



PREVENTING VIOLENT EXTREMISM IN NASARAWA STATE;

A community needs assessment report for the “System and Structure Strengthening Approach against Radicalisation to Violent Extremism” (SARVE) Project.

All Rights Reserved
Published by:
ActionAid Nigeria,
Plot 447, 41 Crescent,
Off Sa'adu Zungur Avenue
Gwarinpa, Abuja

P.M.B. 1890, Garki, Abuja, Nigeria.
Info.nigeria@actionaid.org
www.actionaid.org/nigeria
Phone: +234(0) 812 8888 825-7

ISBN: 978-978-971-075-1

Contents

Acronyms	1
Foreword	2
1.0 Executive Summary.....	3
2.0 Introduction	6
2.1 Project background	6
3.0 Methodology	7
3.1 Research Method	7
3.3 Objectives and Research Questions	8
3.4 Limitation.....	9
4.0 Key Findings	10
4.1 What forms of violent extremism and radicalization exist in communities if any?	10
4.2 Who are the perpetrators or likely perpetrators of violent extremism in the communities?	15
4.3 Who are the most vulnerable groups from violent extremism or potential violent extremism?	16
4.4 What are the main drivers of violent extremism and early warning signs observed in communities?	18
4.5 Who are the prominent groups in the communities promoting peaceful coexistence or resilience to violent extremism in the communities?	19
4.6 What social resources exist in the communities and gaps identified?.....	21
Ningo Community	21
Kagbu Community	22
Anguwan Zaria	22
Aligaza Community	22
Gadabuke	23
Gunki Community	23
Laminga Community	24
Toto Community	25
Agyaragu Community	25
Arubayi Community	27
Azuba Bahayi Community	27
Tudun Adabu Community	28
4.7 What the contextual issues and strategic options or entry points	29
5.0 Conclusions Recommendation	31

Acronyms

FGD	Focus Group Discussion
CONA	Community Needs Assessment
GCERF	Global Community Engagement and Resilience Fund
SARVE	System and Structure Strengthening Approach against Radicalization to Violent Extremism

Foreword

In recent years, growing discontentment and violent agitations that have roots in deprivation and poverty has led to increased violent extremism in the Northeast, a restive insurgency in the Niger Delta region and incidence of violent extremist recruitment, coupled with new eruptions of violence (primarily rooted in ethnic and cultural differences, economic inequalities, and resource constraints). These existing conflicts, with the prevailing socio-economic conditions, create a potent mix of push, pull, and enabling factors that can lead individuals and groups to radicalisation.

This Community Needs Assessment (CONA) findings conducted in Nasarawa State is an overview of an operational research aimed at identifying the cause of violence and how to prevent same. The CONA presents an approach to crisis management and vision casting. The System and Structures Strengthening Approach against Radicalisation to violent Extremism (SARVE) project supported the development of the document with the hope that it will serve as a useful tool for community development.

SARVE Project is an innovation of ActionAid Nigeria (AAN) aimed at supporting communities to build resilience against violent extremism through enhanced capacity and structures to utilize available resources in preventing radicalisation, respond to, withstand and overcome impact of adverse violent extremism should it occur.

AAN is partnering with relevant stakeholders in Kogi and Nasarawa State to tackle radicalisation and violent extremism.

Tasallah Chibok
Director of Programme

1.0 Executive Summary

This section of the report gives a snapshot of the Community Needs Assessment (CONA) findings conducted in Nassarawa State in twelve (12) communities during the Month of October. The project “System and Structure Strengthening Approach against Radicalization to Violent Extremism (SARVE) in Kogi State” aims to equip communities with sustainable ability, capacity and structures to utilize available resources to prevent radicalization, respond to, withstand and overcome impact of adverse violence extremism should it occur.

The CONA conducted was rationalized by the closure of Phase 1 of SARVE project gradually coming to an end and the given approval for the Phase 2 to scale up to Nassarawa State by the donor as part of requirements for AAN partnership proposal development to inform the project design.

A rapid CONA was conducted in 12 communities of Nassarawa State through qualitative research, adopting participatory methods and tools such as resource mapping, focus group discussion and Venn diagram.

Key findings of the assessment have been organised based on the research questions. In addition, the contextual issues based on four priority leverage points from the Global Community Engagement and Resilience Fund (GCERF) country strategy for reinvestment in Nigeria as well as strategic entry points have been captured.

Research Questions

What forms of violent extremism and radicalization exist in communities if any?

According to the Wikipedia, violent extremism refers to the beliefs and actions of people who support or use of ideologically motivated violence to achieve radical ideological, religious, or political views. Furthermore, violent extremist views can be exhibited along a range of issues, including politics, religion, and gender relations. Findings across the 12 communities visited established early warning signs of violent extremisms to include reported cases of violence, conflicts and existence of agitations from perceived or real forms of marginalization, discrimination and injustice premised on farmers-herdsmen clashes (fueled by drug abuse), tribal, religious and political differences.

Who are the perpetrators or likely perpetrators of violent extremism in the communities?

Across the 12 communities, perpetrators or likely perpetrators of potential violent extremism are mainly **herdsmen and youths** which constitute majority of more than half of the communities covered in the assessment. Others are tribal leaders, traditional rulers, neighboring communities and individuals from Local Governments spread across fewer communities. Three main issues have been identified with the main

1. According Wikipedia, an ideology is a collection of normative beliefs and values that an individual or group holds other than purely epistemic reasons
2. Radicalization is a process by which an individual or group comes to adopt increasingly extreme political, social, or religious ideals and aspirations that reject or undermine the status quo or undermine contemporary ideas and expression of the nation.
3. Violent is define by the WHO as the intentional use of physical force or power, threatened or actual against oneself, another person, or against a group of community which either results in or has high likelihood of resulting to injury, death, psychological harm or mal-development.

perpetrators namely drug abuse, unemployment and high illiteracy level. *These identified perpetrators could serve as the direct beneficiaries to work with, in the SARVE Project.*

Who are the most vulnerable groups from violent extremism or potential violent extremism?

Table 6 shows the analyses of most vulnerable groups to violent extremism or potential violent extremism. **Women, children, youth and men** are identified as most vulnerable groups across most of the communities. *These groups could constitute also the direct beneficiaries of the SARVE Project.* Justifications have been provided for the most vulnerable groups on table 7

What are the main drivers of violent extremism and early warning signs observed in communities?

According to Wikipedia, push factors drive individuals to violent extremism such as marginalization, inequality, discrimination, persecution or the perception thereof, limited access to quality and relevant education, the denial of rights and civil liberties and other environmental, historical and socio-economic grievances. However, contextual factors provide a favorable terrain to the emergence of violent extremist groups such as fragile states, the lack of rule of law, corruption and criminality. *The main drivers of violent extremism or early warning signs are a combination of push and contextual factors.*

Across most communities, findings show that the push factors are mainly *poverty, unemployment, lack of relevant quality education (western and religious) and lack of social justice*. However, the contextual factors are *government inability to provide social services to ensure citizens' welfare and security, abuse of rule law and criminality*. Among the identified push factors, **poverty is the most prominent one** followed by lack of relevant education and then unemployment. Among the identified contextual factors, **criminality is the most prominent factor** followed by failure of the state to provide social services then lack social justice. **There has not been evidence of pull factors** reported or observed as causes of the violent extremisms or its early warning signs.

Who are the prominent groups promoting peaceful coexistence or resilience to violent extremism in the communities?

Table 9 analyses prominent groups in the communities promoting peaceful coexistence or promoting resilience to violent extremism. The results show **religious bodies and traditional leaders** as most prominent groups in most of the communities followed by the **peace groups or platforms**. With this key finding, *these prominent groups offer window opportunities for engagement at the strategic entry point for the SARVE Project*. Some of the key roles of these prominent groups are provided in table 10.

What are the contextual issues and strategic options or entry points?

“Pull Factors” nurture the appeal of violent extremism, for example: the existence of well-organized violent extremist groups with compelling discourses and effective programmes that are providing services, revenue and/or employment in exchange for membership. Groups can also lure new members by providing outlets for grievances and promise of adventure and freedom. Furthermore, these groups appear to offer spiritual

Contextual issues based on four priority leverage points

The table below analyse the contextual issues and strategic options or entry points

Four priority leverage points from the project strategy	Contextual issues based on the findings hinged on the needs of the communities	Strategic Options or entry points
Social Cohesion	<p>The community social cohesion might have been weakened as a result of reported cases of violence, conflicts and existence of agitations from perceived or real forms of marginalization, discrimination and injustice premised on farmers-herdsmen clashes fueled by drug abuse as well as tribal, religious and political differences.</p> <p>Findings from resource mapping have identified prioritized key social resources in addition to determining additional desired social resources</p> <p>Perpetrators of violence groups,</p>	<p>Build tolerance by strengthening or supporting establishment of interfaith, intercultural dialogues as way of alternate conflict resolution mechanism.</p> <p>Provide relevant education and knowledge through prioritized resources to build tolerance against radicalization and violent extremism in the community particularly targeting the identified perpetrators in the communities.</p> <p>Strengthen roles of prominent groups to promote peaceful coexistence.</p>

	<p>most vulnerable groups and prominent groups in the community have been identified.</p>	<p>Strengthen collaboration between the prominent groups performing similar roles.</p> <p>Build community capacity in negotiation, dialogue and conflict resolution skills.</p> <p>Use identified perpetrators of violence groups, most vulnerable groups and prominent groups as strategic points of entry.</p>
<p>Community agency</p>	<p>Though by design, the local government is the third tier of government and closest to the community, findings from resource mapping shows gaps exist in the provision of social resources to ensure adequate welfare and security of the communities.</p> <p>Gaps also exist in the roles of the prominent groups ranging from absence of effective collaboration with one another and lack of capacity to engage duty bearers and demand for their basic rights. For example, in one of the communities, as a result of the outcome of their past clashes with the herdsmen, the herdsmen would brag and tell them that they are the owner of the government because the president is their tribesman.</p>	<p>Organize the prominent groups and institutions identified in the communities to engage, demand and influence the duty bearers on the provision of social services for the community particularly the most vulnerable</p> <p>Conduct a comprehensive functional analysis of the roles of prominent groups and institutions and support their strengthening.</p> <p>Build capacity of the communities on right-based approach.</p>
<p>Equal access to Opportunities</p>	<p>Findings show community agitations over perceived or real marginalization, discrimination, injustice and exclusion as early warning signs of violent extremism. Excerpt from a community (Ningo) “The community has a lot of youths who are not doing anything and have no skills that will enable them to pick a job. When they are trained on different skills, they will be able to work based on their skills to earn money and improve their standard of living and by extension, the community”.</p>	<p>Provide alternative means of livelihood to communities strategically targeting the perpetrators of violence as direct beneficiaries. These alternative means of livelihood may range from vocational and entrepreneurial skills, capital or seed stock to enabling business or trade while addressing critical issues of unemployment and poverty which are the main drivers of violence extremism</p>

Critical thinking and life skills	The communities lack existence of critical thinking and live skills because of the absence of NGOs and donor programs in nearly all the 12 communities visited.	Provide interpersonal communication skills, leadership skills to the communities particularly the prominent groups and institutions and identifies
--	---	--

2.0 Introduction

2.1 Project background

Action Aid Nigeria (AAN) as part of efforts towards supporting communities to build resilience against violent extremism is in partnership with other relevant stakeholders to tackle radicalization and violent extremism in Nigeria in Kogi State has plan to extend to Nassarawa State in line with GCERF country strategy for investing in Nigeria.

The project “System and Structure Strengthening Approach against Radicalization to Violent Extremism (SARVE) project in Kogi State” aims to equip communities with sustainable ability, capacity and structures to utilize available resources to prevent radicalization, respond to, withstand and overcome impact of adverse violence extremism should it occur. The CONA conducted was rationalized by closure of Phase 1 of SARVE project gradually coming to an end and the given approval for the Phase 2 to scale up to Nassarawa State by the donor as part requirements for AAN partnership proposal development to inform the project design.

According to GCERF strategy (2017-2020), to empower community members who are vulnerable to recruitment and radicalization that leads to terrorism, and to address the drivers of violent extremism, GCERF grantees will build on GCERF's four priority leverage points (social cohesion, community agency, equal access to opportunities, and sense of purpose) in the following ways:

- Building tolerance, where violent extremists recruit the marginalized;
- Community agency, where violent extremists exploit weak governance;
- Positive social and economic alternatives to what violent extremists claim to offer; and
- Critical thinking and life skills to resist violent extremist recruitment.

A rapid Community Needs Assessment (CONA) was conducted in 12 communities of Nassarawa State through qualitative research adopting participatory methods and tools such as resource mapping, FGD and Venn diagram. Key findings of the assessment have been organised based on the research questions. In addition, the contextual issues based on four priority leverage points from the GCERF country strategy for investment in Nigeria as well as strategic entry points have been captured.

3.0 Methodology

3.1 Research Method

A rapid CONA was conducted in 12 communities of Nassarawa State through qualitative research adopting participatory methods and tools such as resource mapping, FGD and Venn diagram. The following are the key steps adopted in the conduct of the baseline and needs assessment

Table 1: Key Steps in conducting Baseline and Needs Assessment

Stages	Explanation
Preparatory/Planning	<p>The team of researchers and consultants were recruited</p> <p>The research tools were designed based on the objectives of the baseline and needs assessment</p> <p>One-day training was organised for the research teams on the design tools and a shared development of basic concepts of violent extremism and radicalization was developed. The research tools were also simulated/role played during the training</p> <p>Team formation was done with 3 teams comprised of 2 members to represent a state</p> <p>12 communities per state were identified purposively and mobilised through AAN contact persons in the state.</p>
Data Collection in the field	<p>One day each was dedicated to a community, for data collection where data/information was collected using 3 tools (resource mapping, Venn diagram and focus group discussion). Four communities were covered by each team making a total of 12 communities covered per state.</p> <p>Data/Information was captured through field reporting template designed</p> <p>Quality assurance mechanisms were built in to the field data collection as consultant accompanied the team to observe data collection in at least one community per senatorial zone. Daily reviews were done via Skype and phone calls as well as review of field reports. In addition, the data collection tools were standardized as well as the data capturing and analytical templates.</p>
Analysis	<p>First and second levels data/information gathering; and analysis templates were developed, and data/information aggregated at 2 levels</p> <p>Third level of analysis was done using excel template were aggregation was done based on the research questions.</p>
Reporting	<p>Reporting was mainly structured along the research questions.</p>

Table 2: Sample Structure and Sampling Methods

	Senatorial Zones	LGAs	Communities				
				Venn diagram	FGD	Resource mapping	Grand total
				Participants			
	Nassarawa South	Obi	Tudun Adabu	20	15	15	
			Agarago	20	15	15	
		Lafia	Asuba-Bashayi	20	15	15	
			Aruba Wayi	20	15	15	
	Nassarawa North	Nassarawa Eggon	Kagbu	20	15	15	
			Alizaga	20	15	15	
		Akwanga	Ningo	20	15	15	
			Uunguwa Zaira	20	15	15	
	Nassarawa West	Toto	Toto	20	15	15	
			Gadabuke	20	15	15	
		Nassarawa	Laminga	20	15	15	
			Gunki	20	15	15	
Total	3	6	12	240	180	180	600

The sample structure consists of 36 interview sessions held in 12 communities covering a total at least 600 participants. The selection of 12 communities was through purposive sampling while the selections of the participants for the interview were a mixture of purposive and random sampling. The participants comprised of mixed groups of women, men and youths (boys and girls).

3.3 Objectives and Research Questions

The objectives of the baseline and needs assessment are:

1. Conduct an evaluation of the drivers of violent extremism in the communities
2. Share a report of findings, including programmatic recommendations vis-à-vis relevance of the proposed intervention to address the needs of people

While to achieve the objectives of the baseline and needs assessment the following are the overarching research questions to be answered

1. What forms of violent extremism and radicalization exist in communities if any?

2. Who are the perpetrators or likely perpetrators of violent extremism in the communities?
3. Who are the most vulnerable groups from violent extremism or potential violent extremism?
4. What are the main drivers of violent extremism and early warning signs observed in communities?
5. Who are the prominent groups promoting peaceful coexistence or resilience to violent extremism in the communities?
6. What are the communities' needs in-terms of their capacity to resist violent extremism?
7. What the contextual issues and strategic options or entry points?

Table 3: Description of the tools and target groups

Tool	Target group	Objectives of the tool
FGD	A mix group of participants comprise of men, women and youth (boys and girls).	<ol style="list-style-type: none"> 1. To identify particular groups of people who are vulnerable to violent extremism. 2. To identify the coping mechanisms that exist in the communities. 3. To identify gaps and how they can be strengthened.
Venn Diagram	A mix group of participants comprise of men, women and youth (boys and girls).	<ol style="list-style-type: none"> 1. To explore prominent bodies, groups, associations, group of people that play vita role in the community resilience to radicalization and violent extremism. 2. To identify key roles, they play and gaps. 3. To prioritize their strategic influence on the community. 4. To identify how to strengthen the gaps.
Resource Mapping	A mix group of participants comprise of men, women and youth (boys and girls)	<ol style="list-style-type: none"> 1. To map and prioritise key community resources. 2. To identify main users of the key resources, issues and solutions. 3. To identify gaps in community key resources.

3.4 Limitation

The baseline and community needs assessment was a rapid one and therefore, even though useful inferences were possible, generalization would not have been appropriate.

4.0 Key Findings

4.1 What forms of violent extremism and radicalization exist in communities if any?

According to the Wikipedia, violent extremism refers to the beliefs and actions of people who support or use of ideologically motivated violence to achieve radical ideological, religious, or political views. Furthermore, violent extremist views can be exhibited along a range of issues, including politics, religion, and gender relations. Based on the analysis of table 4, findings across the 12 communities visited established only early warning signs of violent extremism to include reported cases of violence, conflicts and existence of agitations from perceived or real forms of marginalization, discrimination and injustice premised on farmers-herdsmen clashes (fueled by drug abuse) tribal, religious and political differences.

The table 4 below shows evidence is strong in 7 out of 12 communities visited in respect to incidence of farmers-herdsmen clashes, followed by tribal clashes along lines of land disputes and political context.

According Wikipedia, an ideology is a collection of normative beliefs and values that an individual or group holds other than purely epistemic reasons.

Radicalization is a process by which an individual or group comes to adopt increasingly extreme political, social, or religious ideals and aspirations that reject or undermine the status quo or undermine contemporary ideas and expression of the nation.

Violent is define by the WHO as the intentional use of physical force or power, threatened or actual against oneself, another person, or against a group of community which either results in or has high likelihood of resulting to injury, death, psychological harm or mal-development.

(4 out of 12 communities) and lastly 3 communities (tie) along religious and political dimensions respectively. Based on the evidence reported four communities appear to be at the top of all forms of violence or conflicts namely: Agyarago and Tudun Adabu in Nassarawa South, Uguwan Zaria and Aligaza communities in Nassarawa North. The aforementioned key finding is useful where prioritization of the 12 communities becomes necessary. The research team has no sufficient evidence to rationalize the presence of violent extremisms of any form in the 12 communities possibly because the community needs assessment was a rapid one.

Table 4: Early warning signs of violent extremism

Senatorial Zones	LGAs	Communities	Farmers-herdsmen clashes	Tribal clashes	Religious clashes	Political clashes	Evidence (Field report)
Nassarawa South	Obi	Tudun adabu	***	***	*	**	<p>Mercy corps and Nigerian Red cross help to support the re-migration of Igom tribe back to the community (Tudun Adabu). They also help socialization process with the neighboring communities to ensure farmers can rent land from them. Neighboring communities have rendered support to the community in the past as result of various clashes.</p> <p>Herdsmen, politicians, Fulani, youths and neighboring countries have been identified to be the perpetrators of conflicts or violence.</p>
			***	***	*	***	<p>There is land ownership and intertribal communal clash between Kworo and tribe. Local government, traditional leaders, tribal leaders (Igom), herdsmen and youths have been reported as the perpetrators of violence or conflicts.</p>
	Lafia	Asuba-Bashayi	**	***	*	*	<p>The herdsmen-farmers clashes become prominent during planting season and when much work are done by the farmers on their farm. About 60% of their crops are being destroyed by the herdsman and when confronted they resulted into violent acts such as flogging with their sticks hence inflicting injuries to the farmers. Most of the cases usually end in the police station and there are lots of pending cases.</p> <p>Since 3 years to date, tribal clashes owing to land disputes, leading to court cases are unaccountable while religious conflicts were only 2. In every tribal clashes about 5 – 7 households out of 10 are affected while 5 households are affected in the cases of religious clashes.</p>

		Aruba Wayi	***	*	*	*		7 out of 10 farms in the community experience farmers-herders clashes with farms being destroyed resulting in scarcity of food and hunger as reported in the FGD session.
Nassarawa North	Nassarawa Eggon	Kagbu	***	**	*	*		FGD session reveals that the farmers-herdsmen clashes tend to happen in the farm between (May-July) which is usually the farming period, and also between (November –December) which is the harvesting period. Last year (2017) during this period, they experienced about 7 cases of beating and cutting from the Herdsmen. Also, this year (2018), they have had about 6 experiences of the same Herdsmen.
		Alizaga	**	**	***	**		
	Akwanga	Ningo	***	**	*	**		From the FGD session it was revealed that farmers-herdsmen clashes occur during raining season i.e. between March and October. These periods record the highest number of crisis experiences. It was at about this time last year (2017) they had a case of about five (5) encounters with the herdsman. This is because it is the period of the year where they plant and are expecting their harvest. They also experienced same period this year (2018) about twenty (20) times. “Tribalism is a major problem in Akwanga today. Because there are different tribes in Akwanga. Every tribe have something against the other tribe which brings about hatred. For example, during electioneering period, each tribe tend to support their own person regardless of qualifications; and sometimes it leads to violent”

<p>FGD session reveals the community is mostly affected mid-year (farmers-herdsmen clashes) after they have planted their crops hence when the herdsmen bring their cattle for grazing. Although there are minor issues of tribal clashes from other nearby states which are unpredictable</p>	<p>FGD session reveals that one major driver which stood out from the community is the farmer- herder clash and when such happens the community members have developed certain coping mechanisms such as; relocation to safer environments till the violence in their community subsides.</p>	<p>FGD session revealed the youths are used as political thugs during this period to gain support. Venn diagram reveals some key roles have been identified as successful; and these are the roles performed by the traditional council in combating violent extremists. These have been successful because the indigenes of the community are more likely to obey the instructions because of the indigenization status. This success has also been evident because the community has experienced little or no violent extremists.</p>	<p>It was reported during the Venn diagram session that the people in the community especially the vigilante complained a lot about the high level of drug abuse and this could drive the youths into violent behaviors in the community.</p>
	<p>*</p>	<p>**</p>	<p>***</p>
	<p>*</p>	<p>*</p>	<p>*</p>
	<p>**</p>	<p>*</p>	<p>*</p>
	<p>***</p>	<p>*</p>	<p>*</p>
<p>Gadabuke</p>		<p>Laminga</p>	<p>Gunki</p>
<p>Nassarawa</p>			

							<p>From the FGD session it was revealed that farmers-herdsmen clashes occur during raining season i.e. between March and October. These periods record the highest number of crisis experiences. It was at about this time last year (2017) they had a case of about five (5) encounters with the herdsmen. This is because it is the period of the year where they plant and are expecting their harvest. They also experienced same period this year (2018) about twenty (20) times.</p> <p>“Tribalism is a major problem in Akwanga today. Because there are different tribes in Akwanga. Every tribe has something against the other tribe which brings about hatred. For example, during electioneering period, each tribe tends to support their own person regardless of qualifications; and sometimes it leads to violent”</p> <p>“Religion is another important driver because people tend to be biased about their Faith. When you are not from my religion, I see you as an enemy thereby bringing enmity between us. For example, during electioneering, Hausas will always want someone from them to be elected, and when they realize we are winning the election, they will start fighting and killing us because of their numerical strength” .</p>
Nassarawa West	Toto	Toto					<p>All year round (January to December). Herdsmen attacked them about twenty four (24) times last year (2017) and they experienced the attack this year (2018) about sixteen (16) times.</p> <p>It was reported that the tribal clashes over land disputes happening in neighboring communities if not handled properly can result in violent extremism in Toto community because people from the other communities migrate to Toto.</p>

4.2 Who are the perpetrators or likely perpetrators of violent extremism in the communities?

Table 5 analyses the perpetrators or likely perpetrators of violent extremism. Across the 12 communities, perpetrators or likely perpetrators of potential violent extremism are mainly herdsmen and youths which constitute majority in more than half of the communities covered in the assessment. Others are tribal leaders, traditional rulers, neighboring communities and Local Government spreads across fewer communities. Three main issues have been identified with the main perpetrators namely drug abuse, unemployment and high illiteracy level. These identified perpetrators could serve as the direct beneficiaries to work with in the SARVE Project.

Table 5: Perpetrators of violent extremism or their early warning signs

Communities	Herdsmen	Politicians	Youth	Neighboring communities	LGA	Traditional Rulers	Tribal leaders	Farmers
Tudun adabu	*	*	*	*				
Agarago	*		*		*	*	*	
Asuba-Bashayi	*	*					*	
Aruba wayi	*							
Kagbu	*							
Alizaga	*							
Ningo	*		*					
Uunguwa Zaria	*		*					
Toto			*					*
Gadabuke			*					
Laminga			*					
Gunki			*					
Total	8	2	8	1	1	1	2	1

4.3 Who are the most vulnerable groups from violent extremism or potential violent extremism?

Table 6 shows the analyses of most vulnerable groups to violent extremism or potential violent extremism. Women, children, youth and men are identified as most vulnerable groups across most of the communities. These groups could constitute also the direct beneficiaries of the SARVE Project. Justifications have been provided for the most vulnerable groups on table 7

Table 6: Most Vulnerable Groups

Communities	Community	Youth	Women	Village Heads	Children	Men	Farmers	Disabled	Old
Tudun adabu	*		*	*			*		
Agarago	*	*			*				
Asuba-Bashayi		*	*		*				
Aruba wayi			*		*	*			
Kagbu			*		*	*			
Alizaga			*		*			*	*
Ningo			*			*			
Uunguwa Zaria			*			*			
Toto		*							
Gadabuke		*	*		*				
Laminga		*							
Gunki		*	*		*	*			
Total	2	6	9	1	7	5	1	1	1

Table 6: Most Vulnerable Groups

Most vulnerable groups	Justification
Disabled	Likelihood of being a victim is high because of various forms of impairment leading to injury and death.
Children	They are small and can barely do anything when there is crisis and violence rendering them orphans and most in many cases furthering of education is hampered.

	Children are considered vulnerable because during crisis schools can be damaged and in cases where people migrate into the community, schools are used as refugee camps for them. Therefore, it affects the education of the children. Also, any case of loss of their parents during crisis, since they cannot fend for themselves, they become vulnerable and orphaned.
Old people	Their strengths have failed them, hence, their inability to run in times of danger.
Women	<p>Women are turned widows and they are also victims of all forms of sexual assault. The women loss their resources during crisis and stay indoors as well as remain out of business</p> <p>When the youths misbehaved, the women undergo emotional pains because the men will tell them that they did not train their children well. Men usually say “ a bad child is the child of the mother while a good child is the true child of the father” – Ningo community</p>
Men and Youth	<p>Men and youths are the ones at the forefront of any forms of crisis or violence and remain the first set of casualties as one community (Toto) reported.</p> <p>“During the farmer-herder clashes and tribal disputes, the community use the youths for security to protect their people and resources”</p> <p>Men: are the ones that go to the farms to look for food and pick up any kind of manual labour to provide for their family (Ningo)</p>

Period of vulnerability particularly for farmers-herdsmen clashes tend to be between May and July which is usually the farming period, and also between November – December which is the harvesting period. A community reported that in 2017, about 7 cases of farmers-herdsmen were experienced involving beating and cutting of the farmers by the Fulani Herdsmen. Also, this year (2018), 6 additional experiences of the same Fulani Herdsmen clashes were recorded in the same community. Political crisis is usually at the beginning of election cycle resulting to burning, theft of properties and killings. Other forms of violence or conflict have no definite periods of occurrence.

Communities reported the coping mechanisms for the most vulnerable groups to involve:

- Help in form of provision of relief materials from neighboring communities, rich men, politicians, government and non-governmental organizations and relocation to safe areas.
- In some cases, especially in religious communities, they resigned to fate and pray to God while for cases where crops are destroyed by the herdsmen, people survive by selling moringa plant which grows around their houses.
- The local government officials, religious leaders, politicians, unions, women peace communities create awareness on the importance of peaceful co- existence in the community, settle disputes, reward good deeds done in other to motivate others to do good also.
- Ensuring that community members is not given false information to avoid them carrying out activities which might lead to chaos in the community.

- Religious leaders preaching to their followers on the importance of peace in the community has proven to be most successful because it serves as a moral judge to the people. Also, in some communities, there are peace committees playing a role of mediation and thereby promoting peaceful co-existence.
- During the farmer herder clashes and tribal disputes, the community use the youths for security to protect their people and resources, community members support each other during this period with food to ensure no one leaves their house at this period. The community can be supported by providing skilled security persons to educate them on security and help secure the community (Toto FGD Session).
- During this period people try to stay indoors to prevent getting attacked by the political thugs, parent's advice and educate their children on the importance of peace which is a very important ingredient to the development of the society (Laminga community).
- Parents have been encouraged to serve as good role models to their children especially the young boys to ensure they know the difference between right and wrong, so they take the right decisions when they're pressurized by their peers (Gunki FGD session).

In terms of how the vulnerable groups could further be supported, the suggestions proffered by the communities include through provision of job opportunities for the community, training the community in corporative management and providing them with small loans, relief materials, entrepreneurial and vocational skills.

4.4 What are the main drivers of violent extremism and early warning signs observed in communities?

Table 8: Main Drivers of Violent Extremism

Communities	Push Factors				Contextual Factors		
	Poverty	Unemployment	Lack of Relevant Education/ Illiteracy	Lack of Social Justice	Abuse of Rule of Law	Failure of the state to provide adequate social services	Society condoning Criminality
Tudun adabu				*		*	*
Agarago	*		*				*
Asuba-Bashayi	*	*					
Aruba wayi	*		*			*	*
Kagbu	*	*	*	*			
Alizaga	*	*	*			*	*
Ningo	*			*	*	*	*
Uunguwa Zaria	*	*	*		*	*	*
Toto		*	*	*		*	*
Gadabuke	*	*	*				
Laminga	*	*	*				
Gunki	*	*	*				
Total	10	8	9	4	2	6	7

According to Wikipedia, push factors drive individuals to violent extremism such as marginalization, inequality, discrimination, persecution or the perception thereof, limited access to quality and relevant education, the denial of rights and civil liberties and other environmental, historical and socio economic grievances. However, contextual factors provide a favorable terrain to the emergence of violent extremist groups such as fragile states, the lack of rule of law, corruption and criminality. The main drivers of violent extremism or early warning signs are a combination of push and contextual factors. Across most communities, findings show that the push factors are mainly poverty, unemployment, lack of relevant quality education (western and religious) and lack of social justice. However, the contextual factors are government inability to provide social services to ensure citizens' welfare and security, abuse of rule law and criminality. Among the identified push factors, poverty is the most prominent one followed by lack of relevant education and then unemployment. Among the identified contextual factors, criminality is the most prominent factor followed by failure of the state to provide social services then lack of social justice. There has not been evidence of pull factors reported or observed as causes of the violent extremisms or its early warning signs.

To buttress poverty to be most prioritized driver, some community explained that when people are hungry, it can push them into doing what they don't want to do even to the extent of killing in order to get food as “A hungry man is a hungry lion” and also when people are jobless and idle, they tend to be engaged in crime as a result of joblessness rationalizing unemployment as one of the main drivers.

In Ningo community, it was explained that “the rate of poverty is high i.e. eight out of every ten houses in the community suffers from poverty. When there is no food, it can lead to quarrel and fight could broke out because they get angry easily. They can't buy fertilizer hence, no fertile to give increase in the yield of farm produce”

In Laminga community, unemployment is rationalized by level of education attained by the youth; it is arguably that not going beyond the secondary school could be a barrier for gaining major employment; while absence of vocational skills could be the cause of wide a spread poverty.

4.5 Who are the prominent groups in the communities promoting peaceful coexistence or resilience to violent extremism in the communities?

Table 9 analyses prominent groups in the communities who promote peaceful coexistence or resilience to violent extremism. The results show religious bodies and traditional leaders are the most prominent groups in most of the communities; followed by the peace groups or platforms. With this key finding, these prominent groups offer window opportunities for engagement at the strategic entry point for the SARVE Project. Some of the key roles of these prominent groups are provided in table 10.

Table 9: Prominent Groups

Communities	Religious organisations	Political leaders	Vigilante group	Peace groups/ Platforms	Traditional leaders	Court	Security Agency (government)	Local govt./ Government delegation	NGOs	Neighboring communities
Tudun adabu				*	*		*		*	
Agarago	*			*	*		*	*	*	*
Asuba-Bashayi	*		*	*			*			
Aruba wayi	*			*	*					
Kagbu	*		*		*					
Alizaga									x	
Ningo	*				*		*			
Unguwa zaria	*			*	*		*			
Toto	*			*	*					
Gadabuke	*	*	*	*	*		*			
Laminga	*	*	*		*	*				
Gunki	*			*	*	*				
Total	10	2	4	8	10	2	6	1	3	1

“Pull Factors” nurture the appeal of violent extremism, for example: the existence of well-organized violent extremist groups with compelling discourses and effective programmes that are providing services, revenue and/or employment in exchange for membership. Groups can also lure new members by providing outlets for grievances and promise of adventure and freedom. Furthermore, these groups appear to offer spiritual comfort, “a place to belong” and a supportive social network.

Table 10: Prominent institutions, groups and their roles

Prominent institutions and groups	Role
Religious institutions (Churches and mosques).	Religious leaders preach values through their sermons on the importance of peaceful co-existence. They resolve interpersonal disputes between individuals or families.
Peace groups/platforms.	They help in training some of the youths thereby getting busy and not engaging in crime. They also help in paying their school children's school fees and at time give their parents money for food.
Traditional institution.	They stand as the custodian of community rules, laws and regulations. The traditional rulers make rules that bind the communities and make sure that they keep those rules. They also investigate issues where there are disagreements in order to make peace. They play advisory roles in the community.
Local security operative.	The vigilantes help in enforcing the laws made by the traditional rulers, settle minor disputes and arrest perpetrators of crimes. Vigilante groups also help to maintain peace by apprehending deviants and culprits.
Government security operative.	Provide security to property and lives while also settling civil disputes, prosecute perpetrators of crime.

Using Toto case as example, Venn diagram session reveals that role of the vigilante in settling minor dispute has proven to be successful in the community because it stops the problem before it generates into a major issue. Also, the sensitization exercises done by the peace committees have been successful because there have been little or no cases of violent extremism in the community.

In Laminaga community, from the FGD session, it was revealed that the Himma groups have an agreement with the herdsmen on how they can co-exist to promote peace and when any party breaks the agreement they are fined. Therefore, in order to avoid punishment from the emir both parties obey the terms of the agreement and this promotes peace. In Gunke, some roles have proven to be successful such as the roles of the emir and religious leaders preaching peace and tolerances are more successful because the community members now consider each other as brothers and sister and have their best interest at heart.

However, some gaps identified with the roles played by some prominent groups and institutions as reported include, absence of structure and clearly defined roles; also it is observed that in cases of major crimes, most perpetrators go unpunished and it encourages others to do same; lack of co-operation with the peace groups and in most cases, underperformance of the Peace Committee Groups. Nevertheless, solutions to address the gaps as proffered by the community, are provision of logistics and financial support as well as incentives such as awards and rewards.

In Gunki, lack of tools and mobility for the vigilante groups, e.g. Guns, Torchlights, Vehicles for patrol and lack of logistics support such as adequate capable hands for the community based organisations are the identified gaps. In Laminga, although the vigilante groups are said to be the most efficient group in promoting peace and punishing defaulters, so others will not exemplify actions; they need flash lights, batteries and some form of incentives to encourage their work. Also, most groups are constituted by men and no female representatives to represent the interest of women. Furthermore, girls, child and the Emirs kinsmen are not charged and most times this leads to biased judgment. In Gunki community, the emir and his kinsmen marginalize women in decision making; while at town hall meeting there is no women representative in the Emirs cabinet. Lastly, although the vigilante settles disputes in the community, punish defaulters keep the community safe, the lack basic security trainings and structure hamper the rate of success.

4.6 What social resources exist in the communities and gaps identified?

This research question is mainly answered through responses from the resource mapping conducted in the 12 communities supported by evidence quotes and evidences where appropriate and possible.

“ The most prioritized resources (school and church) become the entry points to acquiring relevant education and build tolerance against radicalization and violent extremism in the community particularly targeting the youths ”

Ningo Community

The key social resources found in Ningo community are school, electricity, church and telecommunication Mast. Church and schools are prioritized to be the most important key resources. For example, it was explained that the church preaches peace, and by extension the community stays in peace regardless of the situation while the school helps them to acquire knowledge and brings exposure needed to socialize.

The main users of the church are the old people; and the reasons are that the old tend to live a godly life listening to the words of God and praying when the situations of things are bad. Youths (boys and girls) are the main users of the only primary school to acquire relevant knowledge that will keep them informed about happenings in the world. Only the poor and disabled are identified as being excluded in the use of these most prioritized resources.

For example, the poor cannot afford paying school fees and the disabled persons are constrained because of their various challenges.

The other resources which are desired by the community but not present include hospital, borehole, market, nursery and secondary school as well as farming implements (tractor and fertilizers). The main users of these desired resources are children, youths, farmers and the old people. For example, when the children are sick, their parents or caregivers can take them to the hospital for attention. The children will also grow up to make use of the school to learn. The youths can learn in the school too and engage in farming. The farmers in the community will take advantage of the fertilizers and farming implements for tilling the soil. Finally, the old people will use the hospital to seek health care when the need arises.

The community intends to sustain the desired resources if provided through setting up a committee to approach the government for teachers and doctors who will help in teaching their children and managing the hospital respectively; setting up a committee to engage men who will ensure the safety of both the market and the farming implements. Also, a committee will be set up to manage the borehole.

Kagbu Community

“The prioritized resources (school and church) can serve as entry points to acquire relevant education and build tolerance while the desired vocational centre can provide alternate livelihood opportunities to counter poverty, which is one of the drivers of the violent extremism”

The key social resources found in Kagbu community are church, school and PHC. Church and school are prioritized to be more important than the PHC for the following reasons. The community goes to church to serve God and most times internal issues are resolved or downplayed when they hear the words of God and the word of peace while the community acquires knowledge and information from the school. The old and are the main users of the church while the youths are the main users of the school. Only the disabled persons are constrained from the use of the school because of the absence of enabling facilities such as teachers to teach sign languages.

The major resources which the community desire include telecommunication network, pipe borne water, hospital with eye clinic, small loans facilities, skills acquisition centre, farm implements and subsidies.

The main users of the desired resources not present in the community are the youth. The community intends to sustain the resources if provided through providing security to guard the MAST; establishing market space and pay workers to maintain the environment; building structure around the bore holes to secure it as well as providing a cool environment to store the fertilizers.

Anguwan Zaria

The key social resources in Anguwan Zaria are market, school, PHC, mosque, church, borehole and electricity. In terms of benefits the communities derive from these key resources; religious institutions preach peace and by extension peace has been sustained in the community regardless of all provocations. The school is a source of acquiring relevant education for growth and development. PHC helps especially the women to seek health attention for themselves and their children. Electricity benefits the whole community and facilitate lightening and use of television and other domestic chores equipment. Boreholes are mainly used by the women for household chore; Youths are the main users of the school as their brains are still fresh and for the purposes of acquiring useful skills that will necessitate support for their parents and the community at large when they become prominent persons in the society. The only issue in the key resources is limitedness of bore hole as it is not running at all, and as expected.

“The school, PHC, religious institutions are among the most prioritized resources and can become the entry points to acquiring relevant education and knowledge and build tolerance against radicalization and violent extremism in the community particularly targeting the youths”

The other resources which are desired by the community but not present are agricultural inputs such as fertilizers to enrich the infertile soil for increased productivity and yield. Capital is also needed to enable take off of small scale businesses to address poverty while also supporting education of the children.

Aligaza Community

The key social resources found in the community include church and mosque, eye clinic and DSTV office. Church and mosque are prioritized by the community to be more important to them than the DSTV because they help them in building their faith in God and maintaining peace in the community. All the community members benefit maximally from the resources with the exception of the disabled because of their challenges. The major resources which the community desires include school, water and hospital while the main users of these resources will be women and children. To sustain the desired resources, the community intends to set up a caretaker committee.

Gadabuke

The key social resources in Gadabuke are primary school, Godiya hospital, Grade 1 area court, police station and central mosque. Others are filling station, market, church and secretariat. Based on priority, the primary school was stated as more important than the others because the primary school is the foundation of knowledge which educates their children. The second most important resource in the community was the health center, known as Godiya Hospital which provides healthcare to the community.

The whole community is set to be major benefactors of the above-mentioned resources but youths and women; and girls, youths and men are the major users of the resources respectively. Everyone in the community benefits from the resources equally. Values derived include education, health-care, settlement of community disputes, food resources, amongst others. Although, the community has already existing resources, there are certain issues associated with them such as limited number of qualified teachers for the primary school, insufficient chairs and desks for the students to learn with, no ambulance in the health care centers in case of emergencies and insufficient market stalls to accommodate all the traders from the community in the market. Other issues are lack of toilet facilities in the markets, bad access roads to the market, lack of clean water for the community to utilize in the home and not enough transformers to power the community.

The above mentioned can be addressed by the following:

Mobile toilet should be constructed in the community, more transformers should be provided to help them power the community, one or two ambulances should be provided for the hospitals, more teachers under the N- Power scheme should be sent to the primary school, more desks and chairs should be constructed to accommodate more studies and drainage systems should be construction to mitigate floods in the community while boreholes should be constructed for access to clean water.

Boreholes provide access to clean water, more banks in the community are to help them save and provide small loans to start businesses, drainage systems are urgently needed to help prevent flood in the community during rainy seasons and computer literacy center for youths. The values to be derived are computer knowledge and also to provide internet services to the community. Furthermore, these new resources will be used by everyone in the community in promoting education, good health, curb floods and enhance good sanitation in the community and when asked how these resources were going to be maintained should in case they were provided, the people stated that if all these are provided, a committee will be set up to ensure the maintenance of these resources.

Gunki Community

The key resources in the PHC, primary school, emir's palace and ECWA the transformer is the most Gunki Community because community. A majority of major benefactors of the resources. The values for the entire community; from the primary health people of the community, benefitting from the primary to pay the fees. These earners who constitute a of living. Also, the electrical some people because of

Although, the community resources, there are certain such as, the transformer is

power all the households, the PHC lacks manpower and enough drugs to treat ailments, the structures in the primary school such as classrooms, desks books, etc. are insufficient and dilapidated and lack of drainage systems to help control water during rainy season and prevent erosion.

The above mentioned can be addressed by the following: more medical personnel such as nurses, doctors, etc. should be provided; more transformers should be provided to ease the burden on the present transformer as there is only one transformer powering the community and more school equipment are needed in the primary school such as desks, laboratory equipment, books, etc.



The prioritized resource (school) can serve as entry point to acquire relevant education while the desired vocational centre can provide alternate livelihood opportunities to one of the Poverty as one of the drivers of the violent extremism



community are transformer, boreholes, central mosque, church. Based on priority, important resource to the it generates electricity to the the community is set to be a b o v e - m e n t i o n e d derived include electricity also health care is derived care. According to the some people are not school because of inability include the low-income majority with low standard bills are not affordable to the exorbitant bills.

has already existing issues associated with them overloaded and cannot

From the conversations with the community members, their major needs are more transformers to help power the community adequately; more health workers to help in providing health care in the health center and these include nurses, doctors, etc. Others are more vocational training schemes to help improve the skills level of the people and further. The prioritized resource (school) can serve as entry point to acquire relevant education while the desired vocational centre can provide alternate livelihood opportunities to one of the Poverty as one of the drivers of the violent extremism or help sustain themselves; A senior secondary school for the children to further their studies also more equipment for the primary school such as books, desks, chairs etc. and drainage systems to help control floods and erosion in the community. These new resources will be used by everyone in the community. The values to be provided include education, good health, curb floods and enhance good sanitation in the community.

When asked how these resources would be managed if provided, they stated that a committee will be set up to ensure the maintenance of these resources. Also, the Emir's cabinet exists to help control all the resources in the community. In addition, in the primary school, the PTA/SBMC exists to control and manage the affairs of the primary school.

Laminga Community

The key resources in the community are Primary Health Care, Primary Schools, Community Transformer, Emir's Palace, FERMA Site and Central Mosque. Others are Police Station, Fueling Station, New Market, Area Court and Borehole

Based on priority, the most important resource in the community is the Primary Health Care. The primary health care offers vaccination treatments, ante-natal and delivery services, etc. The second most important resource is the Primary schools. The values offered by the Primary school is education for the children in the community. A majority of the community are users of the resources on ground. Some values derived from these resources include; The Primary School provides primary education for the indigenes of the community; the primary health care helps to provide vaccination and treatments against polio; ante-natal and delivery services, etc.



PHC is one of most prioritized resource and can become the entry point to acquiring relevant education and build tolerance against radicalization and violent extremism in the community particularly targeting the youths



According to the people of the community, some members of the community are not able to afford, send their children to the primary school. These are the unemployed and low income earners. Also, some treatments in the primary health center are not affordable to some members of the community.

Although, the community has already existing resources there are certain issues associated with them such as Electricity is epileptic; Lack of adequate medical personnel in the primary health center and also insufficient drugs and the schools have dilapidated structures. The seats are old and weak, and the environments are not conducive for learning and the borehole is not sufficient for the entire community.

The above mentioned can be addressed by the following: more medical personnel and drugs should be provided to the primary health center; more transformers should be provided to stabilize electricity; the primary schools should be renovated and more equipment for learning such as desks, books etc.

Should be provided to help enhance learning and more boreholes are needed to be sunk in the community to help provide enough water to the people.

From the conversations with the community members their major needs are that the primary schools should be renovated and more equipment for learning such as desks, books etc. should be provided to help enhance learning; drug law enforcement agencies to help control the influx of harmful substances in the community; more medical personnel and drugs for the primary health center; more transformers to stabilize electricity and more boreholes need to be sunk in the community to help provide enough water to the people.

“

Market is one of most prioritized resource and can become the entry point to acquiring relevant education and knowledge to build tolerance against radicalization and violent extremism in the community particularly targeting the youths

”

These new resources will be used by everyone in the community to promote, education, good health, clean water, and stable electricity for the entire community and if all these are provided, the community explained that they can install administrators to help cater for the resources. For example, if a new borehole is sunk, a care-taker will be installed to help sell the water to members of the community at affordable rates to help raise money to maintain the borehole. In addition for those who will be provided with materials for petty trading, can maintain those materials with the profits they make from sales

Toto Community

The key resources in the community are Toto Main Market, General Hospital, Micro Finance Bank, Filling Station, Central mosque, Emir's Palace and ECWA Church. Others are Secretariat, Water Board, Guest House and Youth Centre.

Based on priority, the Toto Main Market was stated as the most important resource. This is because it is a source of food for the community and platform for generating revenue to the community. The second most important resource in the community was the health center, known as General Hospital.

The whole community is set to be major benefactors of the above-mentioned resources but the traders in the community will mostly benefit from the resources. The values derived are food resources being bought and sold. Also, basic health care are derived from the hospital.

According to the people of the community, a majority of the people are not benefitting from the services of the Micro-Finance Bank. These include the low income earners who constitute a majority. This is because of low standard of living. They can hardly build savings. Besides the bank, the entire community benefits from the other resources.

Although, the community has already existing resources there are certain issues associated with them such as the market place is dilapidated; lack of security in the market place hence goods are stolen frequently; the water resources are not properly circulated. According to the people, 95 percent of the community does not have access to water resources and the hospitals are deficient in medical personnel such as doctors, nurses, etc. The above mentioned can be addressed by the following ways: more medical personnel should be provided, the stores and shops in the market should be renovated and security should be provided for the markets.

From the conversations with the community members their major needs are a more standardized market place, more health workers to help in providing health care, more banks in the community to help them save and provide small loans to start businesses and more qualified teachers in the schools as most of their teachers are either dead or retired.

These new resources will be used by everyone in the community. The values to be derived are education, good health and If all these are provided, a committee will be set up to ensure the maintenance of these resources. Also, the people mentioned that their sons are conversant with electrical knowledge, so they can also contribute in maintaining the electrical resources.

Agyaragu Community

The key resources found in the community are two police stations, vigilante group office which are also two, palace of the traditional ruler, six hospitals, an NGO (First Step), schools (primary, secondary & college of education, school of health, town hall and churches. Others are Mosques, Markets, and Storage facilities for crops, Rivers, Boreholes and Railway station (functional). In-spite the aforementioned, some resources are more important than others as captured below.



Church and school are among the prioritized resources and can become the entry points to acquiring relevant education and knowledge to build tolerance against radicalization and violent extremism in the community particularly targeting the youths



1. Police station is more important because it helps to protect the lives and properties of the community. The police also help to maintain peace, law and order.
2. Church: Helps to sensitize and empower indigenes with moral upbringing.
3. Road infrastructure: aids mobility and accessibility in transporting food items and saving lives
4. School: Helps in the education of citizens on the importance of living in peace and peaceful coexistence amongst community members. It also helps to empower citizens with information and curb ignorance. It brings about enlightenment to the community people.
5. Hospitals: helps to save the health and lives of people in the community.

6. Borehole: water is necessary for proper living in the community.

Main users and value derived are captured below:

1. Traditional rulers: get security guidance and support from the police station.
2. Community members go to the hospital to maintain their health, use the church to encourage themselves and pray, go to the market to buy and sell, use water for cooking, washing and drinking for daily consumption from the boreholes, get soft loans from NGOs, go to mosques to pray and encourage themselves, transport their goods and services from the railway station, are getting security provision from the vigilante groups.
3. Farmers: Use store to preserve farm produce for commercial use and personal consumption including profit making. use rivers for irrigation farming in dry season, and also for house hold consumption.

Nevertheless, the following groups are not benefiting maximally from the use of key resources stated

1. Christians are not benefitting from the mosques because of the difference in belief of their faiths and it's vice versa.
2. The girl-child does not go to school because the parents believe that education, investment and empowerment should be for the boy child. Parents also believe that educating a girl child is a waste of time because she will go to her husband house.
3. Not all community members can access and pay for the borehole water during dry season.
4. Community members who are not enrolled with the NGOs do not get the benefits from them.

The only issue with use of the key resources is refusal of some youths to go to school due to challenges in comprehension of the teaching in schools and the following suggestions are proffered. The state government should implement a law-making girl child education compulsory; Church and school are among the prioritized resources and can become the entry points to acquiring relevant education and knowledge to build tolerance against radicalization and violent extremism in the community particularly targeting the youths Government should fix bad roads in communities to open them up to trade and commerce; Government should build market stalls and shops and kiosks for the communities and Build more boreholes in the communities.

Community also desire the following key resources namely: A commercial bank to aid the commerce trading and super markets, modern farming tools, security agencies on the farm lands, creation of public toilets within the communities and job creation and opportunities for youth employment such as industrialization. As to the main users of the resources the entire community, youth and the farmers have been identified. On how the resources would be sustained, community suggestions provided are employment of security men to guard the commercial banks, formation of community committees by community leaders to monitor and guide the boreholes, formation of a rotating community vigilante to monitor facilities and start up soft loans for businesses to farmers who have lost their farm lands.

Arubayi Community

Religious institutions and school are among the prioritized resources and can become the entry points to acquiring relevant education and knowledge to build tolerance against radicalization and violent extremism in the community particularly targeting the youths. The key resources identified with the community include Hospital, Church, Mosque, Well, and Palace. Others are Farm land, primary school, borehole, river and Quran School. Nevertheless the following key resources have been prioritized above others. Borehole meant to access water for drinking, cooking, washing and bathing; hospital meant to access medical treatment while school is meant for education of children. This prioritization is supported with “Health is Wealth”. With regards to the main users of the stated key resources, it was explained that the well, hospital and all the religious institutions are used by all community members while the school by the youth who are 12 years and above.

The following were the issues identified with the resources

1. Infertility of farmland soil, they need organic fertilizers to help improve soil fertility.
2. Pesticide for rice farm.
3. Inaccessible roads. The community needs good motorable roads. Other desires.
4. Borehole: clean water for drinking.
5. Primary school: educate little children to become future leaders.
6. Grinding machine: to source of income for grinding farm crops.
7. Sewing machine: to help build the skills of women in the community for business.

Community contribution for repairs and maintenance of borehole, sewing machine and grinding machine are suggested provided that will ensure sustainability of the desired resources.

Azuba Bahayi Community

The key resources found in the community are hospital, church, mosque, and well, palace, and farm land and community secondary school. The following key resources were prioritized and rationalized. Water is ranked first and was accompanied with a quote “WATER IS LIFE”

With regards to the benefits drivable from the stated resources the following reasons were provided:

1. Well: To access water for drinking, cooking, washing and bathing.
2. Hospital: To access medical treatment
3. School: for education of children
4. Church/mosque: use to worship God and install discipline and character in the life of the community members.

Little children: The school available in the community is only a secondary school.

Adult: There is need for more religious worship centres. (Church/mosque: pagans/traditionalists).

Palace: community seldom goes to the palace.

The other issue identified with the use of the resources is that the community secondary school needs more class rooms and an administrative block. Other desires of the community are

“ Religious institutions and school are among the prioritized resources and can become the entry points to acquiring relevant education and knowledge to build tolerance against radicalization and violent extremism in the community particularly targeting the youths ”

Borehole: clean water for drinkin.

Primary school: educate little children to become future leaders.

Grinding machine: to source of income for grinding farm crops.

Police station: emergency to solve the problem, but men say no police station to avoid domestic violence and cases being reported to the police.

Area court: to settle disputes.

Polling unit: community members walk 3-4km to Azuba center by LGA to vote currently.

Market: to aid commerce and livelihood of the community members. It would also help to improve job opportunities and self-employment.

The community proposed maintenance culture of the facilities, if provided include the establishment of a 3 man committee to monitor the facilities, community contribution for repairs in primary school and grinding machine, employ security agents to assist in securing and maintaining the facilities.

Tudun Adabu Community

Key Resources include Clinic, Police Station, Area Court, Market, and School: Primary, Secondary and Farmland. Others are Church, Mosques, Well and Stream.

Some key resources are more important than others and have been justified.

1. **Clinic:** Helps to provide health and medical services.
2. **School:** helps to build your skills and learning.
3. **Well:** you need water for daily uses, drinking, washing etc.
4. **Farmland:** The basic food source.
5. **Church:** Help to build the character.

The only group not benefitting from the key resources is Fulanis, when it comes to Education for reasons not known by the community people. The issues with the use of the resources identified as streams are seasonal and it dries up during the dry season while the school structures are dilapidated, the roofs are blown off, no desk for writing. How to address the issues have been provided to include construction of more wells, construction of schools and repairs of the school infrastructure, employment of qualified teachers and deployment of Corp members to the school to teach and train the student of the community.

The following desired resources would be benefitted by the whole community

NEPA Light: Some of its values includes: aid reading for school children, helps communication through charging of phones, help with awareness of happening around the world through media devices such as TV, radio etc.

Borehole: Its values including: drinking, fast track the bathing of student to school brings joy etc.

School: Helps in the training of the people and aids communication, boost morale of the people In terms of sustainability the following suggestions are provided:

1. The community will identify certain people to watch over and maintain the borehole.
2. Charges will be collected for the water so that they can maintain and sustained
3. School: PTA and Principal will manage the school and community will provide security for the school.

4.7 What the contextual issues and strategic options or entry points

The table below analyse the contextual issues and strategic options or entry points

Table 7: Contextual issues and strategic options or entry points

Four priority leverage points from the project strategy	Contextual issues based on the findings hinged on the needs of the communities	Strategic Options or entry points
Social Cohesion	<p>The community social cohesion might have been weakened as a result of reported cases of violence, conflicts and existence of agitations from perceived or real forms of marginalization, discrimination and injustice premised on farmers-herdsmen clashes fueled by drug abuse as well as tribal, religious and political differences.</p> <p>Findings from resource mapping have identified prioritized key social resources in addition to determining additional desired social resources.</p> <p>Perpetrators of violence groups, most vulnerable groups and prominent groups in the have been identified.</p>	<ul style="list-style-type: none"> -Build tolerance by strengthening or supporting establishment of interfaith, intercultural dialogues as way a means of alternate conflict resolution mechanism. -Provide relevant education and knowledge through prioritized resources to build tolerance against radicalization and violent extremism in the community particularly targeting the identified perpetrators in the communities. -Strengthen roles of prominent groups to promote peaceful coexistence. -Strengthen collaboration between the prominent groups performing similar roles. -Build community capacity in negotiation, dialogue and conflict resolution skills. - Use identified perpetrators of violence groups, most vulnerable groups and prominent groups as strategic points of entry.
Community agency	<p>Though by design, the local government is the third tier of government and closest to the community, findings from resource mapping show gaps exist in the provision of social resources to ensure adequate welfare and security of the communities.</p> <p>Gaps also exist in the roles of the prominent groups ranging from absence of effective collaboration with one another and lack of capacity to engage.</p> <p>duty bearers and demand for their basic rights. For example in one of</p>	<ul style="list-style-type: none"> -Organize the prominent groups and institutions identified in the communities to engage, demand and influence the duty bearers on the provision of social services for the community particularly the most vulnerable. -Conduct a comprehensive functional analysis of the roles of prominent groups and institutions and support their strengthening. -Build capacity of the communities on right based approach.

	<p>the communities that in their past clashes with the herdsmen, the herdsmen would brag and tell them that they are the owner of the government because the president is their tribesman.</p>	
<p>Equal access to opportunities</p>	<p>Findings show community agitations over perceived or real marginalization, discrimination, injustice and exclusion as early warning signs of violent extremism. Excerpt from a community (Ningo) “The community has a lot of youths who are not doing anything and have no skills that will enable them to pick a job. When they are trained on different skills, they will be able to work based on their skills to earn money and improve their standard of living and by extension, the community”.</p>	<p>Provide alternative means of livelihood to communities strategically targeting the perpetrators of violence as direct beneficiaries. These alternative means of livelihood may range from vocational and entrepreneurial skills, capital or seed stock to enabling business or trade while addressing critical issues of employment and poverty which are the main drivers of violence extremism.</p>
<p>Critical thinking and live skills</p>	<p>The communities lack existence of critical thinking and live skills because of the absence of NGO and donor programs presence in nearly all the 12 communities visited.</p>	<p>Provide interpersonal communication skills, leadership skills to the communities particularly the prominent groups and institutions and identifies.</p>



4.0 Conclusions and Recommendation

The objectives of the needs assessment are to:

1. Conduct an evaluation of the drivers of violent extremism in the communities.
2. Share a report of findings, including programmatic recommendations vis-à-vis relevance of the proposed intervention to address the needs of people.

The CONA has been conducted paying attention to the 7 overarching questions which have been answered including the evaluation of drivers of violent extremism. The programmatic (pragmatic) recommendations have been provided in section 4.7 as well as while answering the overarching research questions.

ActionAid is a global movement of people working together to further human rights for all and defeat poverty. We prioritise works with the poor and excluded, promoting values and commitment in civil society, institutions and governments with the aim of achieving structural changes to eradicate injustices and poverty in the world.

ActionAid Nigeria is a member of ActionAid global federation. Our strategic objectives include: enhancing people's power in democratic and inclusive governance, working to protect women and girls from violence by creating opportunities for economic independence and decision making, enhancing women's leadership in accountable humanitarian and resilience system, and strengthening systems and increasing resource diversification for quality programme delivery.

ActionAid Nigeria is powered by the belief that a Nigeria without poverty and injustice is possible.

act:onaid



Abuja
ActionAid Nigeria
Plot 477, 41 Crescent,
off Sa'adu Zungur Avenue
Tel: +234 (0) 812 888 8825-7
info.nigeria@actionaid.org
www.actionaid.org/nigeria



Lagos
1A, Adeboye Solanke Street
Off Allen Avenue (behind Zenith
Bank)
Ikeja, Lagos.
Tel: +2348126644268



Maiduguri
No 3, Gombole Street,
Off Gombole Road
Old GRA, Opposite Giwa Barracks
Maiduguri



www.actionaid.org/nigeria



[ActionAidNigeria](#)



[@ActionAidNG](#)



[ActionAidNigeria](#)



[ActionAidNG](#)

Send your feedback: feedback.nigeria@actionaid.org