questions about your programs/activities in this area:
 - What type of programs are you implementing this community? (probe for Humanitarian, Development or peacebuilding), How long have you been implementing your projects/programs in this community?
 - What do you think are the biggest issues this community are facing right now?
 - Has the security situation improved, deteriorated, or stayed the same over the past year? How? What do you think is causing this change (if any)?
 - Are there any immediate threats that is impacting on your programs in this community? If so, what are the threats? Do you know if other actors/HDP partners responding to the threats/needs of this community? if so who are they? Is your organization currently in partnership with any of the actors/organization?

Module 2. Questions on General Situation of Local Faith Actors (30 minutes)

PRINCIPAL OBJECTIVES: Gather a localized understanding of LFA activities.

I'd like to ask you some general questions about the nature and activities of Local Faith Actors in this community.

- 2.1 How would you describe the nature and activities of Local faith Actors in this community?
 - Are they involvement community humanitarian development and peace building activities?
- 2.2 How would you describe the relation between the different faiths and groups in this community?
 - What are the existing platforms through which different local faith actors or groups interact?
- 2.3 In the past 12-24 months, have your organization partnered with Local Faith Actors in the implementation of community activities? If so,
 - On scale of 1-10, how satisfied are you with the partnership in the attainment of project results? What is your reason for this rating?
 - How would you describe the effectiveness of roles played by local faith actors in contribution to peace, justice and inclusive society?
 - Have you provided any formal training to Local Faith Actors on implementing humanitarian, development, peacebuilding? If yes, what did the training cover? How many of such training have you provided and what year? What were the most important thing you learned from offering these trainings?

- Can you share any specific example of how the involvement of Local Faith Actors impacted on your activities?
- 2.4 Are you aware of HDP actors that partner with Local Faith Actors for the implementation of their activities in this community? If so, who are these partners? What thematic area does their programs cover?
- 2.5 What challenge do local faith actors face in contributing towards humanitarian development and peacebuilding in your community
- 2.6 What recommendation do you have to address the challenges mentioned above

Module 3. Impact (20 minutes)

Now I'd like to ask you about the overall potential impact of the projects you were involved with:

- 3.1 Overall, can you tell me about any changes that have taken place in the communities where you worked as a result of your program activities? Are Local Faith Actors/Religious institutions of FBOs engaged on these projects?
- Can you give me examples of achievements from your work that involved Local Faith Actors/FBOs that you are particularly proud of?
 - Were these programs a good fit for this community? Why or why not?
 - What lessons can be learned from the program experience in terms of participation of Local Faith Actors?
- 3.2 What were the main challenges in co-implementing programs with Local Faith Actors/FBOs?
- Were these challenges related to their capacity, weak system, budget, other resources, external influences/elements? Something else?
 - What comments did you hear from members of the community about the program?
 - Were there any unintended outcomes (e.g do no harm issues) from those engagements?
 - Is there any other thing that you would like to share?

Thank you very much for your time. The discussion has now come to an end.

Focus Group Discussion – Community Members Interview Guide

Introduction

5 min

Aim – Introduce yourself. Outline the purpose of the discussion today: *to discuss issues to do with your experience implementing humanitarian, development and peacebuilding programs/initiatives in your community/state.*

Explain the presence and purpose of recording equipment – we will be using an audio recorder today to help with note taking. this information will not be made public. The recording is to ensure we have a record for our summary report we need to write.

Confidentiality – Everything that you say will be confidential, and anything you say today will remain anonymous including your name and any attributions. We will not share any personal or identifying information in your responses with anyone else. I hope this encourages you to speak openly.

Let's begin.

GREETING: (Introduction & Informed Consent)

My name is _____

I am with a team that is talking to the people to better understand their experiences and opinions on the activities and effectiveness of *Local Faith Actors (Local Faith Actors) and their contributions to the peaceful co-existence in their community across the middle-belt and selected states in northern Nigeria*. This discussion is useful because the answers will enable our partners to understand the effectiveness of Local Faith Actors in peace, justice and inclusive society within the lenses of Humanitarian, Development Peace Nexus. In general, would like to get a better understanding of the effectiveness of local faith actors within your community. This approach will allow us to obtain locally sourced knowledge for our partners to use evidence as a basis for their discussions with policymakers and practitioners to promote the full and appropriate engagement of faith actors in development and humanitarian response.

This survey will last about sixty minutes in total. The information you provide will remain confidential and will not be linked to you personally in the report. You can choose to refuse to participate, not answer all questions, or interrupt the interview at any time. Therefore, we encourage you to feel comfortable telling us what you know or have observed about activities of local faith actors in your community.

Please let us know if you have any objections to participating in this interview and if you have any questions before we begin. If you have any questions after the interview, you can always contact a team member like me.

Your responses will only be used for the research purposes as confidentiality is guaranteed. Thank you for your attention. Do I have your permission to start?

Module 1. Introductions and local context (15 minutes)

PRINCIPAL OBJECTIVES: Understanding key issues, threats, economic situation, social contexts, social organization and community roles, and how they have evolved over time.

3. First, I'd like to ask you a few general questions about life in your area:
 - Are you originally from this community? How long have you lived in this community?
 - What do you think are the biggest issues that your community are facing right now?
 - Has the security situation improved, deteriorated, or stayed the same over the past year? How? What do you think is causing this change (if any)?
 - Are there any immediate threats that you and your community face? If so, who are the actors (Government, INGOs, NGOs, Private Sector) responding to these immediate threats?
 - Who do you think are the people most vulnerable to these threats in your community? Why do you think that?

Module 2. Questions on General Situation of Local Faith Actors (30 minutes)

PRINCIPAL OBJECTIVES: Gather a localized understanding of LFA activities.

I'd like to ask you some general questions about the nature and activities of Local Faith Actors in this community.

- 2.7 How would you describe the nature and activities of Local faith Actors in this community?
- Are they involvement community humanitarian development and peace building activities?
 - In your own view, to what extent do you think the Local Faith Actors identify with and involve in community issues?
- 2.8 How would you describe the relation between the different faiths and groups in this community?
- What are the existing platforms through which different local faith actors or groups interact?
- 2.9 In the past 12-24 months, are you aware of any activity/project implemented by Local Faith Actors/FBOs?
- On scale of 1-10, how satisfied are you with the projects implemented by Local Faith Actors/FBOs? religious Institutions in your community? What is your reason for this rating?
 - How would you describe the effectiveness of roles played by local faith actors in contribution to peace, justice and inclusive society?
 - Have would you describe the knowledge and skills of Local Faith Actors in implantation of HDP activities?
 - Can you share any specific example of any project you find impactful implemented by Local Faith Actors? Probe for duration of project, criteria of beneficiaries, issue the project addressed, impact of the projects, uniqueness of involvement of Local Faith Actors in HDP activities compared to their Non-involvement?
- 2.10 Do HDP actors' partner with Local Faith Actors in the implementation of their activities in this community? If so, who are these partners? What thematic area does their programs cover?
- 2.11 What challenge do local faith actors face in contributing towards humanitarian development and peacebuilding in your community
- 2.12 What recommendation do you have to address the challenges mentioned above

Module 3. Impact (20 minutes)

Now I'd like to ask you about the overall potential impact of the projects you were involved with:

- 3.1 Overall, can you tell me about any changes that have taken place in the communities where Local Faith Actors/FBOs/Religious Institution implemented HDP activities in your community? Probe to know if this project was sponsored by any donor/partnerships/ or self-funded by Local Faith Actors/Religious institutions?
- 3.2 Were these programs a good fit for this community? Why or why not?
- How successful was the program in targeting the right beneficiaries (i.e., community members, youths, women and girls)? And what about targeting vulnerable populations?
- 3.3 What would you say are the main challenges faced by Local Faith Actors/FBOs/Religious in the implementation of HDP activities?
- Were these challenges related to their capacity, weak system, budget, other resources, external influences/elements? Something else?
 - What comments did you hear from members of the community about Local Faith Actors program?
 - Were there any unintended outcomes (e.g do no harm issues) from those engagements?

- Is there any other thing that you would like to share?

Thank you very much for your time. The discussion has now come to an end.