



**Tomorrow is a New Day, Phase II:
*'Building a Peace Architecture in the Niger Delta for 2015 and
Beyond'***

Baseline Survey Report

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List of Abbreviation and Acronyms

ATMs	Automated Teller Machines
APC	All Peoples Congress
TND	Tomorrow is a New Day
CAPs	Community Action Plans
CDPs	Community Development Plans
CDMC/CDC	Central Development Management Committee
CDN	Citizens Direct Network
CIB	Criminal Investigation Bureau
CSOs	Civil Society Organisations
DM& E	Design, Monitoring and Evaluation
DPO	Divisional Police Officer
CEHRD	Centre for Environment, Human Rights and Development
CIEPD	Community Initiative for Enhanced Peace and Development
LITE-Africa	Leadership Institute for Transformation and Empowerment
ILT	Institutional Learning Team
IMESO	Institute for Media and Society
INEC	Independent National Electoral Commission
IP	Implementing Partner
IRC	Information Resource Center
PAG	Project Advisory Group
FOF	Field Officer Forum
LPCEN	Local Project Committee Experience-Sharing Network
CDC	Community Development Committee
EU	European Union
FGD	Focus Group Discussion
JTF	Joint Task Force
KIIs	Key Informant Interview
LGA	Local Government Area
LPCs	Local Project Committees
NAOC	Nigeria Agip Oil Company
NSAs	Non State Actors
NDDC	Niger Delta Development Commission
NIDPRODEV	Niger Delta Professionals for Development
NSCDC	Nigerian Security and Defense Corps
OCCDC	Omoku Central Development Council
OCWDF	Omoku Central Women Development Forum
PDP	Peoples Democratic Party
PIG	Project Implementation Group Meetings
SFCG	Search for Common Ground
SPDC	Shell Petroleum Development Company
SPSS	Statistical Package for Social Scientists
SSS	State Security Service
TEPNG	Total Exploration and Production Company
TOT	Training of Trainers
PRA	Participatory Rural Appraisal
PLA	Participatory Learning and Action
SLA	Sustainable Livelihoods Approach



1. Executive Summary

The *Tomorrow is a New Day* Phase II Project: 'Building a Peace Architecture in the Niger Delta for 2015 and Beyond' (TND 11) is a two year EU-funded initiative that is being implemented by Search for Common Ground (SFCG) in collaboration with five Nigerian Partners namely Centre for Environment, Human Rights and Development (CEHRD), Community Initiative for Enhanced Peace and Development (CIEPD), Citizens Direct Network (CDN), Leadership Institute for Transformation and Empowerment – Africa (LITE-Africa) and Institute for Media and Society (IMESO). This project with an overall objective to ensure long-term stability and functioning peace architecture in the Niger Delta for 2015 and beyond, which is supported by four specific programming and cross-cutting objectives began in April 2014 and will run through to April, 2016.

As a follow up to the first phase of the project, which was implemented in seven trend-setting communities in Rivers, Delta and Bayelsa States, five new communities namely Ogbia in Bayelsa State, Oleh in Delta State, Omoku in Rivers State, Azumini and Amairi-Osusu, both in Abia State have been included. These communities were selected based on their diversity in a number of key aspects including their size, conflict history and legacy, the number of ex-militants in the locality and the relationship between these and the communities and between the communities and security agencies. The specific target audience of the project include ex-militants including participants and non-participants of the amnesty programme; community people including victims of conflict and families of ex-militants; community leaders and security forces.

The baseline survey was carried out in three phases from June 20 to August 30, 2014 by means of a community survey, focus group discussions and key informant interviews, and covered targeted population in Azumini, Ogbia, Omoku and Amairi-Osusu Communities. Surveying, group discussions and interviews was facilitated by SFCG field officers, staff of some implementing partners and local consultants as supervisors and enumerators. Adopting the stratified random sampling technique, the survey reached a final total sample of six hundred (600) respondents with one hundred and fifty (150) drawn from each community. The survey, FGDs and KIIs were designed in such a way to enable the research teams triangulate data from different sources in order to ensure that this TND 11 Baseline Survey Report represents the major views and opinions of each of the surveyed communities across Bayelsa, Delta, Abia and Rivers States.

A total of 15 FGDs were facilitated in the four new communities. The FGDs Note Taker's Guide was specifically designed to be participatory and gather relevant information based on the identified themes. Also, the questions in the group discussions were designed to ensure triangulation. Results showed that a total of 150 persons (i.e. 70 males and 80 females) participated in the 15 FGDs held across the four communities. The table below provides a summary of the composition of the FGDs that were carried out in each surveyed community.



Table 1: FGDs Composition in 4 New Communities

Name of Community	No. of FGDs	Category of People Consulted	No. of Participants	
			Male	Female
Ogbia	4	Non-militant youth	3	8
		Security forces	6	-
		Elders/Chiefs	5	9
		Women Leaders	-	13
Omoku	5	Women leaders	-	6
		Non-militant youth	6	-
		Security forces	3	-
		Elders and Chiefs	5	1
		Mothers' of Ex-militants/Ex-violent youths	-	1
Azumini	3	Non-militant youth	10	2
		Women Leaders	-	8
		Elder and Chiefs	11	-
Amairi-Osusu	3	Elders and Chiefs	8	-
		Women leaders	-	23
		Non-militant youth	13	9
Total	15	-	70	80

A total of 18 Key Informant Interviews (KIIs) were conducted in the 4 new communities. The KIIs Note Taker's Guide was also designed by SFCG to be participatory and to enable the research teams triangulate data collected during the community surveys and FGDs carried out in those communities. This tool allowed the teams to inquire direct questions on the specific themes. A total of 18 persons (13 males and 5 females) participated in the 18 KIIs. See table below.

Table 2: Number of KIIs Facilitated in 4 New Communities

Community	No. of KIIs	Category of People in Attendance	No. of Participants	
			Male	Female
Ogbia	3	Non Violent Youth Leader	1	-
		Women Leader	-	1
		Other Community Leader	-	1
Omoku	5	Ex-youth Leader	1	-
		Non Violent Youth Leader	1	-
		CDC/Community Chairperson	1	-
		Women Leader	-	1
		Other Community Leader	1	-
Azumini	6	Non-militant youth leader	1	-
		CDC/Community Chairperson	1	-
		Women Leader	-	1



		Other Community Leader	1	-
		Security Forces (DPO)	1	-
		Security Forces (Army)	1	-
Amairi-Osusu	4	Non-militant Youth leader	1	-
		Community Leader	1	-
		Woman Leader	-	1
		Other Community Leader	1	-
Total	18	-	13	5

Lessons Learnt

Several lessons were learned in the course of conducting the baseline survey. At the initial and inception stages, SFCG-Nigeria staff and local consultants reached a consensus that the stratified random sampling technique should be adopted as the best and most effective sampling method for this type of baseline survey. However, one key shortcoming of this sampling technique was that the data are not representative at community level since some categories of community members may not have been selected from the larger population for the survey. The data collected are only at the overall TND 11 Project level although data per community can be obtained from SFCG-Nigeria database.

It is also imperative for SFCG-Nigeria and her partners to agree from the onset, the kind of questionnaire that is required in terms of context and content as well as its ease of application. Some expected responses from the participants during the surveys, FGDs and KIIs were not captured because there were not enough variables in the questionnaires, FGDs and KIIs Note Taker’s Guides (i.e. the ‘how’ and ‘why’) and time for deeper probing by team members. As a lesson for subsequent surveys.

The engagement of field supervisors to coordinate and provide supervision to each team, was seen as an helpful approach for the implementation of the field phase. The logistics of survey of this nature actually requires arduous planning, which to some extent exceeded the experience of some team members including the supervisors. For the duration of the exercise, it also turned out to be apparent that some of the supervisors could not manage the field situation in such a way to ensure the level of data quality as is needed. Field supervisors so engaged should be able to play a vital role in ensuring that all questionnaires were filled out completely and correctly. Therefore, in future, greater emphasis should be placed on the TOR requiring more qualified and experienced persons to serve as supervisors and enumerators.

The presence of community leaders can influence group responses during FGD sessions. It is easy to win people’s attention and make them to listen if teams can convince them. The Ogbia team had the challenge of convincing community people to cooperate with them because they were expecting direct monetary gain. The presence and manner in which their community spoke eventually convinced the people to listen to the team haven realized that they stand to benefit more from the TND 11 Project. Team work could make a big task easy. Cooperation within the team,



sharing of ideas, and helping each other was the major factor that made the teams to finish their tasks within the scheduled date even though some teams lost the first day due to late arrival at the communities resulting from administrative and logistics challenges.

Making someone to feel important and that he or she is a key stakeholder in the project, can cause the person to cooperate with the team. For instance, the Ogbia team was unable to convince the DPO to fully cooperate with them, which made them to adopt another more friendly strategy when they met with the Army Commander, who happily cooperated with them. Community entry process was not thorough as some community residents were learning about TND 11 Project for the first time during the town hall meeting on day one. There is need for the beneficiaries to understand the objectives of the project and their roles well ahead of the survey.

Many community persons (youths, women, elders and even ex-militants) believe conscientiously that they had a role to play in ensuring that peace and harmony existed in their communities. Community women are still far from the forefront of decision making as they are hardly consulted. The absence of women or at best one in the CDC renders them voiceless in decision making. It is therefore pertinent for women to be fully represented at the CDC level so that they can make significant changes both at community and group levels.

Good mobilization can make an activity such as the baseline study very successful. Also, while working in conflict sensitive community, carrying out such baseline activity and administering tools within the target community is very important as this builds trust in the project and research team thus increasing the level of community member's participation. It was learnt that involvement of key stakeholder/gatekeepers/community leaders in the survey can enhance community members' full participation. Working as a team through planning and daily debriefing meeting after each activity can enhance good results as the team will be able to share ideas on what went well, what did not go well and explore possible way forward. Daily documentation of activity helps prevent loss of vital information during the session or activity.

It is strongly recommended that SFCG-Nigeria and her Partners carefully review the outcome of the baseline survey and agree on the best and more practical approaches to address specific issues in each community as identified. Management of SFCG and the Implementing Partners should ensure that their field staff and local consultants are well abreast on the best ways to successfully implement TND 11 activities and interventions in the four new communities based on the key findings of the baseline survey and as originally planned in order to address the needs of the people over the next two years. Some suggested recommendations include the following:

- TND 11 Project should build the capacity of local leaders in the new communities to facilitate a process that builds all-inclusive and unified communities, which creates opportunities for all categories of community members to have a voice in decision making.
- The bottom-top methodology should be adopted in order to ensure community ownership and sustainability of TND 11 interventions. This approach would guarantee women, youths and ex-militants to have a sense of belonging community life and make them to play greater roles in planning decision making processes. The participation of ex-militants would reduce the tendency of engaging in violent and militant activities.



- The project should focus more in facilitating the new communities towards identifying and implementing community-driven peace-building and conflict resolution initiatives, which could support the process of reintegrating ex-militants with the communities and the amnesty process. TND 11 interventions should be seen to build bridges to the ex-militants and create a cordial relationship between them and the communities. It is important that TND 11 activities and interventions are carried out in such ways that are sensitive to the deep causes of conflict in the communities.
- All those that are traumatized due to conflict and violence should be supported through trauma healing programmes and other ways including alternatives livelihoods initiatives that may encourage them to forget about the ugly incidence that happened to them and improve their standard of living.
- Some of the interventions to be implemented by TND 11 should complement the efforts of INEC in supporting local institutions and educating community people in the build up to the 2015 elections with regards to their rights and obligations as voters.
- The level of trust, collaboration and communication between the new communities and security forces should be strengthen through regular town hall meetings, local trainings, solidarity events and other interventions that would improve security and reduce conflict.
- The role played by the CDCs in the development process cannot be overemphasized. Therefore, TND 11 Project should build the capacity of local people especially youths, women, marginalized persons to understand the importance and role of the CDC.
- Community people expressed their conviction on the possibility of reconciliation despite some barriers that hinders honest and lasting reconciliation. The project through solidarity events and other initiatives should build on the people's willingness to do businesses with ex-militants and thus create an enduring peace and cordial relationship amongst them.



2. Programme Background and Conflict Analysis

Funded by the European Union (EU), the Project *Tomorrow is a New Day, Phase II: Building a Peace Architecture in the Niger Delta for 2015 and Beyond* (TND II) is implemented by Search For Common Ground (SFCG) in partnership with Centre for Environment, Human Rights and Development (CEHRD), Community Initiative for Enhanced Peace and Development (CIEPD), Citizens Direct Network (CDN), Leadership Institute for Transformation and Empowerment – Africa (LITE-Africa) formerly known as NIDPRODEV and Institute for Media and Society (IMESO).

2.1. Project Goal and Objectives

The main goal of this 2-year project, starting from April 2014 to April 2016, is to ensure long-term stability and functioning peace architecture in the Niger Delta for 2015 and beyond. This is supported by four specific programming objectives and Cross-cutting (CC) objectives:

- Culture of non-violence in the region is enhanced through a collective, inclusive vision of reintegration and increased local capacities;
- Increased participation of community members in ensuring a peaceful and credible 2015 electoral process in targeted regions;
- Enhanced collaboration and communication between authorities and communities to increase level of security in targeted communities;
- Improved local decision-making through enhanced involvement of women in community governance and public affairs;
- Capacity and knowledge to implement this kind of programming is reinforced.

2.2. Expected Results

Some of the expected results of the project are the following:

- Community leaders and key stakeholders are trained and engaged in conflict transformation programming;
- Increased acceptance of non-violent methods for conflict resolution within target areas;
- Citizens have increased awareness of rights and obligations of citizens related to the elections environment;
- Coalitions of stakeholders, including business, non-state actors, local, state and federal authorities are developed to achieve regional peace;
- Enhanced collaboration between communities and security units for early warning and response to violence;
- Women leaders play an enhanced role in public decision-making and peace initiatives;

2.3. Project Communities

The first phase of *Tomorrow is a New Day* Project was implemented in seven trend-setting communities in three Niger Delta States namely Okrika, Ogu and Kpor in Rivers State, Oporoza and Koko in Delta State, Amassoma and Kaiama in Bayelsa State. In the second phase of the TND Project, five (5) new communities have been added. They are Ogbia in Bayelsa State, Oleh in Delta State, Omoku in Rivers State, Azumini and Amairi-Osusu, both in Abia State. These



communities have been selected on the basis of their diversity in several key aspects including their size, conflict history and legacy, the number of ex-militants in the area and the relationship between these and the communities and between the security forces and the communities.

2.4. Background and Conflict Analysis of Communities

2.4.1. Background and Conflict Analysis of Ogbia Community

Ogbia was created by the first Civilian Governor of then Rivers State to serve as the LGA headquarters. The town was actually carved out of about five Ogbia speaking villages to form the headquarters. Upon creation, land (mainly forests) was donated by the five communities to form the location. The origin of Ogbia Town dates back to 1972 when the Ogbia Brotherhood decided to create a community from virgin forest as a center to unify all Ogbia people. The estimated population of **Ogbia LGA**, based on the last census in 2009, is 179, 925 (Male 95, 510, Female 84, 415). We were unable to get reliable information on the population of **Ogbia town**. However, a source from our partner CDN, puts the population of Ogbia town at 14, 000. Ogbia is a semi urban center, the headquarters of Ogbia LGA and a melting pot of all Ogbia people. With a diverse population in terms of culture, language, religion, and political inclinations, about half of the residents of Ogbia are not from Ogbia LGA. Ogbia population is comprised of nearly all ethnic groups in Nigeria; languages such as Ijaw, Ogbia, Igbo, Hausa, Yoruba, and Ibibio etc. are freely spoken among inhabitants of the community. The major occupation of Ogbia people are fishing, farming and petty trading. Other small businesses such as restaurants, bars, provision shops a market and jetty also exist within the community. The community is linked to the National grid but there has been no electricity in the community for over a year according to community members. The roads linking neighborhoods in Ogbia are bad and flooded, especially during the wet season, as the water level is high in the area.

Ogbia town is bordered by five communities (Abobiri, Oloibiri, Otuogidi, Opume and Otuabagi) who donated land to establish the headquarters. The major conflict in Ogbia is a leadership tussle in both traditional and political leadership structures. Since the death of the former traditional leader of Ogbia town, the community has been able to have a replacement due to diverse and opposing interests. The community also has a parallel leadership structure in addition to the traditional leadership; the Ogbia Community Development Management Committee (CDMC/CDC). The CDMC/CDC too had been dissolved due to the power tussle in the community. In reacting to the conflict surrounding the leadership of Ogbia, The LGA chairman stepped in; appointed a 7 member committee to act as an interim CDMC/CDC. The interim CDMC/CDC is the only leadership structure in Ogbia at the moment but they are not empowered as a duly constituted CDMC/CDC by the community people would be. They have never organized a town hall meeting since inception nearly a year ago, and do not enjoy the total support of the community members. The community leadership at the moment is temporary; a feud between rival factions in the community led to the dissolution of the CDMC/CDC and Traditional Council. This prompted the LGA Chairman to appoint a temporary CDMC/CDC of consisting of seven persons (6 males, 1 female). This may have implications on the Local Project Committees (LPCs) formation, which is to be embedded in the CDMC/CDC. The agents/ drivers of the conflict in Ogbia are mainly the chiefs and street elders. Other stakeholders include the LGA chairman, Ogbia brotherhood and the council of chiefs at the LGA level. The tussle is presently in a high court



awaiting settlement. There are currently about four NGOs working in Ogbia some of which are MacJim Foundation and The African Centre for Leadership Strategy and Development (LSD) both of which work on Peace and Conflict Resolution as well as Leadership and Budget tracking respectively.

2.4.2. Background and Conflict Analysis of Omoku Community

Omoku is a town located in the northern part of Rivers sharing boundaries with local communities in Delta and Imo States. It has a population of approximately 32,000 people (2006 Census) and serves as the capital of Ogba/Egbema/Ndoni LGA. Oil and gas multinational companies operating there include Shell Petroleum Development Company (SPDC), Total Exploration and Production Company Limited (TEPNG) and Nigeria Agip Oil Company (NAOC). The city's infrastructure has been improved with the construction of dual carriageway roads, a power generation plant and banks. Omoku enjoys relatively stable power supply but lately, the Oil Companies providing these services free of charge are facing some operational and local challenges.

Omoku youths are aggrieved due to high rate of unemployment giving rise to incessant protest against government and IOCs situated in the area. This has had serious socio-political crises and uprising since the beginning of 2014. The usual People's Democratic Party (PDP) and All People's Congress (APC) rancor in other communities and LGAs of Rivers State is equally taking its toll in Omoku. Couple of months back, the PDP burnt APC secretariat and APC in turn burnt PDP secretariat. Sources disclosed to CEHRD Programme Team during community entry in June 2014, revealed that the high point of the uproar was the imposition of an APC candidate as the Youth Leader of Omoku. This was considered as an insult not only to the community but also the Oba of Ogba land. It was therefore rejected and denounced by the community. This outright rejection led to the suspension of the youth leadership and the CDC by the LGA Chairman.

Consequently, with the permission of the Oba, the CDC and community youths took laws into their hands by locking the LGA Chairman's office and chasing him out of Omoku. A large casket was placed at the entrance of the LGA secretariat with obituary posters of the Chairman posted on it and around the community. Political tension has drastically reduced and normal work has resumed at the Local Government Council. Notwithstanding, the community youths have become uncontrollable in spite of the efforts made by the police. This is a grave risk to TND phase II. Presently, Omoku is now characterized by high level of kidnapping for ransom, arm robberies, and breaking and entry in to people homes and business shops. The police is however, working hard to ensure that sanity returns. Last week witnessed a lot of criminals in police net. The CDC and the youth leadership are also working hard by collaborating with the vigilante group and the police to reduce the rate of crimes and criminality. This is seen as one of the steps in the right direction to minimize the risk towards effective implementation of TND Phase II. (CEHRD, 2014).

2.4.3. Background and Conflict Analysis of Azumini Community

Azumini is an ancient junction community of Ndoki, located in the south eastern part of Abia state, about 15 miles south of Aba Town; a major trading center. It is in Ukwa East LGA of Abia State and shares a common boundary with Ika Local Government Area of Akwa Ibom State. This boundary has been properly demarcated by both the National Boundary Commission and the National Boundary Adjustment Commission. Nonetheless, for reasons best known to the community members at the boundaries of the two states, they have continued to encroach into



areas not belonging to them and as a result, lives and properties worth millions of naira have been destroyed. The situation was exacerbated with kidnapping cases in exchange for ransom.

2.4.4. Background and Conflict Analysis of Amairi-Osusu Community

Amairi Osusu in Isiala Ngwa North Local Government Area is among communities surrounding Aba; a major trading center in Abia State Nigeria and served as major hideouts for hoodlums during the reign of kidnapping in Abia State. Life at the peak of kidnapping and other criminal activities (between 2008 and 2010), was brutish and terrible in the State. It was a classical expression of uncertainty and despondency. Many homes were broken; many communities were sacked either through military might or fear of uncertainty (kidnapping). However via projects by the State government, including amnesty and effort of the Armed forces, kidnapping came to abrupt end. Apart from the above situation, Amairi Osusu has an unresolved land conflict with their neighbor communities that have led to destruction of properties before the government came into the picture. 10years ago there was conflict due to chieftaincy tittles between two chiefs and that led to the division of the community into two autonomous communities namely Amairi-Osusu and Osusu-Abala.

2.5. Target Groups

Within these five new communities, three different target groups have been selected in order to address the deep-seated grievances and insecurities that have disempowered communities and local residents. SFCG will therefore work with partners at the community-level, local authorities, and at the state-level to support locally-driven conflict transformation, reduce tensions among youth, support the electoral process and establish strong linkages for local community decision-making and problem-solving. SFCG's approach focuses primarily upon three key groups of individuals within each of the target communities:

- *Community leaders:* including local authorities, civil society, traditional leaders, local security actors, religious leaders and other respected local stakeholders. These leaders will form Local Project Committees (where similar structures do not already exist), working jointly with women and youth.
- *Youth:* including male and female youth, amnesty participants as well as non-participants. Non- participants will include both civilian youths, Ex-militants as well as militants who did not participate in the amnesty process. We will aim to both help youth play a more active role in community decision- making, as well as focus on encouraging entrepreneurship, non-violence, and strengthened connections between amnesty and non-amnesty youth.
- *Women leaders:* who we will target at the community level in order to enhance their voice and role in promoting social inclusion. We will also work with mothers of ex-militants within the targeted communities, in order to address issues linked to their sustainable reintegration within the household and help them get psychosocial support as needed.
- Police and other security forces responsible for keeping peace and enforcing rule of law.



3. Methodology

3.1. Evaluation Goal

The purpose of the baseline is to have a clear overview of the situation in each new community at the beginning of the project and to study in greater depth the conflict dynamics specific to each community, in order to ensure that messages and topics addressed throughout the project are targeted specifically to the needs and desires of residents in the targeted communities.

3.2. Evaluation Objectives

The baseline study was implemented in order to answer four (4) main goals:

- To assess the perceptions and state of reintegration of ex-militants;
- To assess the conflict dynamics and conflict sensitivities of the communities, and their effects on the population of those communities;
- To assess the modalities of community decision-making, including the participation of marginalized groups.
- Measure the baseline indicators against which success was to be measured at the end of the project:

3.3. Evaluation Themes

Due to the overlap in objectives and the need to harmonize between Phase I and Phase II, many of the *Tomorrow is a New Day* (TND I) baseline questions were used in the Phase II baseline. However, there are several new subject areas, particularly the focus on electoral violence, which required SFCG to explore additional themes. The data collected lied on these evaluative questions: media consumption; perception and state of reintegration of ex-militants in the community; conflict dynamics and conflict sensitivities of the communities, and their effects on the communities' population; social cohesion, reconciliation and problem solving; electoral violence; community decision-making, including the participation of marginalized groups, particularly women involvement in decision-making; collaboration and communication between authorities and communities to increase level of security.

3.4. Survey Location

In order to save time and resources (funds, human and material), staff of SFCG–Nigeria decided that only the new communities will be surveyed for the Tomorrow is a New Day Phase II Project baseline assessment. Therefore, the baseline survey for TND II was conducted in four out of the five communities of Ogbia in Bayelsa State, Omoku in Rivers State, Azumini in Abia State, and Amairi-Osusu also in Abia State. There were disagreements between TND II Project Team and the leadership of Oleh Community with regards to the inclusion of some community members on the baseline evaluation team, hence the baseline study was not conducted there. SFCG awaits approval from the EU to replace Oleh with another community in Delta State.

3.5. Baseline Survey Target Population

The specific targets drawn from the new communities include:

Representatives of all four target groups (Community leaders, Women, Youths and Security operatives) were invited to the focus group discussions in each community. The following type of



people took part in the key individual interview: Ex-Youth Leader, Non-Militant Youth Leader, CDC/Community Chairperson, Women Leader and Other Community Leader. Ex-militant youth, Non Ex-Militant youth, Security Forces, Elders/Chiefs, Women Leaders and Mothers of Ex-Militants/Ex-Violent Youths were involved in the focus group discussions.

3.6. Data Collection Methods and Tools Used

A mixed methodology was utilized to collect both qualitative and quantitative data. Field data was gathered using FGD and KII Note-Taker's Guides and Questionnaire developed by staff of SFCG-Nigeria mainly Chika Emeh (SFCG Project Manager) and Charline Burton (SFCG's DM&E Specialist), in consultation with the project's international intern, SFCG's West Africa DM&E Specialist, representatives of the Partner Institutions and local research consultants. In collecting the required data, the survey methodology adopted was in three stages: (i.) preparatory stage (design and development of baseline ToR, methodology, tools and questions, and methodology training (June 17 - July 31); (ii.) data collection and analysis stage (survey questionnaire administration, FGDs and KIIs (4 - 9, August); (iii.) data analysis and reporting stage (data clean-up, data entry, data analysis, production of responses to FGDs and KIIs and report writing.

3.7. Data Quality

In order to improve data quality, all missing values were excluded from the study and all valid data were computed at 100%. Missing values include 'no responses', 'not applicable', 'Don't know' and 'Not aware' responses.

3.8. Ethical Considerations

The survey was conducted in line with the Nigerian Ethical and Human Rights Standards in Research as espoused by the National Bureau of Statistics.

- **Confidentiality:** All respondents during the survey were assured of confidentiality during the data use and dissemination, thus, all the names of those interviewed or who participated in the Focused Group Discussions (FGD) were intentionally omitted from the survey findings. Unique identifiers have been adopted instead to input, analyze and report data.
- **Voluntary:** All questionnaires administered as well as interviews and FGDs conducted were voluntarily sourced from the respondents. Respondents were given the option to voluntarily participate in the survey or decline.
- **Survey with Minors:** The survey categorically spelt out that respondents must be 18 years or above to participate in the survey. Children were not allowed to participate in the survey.
- The survey was conducted in a manner that respected the rights of the respondent without causing undue harm. Example in communities where the word "Ex-militants" was abhorred, the survey team adopted other terms that were acceptable to the community members such as "Freedom fighters" or "Emancipators".

3.9 Phase 1: Preparatory Stage

A detailed evaluation matrix was produced, which informed the design of the various baseline tools. The baseline tools were drafted by the project's international intern, with support from the Tomorrow is a New Day Program Manager in conjunction with SFCG's West Africa DM&E



Specialist of SFCG’s Institutional Learning Team (ILT). The implementing partners were actively involved at this stage. Also, input on the baseline ToR and data collection tools were solicited from them. Furthermore, they provided input in the selection of team and the exact persons that eventually became part of the data collection activities (KII, FGD, exact locations of the survey).

A 2-day training of the research team was held on the 24th and 25th of July, 2014 at the office of SFCG-Nigeria in Port Harcourt with the overall objective to identify baseline themes, discuss methodology and validate the baseline tools. The first day of this workshop was a formal training which focused on baseline survey best practices, proper behaviour, sampling procedures and the survey questionnaire tool. On the second day, training included a field test of questionnaires, final review and adoption of the baseline survey tool based on the enumerators’ field experience. Also in attendance were staff of SFCG-Nigeria and representatives of some of the partners. A major outcome of this workshop was the identification of the target population for the survey.

3.10 Phase 2: Data Collection

Field data was collected through FGDs, KIIs and Survey instruments in Ogbia, Omoku, Azumini and Osusu/Okpuala Ngwa communities respectively by the research teams over different number of days starting from 4th through to 27th, August, 2014 under the close supervision of SFCG staff. SFCG Field Officers equally undertook some key data collection activities, such as KII and FGD. Data entry and cleaning was completed between 11th and 15th August, 2014 by staff of SFCG-Nigeria and Nigerian Partners as well as hired local consultants with SFCG DM&E Specialist providing quality assurance and technical support.

In the process of collecting data, great considerations were given to the number of activities carried out in community as well as the number and sex of participants to the activities carried out in each community based on the evaluation matrix. The stratified random sampling technique was adopted to collect data from identified respondents in each of the five new communities. The survey originally targeted 300 people per community. However, 150 persons were surveyed in each location thus giving a total number of 1,500 surveyed people in all 5 locations.

The design of the survey methodology also targeted 4 FGDs and 4 KIIs to be conducted in each location (one with each target group), for a total 20 FGDs and 20 KIIs respectively. SFCG set a quota of minimum 40% of representativeness of each gender and minimum 35% youth within the sample size in order to accurately reflect the subgroups in the target population. The table below gives a summary of the actual number of FGDs, KIIs and Surveys conducted in each community.

Table 3: Breakdown of Survey Duration and Number of Data Collection Tools Used

Community	Number of Days	Dates	Valid Number of Survey	Number of FGDs	Number of KIIs
Azumini	5	4-8th August, 2014	150	3	6
Ogbia	5	5-9th August, 2014	150	4	3
Omoku	4	5-8th August, 2014	150	5	5
Amairi-Osusu	6	4-9th August, 2014	150	3	4
Total	-	-	600	15	18



3.11 Phase 3: Data Analysis and Reporting

The data collected were analyzed and used to write baseline study report. Quantitative and Qualitative data were entered by a local consultant, under SFCG DM&E Manager's close supervision. The consultant utilized existing SPSS software for data analysis and to produce graphs and tables that served the analysis. This phase was actively supported by ILT team to ensure the quality of the report. A training consultant in person of Mr. Benjamin Abidde was hired to develop the TND 11 Baseline Survey Report. He prepared a draft baseline report based on the data collected from the field and other relevant information provided by SFCG Project Manager and SFCG Field Officers. The draft report was then reviewed by SFCG Project Manager and SFCG's DM&E Specialist.

The conclusions and recommendations from the debrief workshop were also included in the draft report and shared with SCFG Nigerian Partners for their review, input and feedback. The findings were later presented to community residents during the establishment of LPC structures in the five new communities and election of leadership in the old ones. The findings of the report will help in guiding the project's activities and will be posted on the project website.

3.12. Evaluation Team Composition and Roles Played

The survey team consisted of supervisors and enumerators drawn from SFCG, IP, CEHRD, CIEPD and outside consultants. Five supervisors and fourteen enumerators were involved in training and fieldwork. Enumerators were sent to the field in teams of two as note takers and discussion facilitators under the close supervision of SFCG and CEHRD staff. SFCG Field Officers equally undertook some key data collection activities, such as KII and FGD.

Basically, the supervisors provided direction, guidance and supervision, coordinated logistics and all activities at the field level, facilitated FGDs and KIIs, participated in community mapping. They also kept track of daily activities and overall targets, kept all completed and uncompleted survey materials safe and changed roles in some cases to administer and take notes during FGDs and KIIs. On the other hand, the surveyors (enumerators) administered the set of questionnaires, liaised with local guides to mobilise community members and participated in community mapping and in some instances facilitated FGDs and KIIs sessions. (See Annex for list of Supervisors and Enumerators)



4. Difficulties and Methodological Limitations

A major constraint to the work was adequate funds availability. Generally, slight challenges were found in transporting the field questionnaires from the field sites to Port Harcourt for data entry. Though this did not result in considerable delays in data entry, but even so proved problematic for some research teams. SFCG faced initial difficulties in finding a pool of qualified local consultants to serve as supervisors and enumerators. Even though suitable persons were later found, it was necessary for SFCG staff to remain engaged throughout the evaluation process to ensure that work was completed according to EU/SFCG standards, principles and practices.

4.1. Challenges Encountered in Ogbia Community

Heavy rains disrupted the team's plans on one of the days which hindered the day's planned activities. The day was thus lost but the team was able to get around and cover for the lost day by starting work very early and closing late in the following two days. Accommodation and sanitation in the community was very poor.

There were no ex-militant/violent youth, and no mother of ex-militant/violent youth. Therefore, the FGDs and KIIs for this category of people could not be carried out. The Divisional Police Officer (DPO) refused the KII since his boss, the State Police Commissioner did not give him official approval to participate in the interview. Funds limitations affected the presence and active participation of participants at FGDs/KIIs as there were no provisions for light refreshments or local transport refunds. Most of the persons identified to participate in the group discussions and interviews were therefore discouraged from participating considering the cost implications of coming to the venue of the exercise and returning to their respective homes at the end of the day.

4.2. Challenges Encountered in Omoku Community

Logistically, the team from CEHRD found it difficult to locate veritable groups for the FGD's due to the absence of a budget line for the temporary engagement of a community guide, who should have assisted in mobilisation. While in the field, the frequent downpour of the rain was also a big challenge as it limited the consultant's movements. However, the team received support later from SFCG.

4.3. Challenges Encountered in Azumini Community

Here, the team could not conduct FGD with the available security forces due to poor information dissemination notifying them of their participation and above all, their unwillingness to participate on security grounds. There is no decent hotel accommodation in Azumini Community so the team was forced to relocate and operate from Aba Town throughout the duration of the survey exercise. Some questions were not answered because there was no militant, ex-militant or such group in the community. There was no Joint Task Force (JTF) in the community so the Army was used to replace the JTF for which the questions were asked.

4.4. Challenges Encountered in Amairi-Osusu Community

Some community members were not willing to share information as they felt this was going to get them into trouble. This was as a result of low level of community awareness on the program at the time. The survey also coincided with the community market day so majority of the community members went to the market which interfered with the FGD and KII. Identifying ex-militant youths and mothers of ex-militant youths in the required number was also a challenge due to security reasons.



5. Survey findings and analysis

5.1. Demographic Findings and Analysis

Utilising the stratified random sampling technique, a total of 600 community members were surveyed in the four communities for which both qualitative and quantitative data were collected by the research teams. The original survey design targeted 300 people in each community but later reviewed and the teams were able to survey 150 for a total number of 600 respondents in all four locations. Result findings were analyzed. The findings show that 57.83% out of the 600 respondents surveyed in the 4 new communities were males 42.17% were females. The results therefore showed that there were more males than females in the entire population sampled. However, in Azumini specifically the number of females assessed were more at 54% compared to males at 46%.

Table 4: Survey Questionnaire Frequency and Gender Distribution

Name of Community	Frequency	Valid Percent	Gender Distribution			
			Male	Valid %	Female	Valid %
Ogbia	150	100.0	89	59.3	61	40.7
Omoku	150	100.0	82	54.7	68	45.3
Azumini	150	100.0	69	46.0	81	54.0
Amairi-Osusu	150	100.0	107	71.3	43	28.7
Total	600	100.0	347	57.83%	253	42.17%

Youth respondents aged 18 – 35 years were approximately 44% across the 4 communities; 30.83% respondents were of age 36 – 45 years and 25.67% of the respondents were adults aged 46 years and above. This may be inferred that the youth population constitutes almost half of the population in the communities with Omoku ranking highest at 52.7% and Ogbia the lowest on youth population at 35.3%.

Table 5: Age Distribution of Survey Respondents in 4 New Communities

Community	Respondents' Age Distribution					
	18 – 35 years		36 – 45 years		45 years & above	
	Frequency	Valid %	Frequency	Valid %	Frequency	Valid %
Ogbia	53	35.3	40	26.7	57	38.0
Omoku	79	52.7	48	32.0	23	15.3
Azumini	68	45.3	39	26.0	43	28.7
Amairi-Osusu	61	40.7	58	38.7	31	20.7
Total	261	43.50%	185	30.83%	154	25.67%



Educational levels were relatively low among the populations sampled and differed from one community to the other. Overall, a larger percentage representing 43.50% had completed secondary education; 15.83% had completed primary education; 4.67% had finished technical/vocational training, 26% had obtained tertiary/university education while 8.5% never went to school. Amairi-osusu and Azumini had the lowest literacy level as 12% of those surveyed had never attended school whereas respondents from Ogbia had the highest percentage of people who had attended Tertiary/University education at 42.7%. Omoku on the other hand seemed to have more respondents on the center of the divide as they recorded the least percentage of respondents who had never attended school at 3.3% and also had the least percentage of respondents who had attended tertiary/university education at 18%.

Table 6: Educational Status of Respondents

Community	Respondents' Educational Level									
	Never Attended School		Primary School		Secondary		Technical/Vocational Training		Tertiary/University	
	Freq	Valid %	Freq	Valid %	Freq	Valid %	Freq	Valid %	Freq	Valid %
Ogbia	10	6.7	19	12.7	53	35.3	3	2.0	64	42.7
Omoku	5	3.3	10	6.7	89	59.3	13	8.7	27	18.0
Azumini	18	12.0	32	21.3	54	36.0	8	5.3	36	24.0
Amairi-Osusu	18	12.0	34	22.7	65	43.3	4	2.7	29	19.3
Total	51	8.50%	95	15.85%	261	43.50%	28	4.68%	156	26.00%

As indicated in the table below, an average of 13.33% were observed to be students/apprentice across the four communities; 27.00% were employed; 48.83% were self-employed; 9.33% were unemployed; security forces were 2.33% and 0.67% of the respondents were retired/other. Ironically, both employment and unemployment rates were highest among respondents of Ogbia at 36.7% and 14.7% respectively while Omoku recorded the most percentage of students/apprentices at 17.3%. Though, no security agents were surveyed in Ogbia, Amairi-Osusu however had the most number of security personnel at 7.3% while Azumini had more self-employed respondents at 58%. Of course these rates may change if more population were sampled.



Table 7: Respondents' Occupation

Community	Respondents' Occupational Status											
	Student/ Apprentice		Employed		Self-Employed		Unemploye d		Security Services		Retired/ Other	
	F	%	F	%	F	%	F	%	F	%	F	%
Ogbia	22	14.7	55	36.7	50	33.3	22	14.7	0	0	1	0.7
Omoku	26	17.3	39	26.0	66	44.0	13	8.7	2	1.3	2	1.4
Azumini	14	9.3	32	21.3	87	58.0	15	10.0	1	0.7	1	0.7
Amairi- Osusu	18	12.0	36	24.0	76	50.7	6	4.0	11	7.3	0	0
Total	80	13.3%	162	27%	269	48.8%	56	9.3%	14	2.3%	4	0.7%

F: Frequency

The length of stay a respondent has lived in a community gives an assurance that they are vast and more knowledgeable of the community leadership and socio-cultural environment. The study therefore revealed that 83.6% had lived in their various communities for over five years while 16.4% had stayed for less than five years. This indicates that majority of the residents who stayed for more than five years may be conversant with leadership and development issues in those communities including conflict trends. Respondents of Azumini had the highest percentage of people who had lived five years or more in the community at 90.5% while the respondents of Ogbia had a slightly higher percentage of respondents who had lived less than five years in the community at 19.33%.

Table 8: Length of Stay of Respondents in the New Community

Community	Length of Stay of Respondents	
	FIVE YEARS OR MORE	LESS THAN FIVE YEARS
Ogbia	80.7	19.33
Omoku	81.9	18.12
Azumini	90.5	9.52
Amairi-Osusu	81.4	18.62
Total	83.6%	16.40%

The survey observed each community was homogenous ethnically so much so that people of Azumini and Amairi-Osusu Communities in Abia State are largely Igbo; Ogbia is largely Ogbia and Omoku in Rivers State is predominately Ogba ethnicity.



5.2 Community Decision Making, including the Participation of Marginalized Groups, Particularly Women's Role in Decision Making

The active participation of every community member especially key stakeholders is important in achieving consensus decisions that is void of conflict during implementation. Town hall meetings which serve as key meeting points in communities are supposed to be attended by community leaders, youth representatives, women representatives, security operatives and even vulnerable groups such as the physically challenged. Every community member has a stake in community level decision making. Communities who adopt a participatory decision making process from all groups in the community are more likely to record developmental strides with less conflict than those who do not (Blattman et al, 2011)¹. In the course of the survey, assessment tried to ascertain how often community leaders organized town hall meetings, how often respondents, women and vulnerable groups were involved in decision making as well as the certainty that community members had a way of making their leaders listen to them on key issues. Town hall meetings organized by community leaders across all communities over the past 12 months were high with Azumini recording the highest percentage at 81% followed closely by Amairi-Osusu at 79%, then Ogbia and Omoku at 60% each. Although, town hall meetings held were relatively high, findings from the survey however revealed that community members were not maximally involved in community decision-making processes. Only an average of 25% of respondents were involved in decision making most of the time while 15% of respondents were involved in decision making sometimes whereas a high percentage of respondents (60%) were not involved in decision making at all across all of the communities assessed; worst hit was Omoku community where the highest percentage of non-decision making responses were recorded at 89%; however Azumini had the most number of respondents being involved in decision making at 38.7%.

Apart from respondents' participation in community decision making processes, it is expedient that decisions in the community are driven and supported by key target groups such as youths, women and the physically challenged. This is to ensure that vulnerable and minority group interests are preserved in the communities to forestall unrest.

¹ Christopher Blattman, Jeannie Annan, Dyan Mazurana and Khristopher Carlson. 2011. "Civil War, Gender and Reintegration in Uganda," *Journal of Conflict Resolution* 55(6): 877–908.

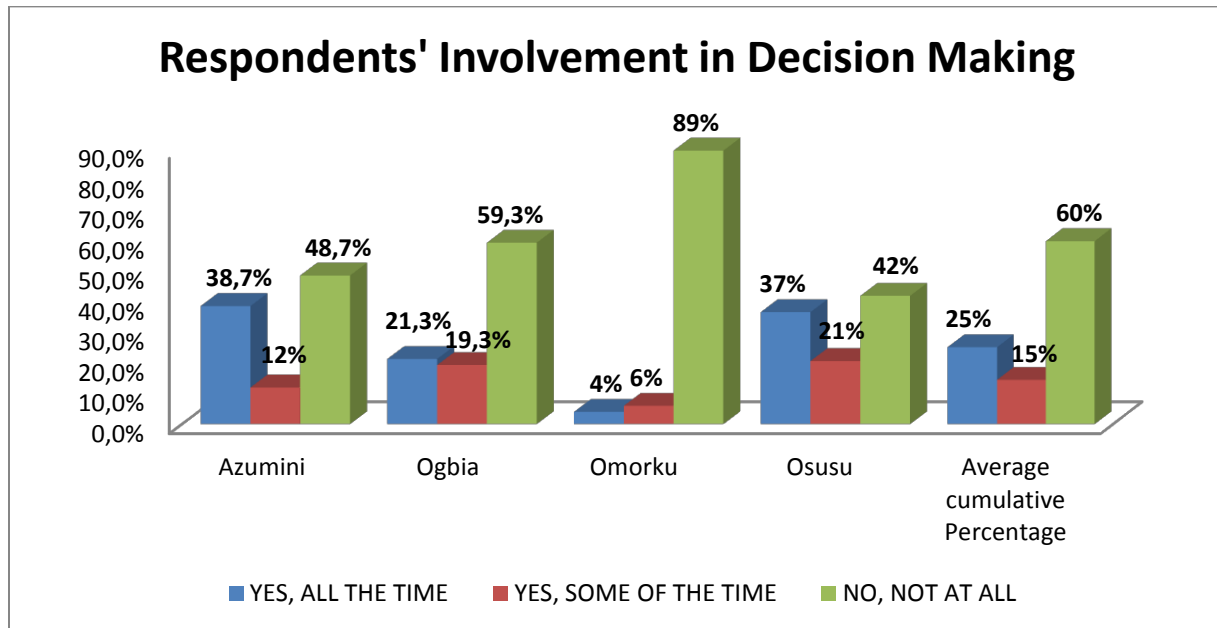


Figure 1: Respondents' Involvement and Level of Participation in Decision Making

Also another key mandate of SFCG, Nigeria is to ensure an all-inclusive participation of key target groups in decision making by encouraging women participation and vulnerable groups. From table 8 below it shows that an average of 73% of women participated in community town hall meetings while youths account for an average of 76% across all communities and least of all is the physically challenged persons with 52%. More women participation was recorded in the South East represented by Azumini (90%) and Amairi-Osusu (90%) respectively while the least recorded was in Ogbia at 54%. This reveals that although more target groups seem to be involved in town hall meetings probably through their leaders' representation, the physically challenged still recorded the highest percentage of group not maximally represented at town hall meetings. In Ogbia a percentage as high as 23% of physically challenged persons' were not participating in meetings followed by Azumini at 18%. Some had no idea whatsoever if these groups participated.

Table 9: Level of Various Key Groups' Participation in Community Town Hall Meetings

	Azumini		Ogbia		Omorku		Amairi-Osusu		Average Total	
	Women	Youth	Women	Youth	Women	Youth	Women	Youth	Women	Youth
Yes	90%	88%	54%	58%	59%	70%	90%	88%	73%	76%
No	0	1%	4%	3%	5%	3%	4%	5%	3%	3%
Unknown	7%	7%	6%	3%	20%	11%	5%	5%	9%	6%

*PC - Physically Challenged Persons

When probed further, respondents' had a strong view that the decisions which were made during these town hall meetings worked in the communities especially in Azumini (84.7%) and Osusu



(82.6%); however, this confidence dropped in Ogbia (53%) and Omoku (56%) which reflects that in the these latter communities, most decisions taken during the town hall meetings worked minimally.

The role of the Community Development Committee (CDC) is key to the development of a community and to ensure a peaceful architecture in the communities. The survey revealed the strong presence of a CDC in all of the communities at 80% although respondents' were not in unison as to the knowledge of the role of the CDC in their communities. In Azumini, 80% of the respondents' were fully and somewhat aware of the roles of the CDC while 12% had no knowledge. In Ogbia, 76% of the communities were aware of the role of the CDC while 20.7% were unaware. Omoku and Osusu rated 68.6% and 65.3% knowledge respectively as well as 21.3% and 30.7% lack of knowledge respectively.

5.3 Attitudes and Behaviors towards Elections

The study examined the attitudes and behaviours of community people towards elections. It revealed that the possession of a voter's card and the willingness to vote in the coming 2015 elections were relatively high across all communities. 92.7% of the respondents' in Azumini had a voter's card, Ogbia and Osusu recorded 82.7% and 82% respectively while Omoku had the least percentage of respondents' with a voters' card at 53.3%. It shows that as high as 46.7% of respondents' still did not have a voter's card. It is hoped that the community still needs to be encouraged to obtain theirs in the ongoing national voter's registration exercise. 84% of respondents each in Azumini and Osusu also planned to vote in the coming 2015 elections while 81.3% in Ogbia hoped to vote. This percentage however dropped in Omoku (68.7%) as those who planned to vote. Respondents' in Ogbia (15.3%) and Omoku (13.3%) had the highest percentage of those who did not plan to vote in the coming elections. Most of the respondents' also believed that their votes would count at an average of 72.4% with Osusu clocking the highest at 90.7%. However, respondents' from Omoku still had a mid-average belief (50%) that their votes would count which calls for more attention/sensistization.

The survey findings are clear indications that most of the local people are aware of their civic duties to vote in an election and the presence of INEC being felt in the communities.

Among the array of information sources present in the world today particularly in the communities, the survey showed that the sources of electoral information most preferred by all communities assessed was the radio, Television (TV) and the social media which rated at 23.3% in Azumini, 10% in Ogbia, 24% in Omoku and 57.3% in Amairi-Osusu respectively. Other information channels that were top rated especially in Ogbia at 14% were the radio and TV alone while the TV, posters and Family/friends rated high at 31.3% in Omoku. Newspapers were also preferred in Ogbia at 10%. The least preferred sources of information were local leaders, elected officials, town criers, INEC office, political rallies, religious institutions, other IEC materials like posters, the internet and campaign stops which rated as low as 0.7% each across all communities surveyed.

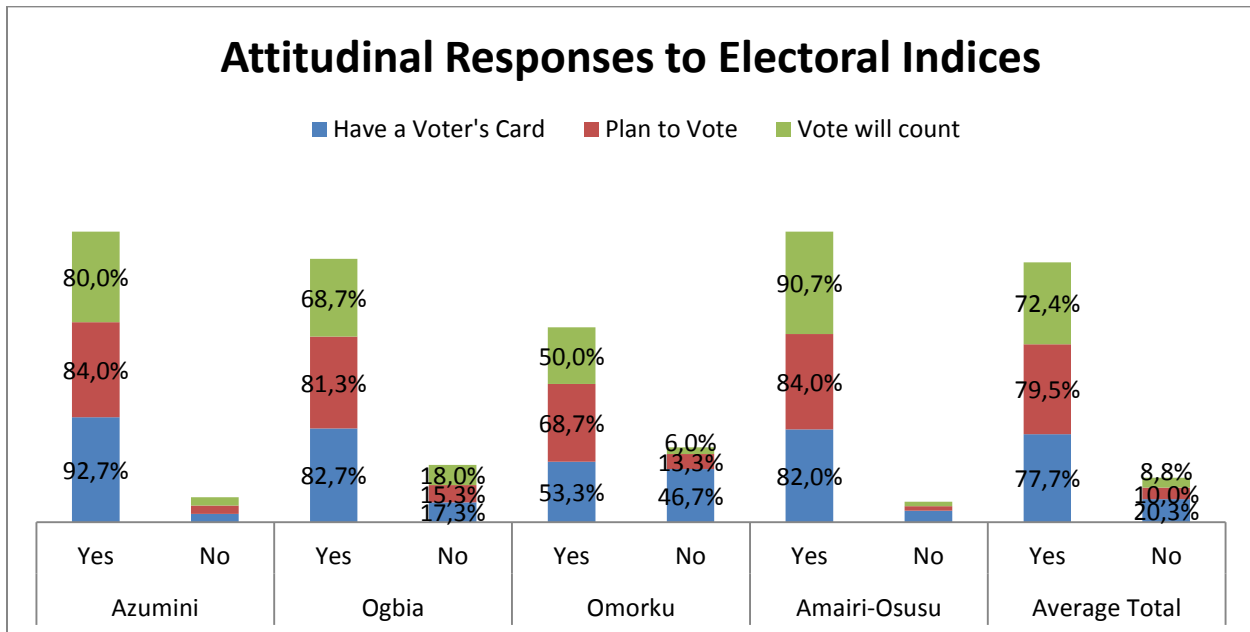


Figure 2: Perceptions and Attitudes towards Electoral Steps

During the survey, the knowledge of respondents towards the electoral processes was also assessed. This is to ascertain if the citizens were aware of their rights during the elections. In Azumini 88% of respondents' were well informed or somewhat informed of the 2015 elections while 9.3% were not informed at all. In Ogbia community, 80% of respondents' were informed, while 19% were not informed at all. 59% of respondents from Omoku were informed while 33% were not informed at all. Amairi-osusu had the highest number of respondents who were both well informed and somewhat informed at a 95.3% total while 4% were not informed at all. Respondents' also expressed their views on whether the Independent National Electoral Commission (INEC) was able to carry out a free and fair election in 2015. Communities who recorded a strong view in INEC's support were Azumini at 34.7%, Ogbia at 49.3%, Omoku at 17.3% and Osusu at 74.7%. Respondents also had a nominal view to INEC's ability to conduct free and fair elections which were Azumini at 39.3%, Ogbia at 20.7%, Omoku at 37.3% and Osusu at 7.3%. However, it is worthy to note that some respondents blatantly believed that INEC was not able to conduct free and fair elections probably due to past experiences in the country such as in Azumini at 14%, Ogbia at 14.7%, Omoku at 10.7% and Osusu at 6%. In Omoku, 1.4% of respondents' were really not interested in elections while 1.4% of respondents believed in INEC's competence if only logistical materials and security were provided. An average total of 85.5% respondents' across all communities truly agreed that persons who were properly registered had the right to vote without intimidation with Ogbia ranking highest at 94%. An average of 71.3% of respondents truly agreed that citizens had the right to remain after casting their votes to monitor the counting of the ballot papers while an average of 13% however, did not agree with this view especially in Osusu at a rate of 22.7%. The best practice of persons registering for the elections with INEC at least 3-months before the elections got a positive approval from respondents in Azumini (62%), Ogbia (90.7%), Omoku (66.7%) and in Osusu (86.7%) respectively.



5.4. Conflict Dynamics and Conflict Sensitivities of the Community, and their Effects on the Population

Conflict dynamics assessment covered conflict occurrences in the community, agents of conflict as well as the various ways that conflict has affected the community in general. Survey results showed that all communities assessed had a low level of armed conflict as at the period the survey was conducted. In Azumini, 14.7% respondents expressed that the community was currently experiencing armed conflict while Ogbia (12.7%), Omoku (50.7%) and Osusu (22%) respectively responded in the affirmative. This reveals that Omoku was experiencing more unrest compared to other communities. Ogbia recorded the lowest percentage of armed conflict as 84.7% said there was an absence of armed conflict in the area followed closely by Azumini (82.7%), Osusu (63.3%) and least of all Omoku (42.7). Conflict was often generated by different agents mainly politicians, community leaders, youths, security operatives’ such as local vigilantes as well as from neighboring communities. Others include kidnappers, cult groups, criminals as well as restive community members against companies operating in the area.

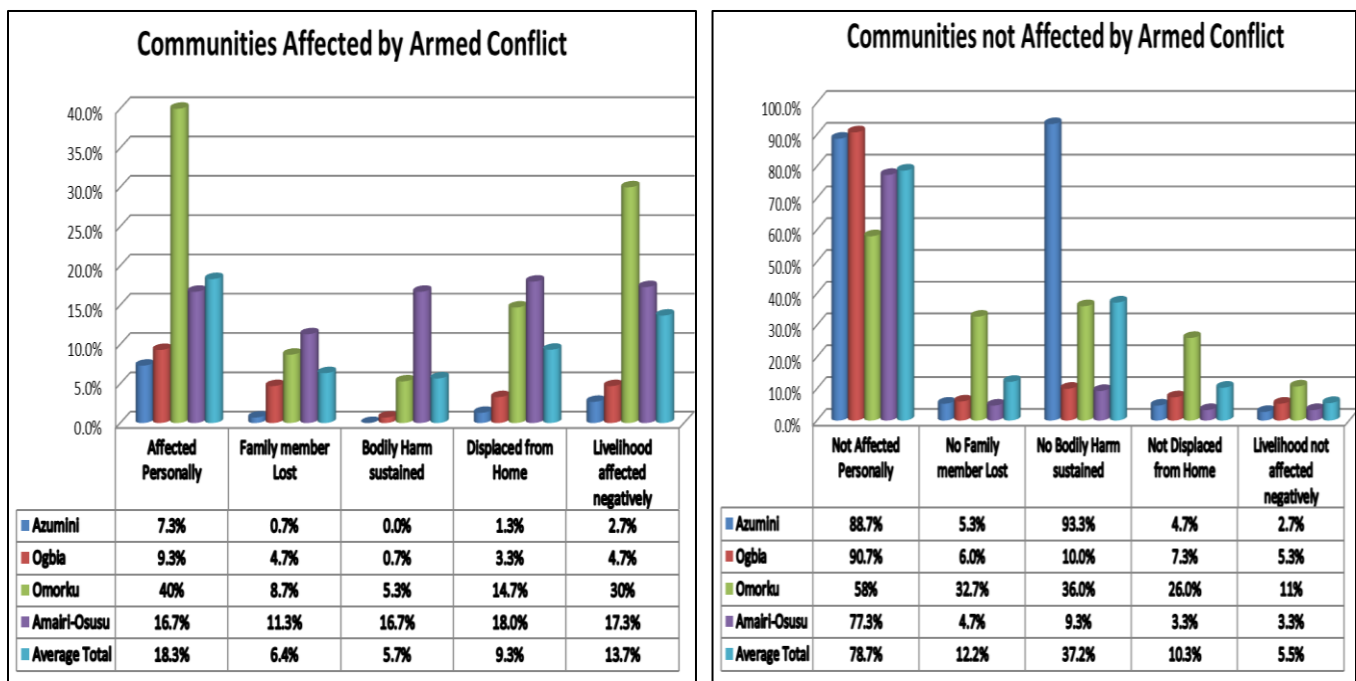


Figure 3: Effects of Armed Conflict on Communities Assessed

From Figure 3.1a, the effects of armed conflicts in communities are espoused. Although, the survey revealed that the level of armed conflict have been relatively low across all communities, however, the effects of conflict which had occurred in the community in the last ten years ranged from personal discomfort to been displaced from their homes. Armed conflict had personally affected 40% of respondents in Omoku which rated highest in this category while Azumini rated the least at 7.3% of respondents in this category. More respondents in Amairi-osusu had lost a family member at 11.3% but least of all in Azumini at 0.7%. In Osusu still, more persons had



suffered bodily harm at 11.3% compared to Azumini which had not suffered any casualty in this regard. More people had been displaced from their homes in Osusu (18%) followed closely by Omoku (14.7%) but least of all was Azumini (1.3%). The effect of armed conflict on the livelihood of people was felt deeply by residents of Omoku (30%) compared to those of Azumini at 2.7%. From the analysis it shows that Omoku and Amairi-osusu had suffered more harm resulting from armed conflict than Ogbia and least of all Azumini where relative peace is felt.

5.5. Reintegration of Ex-Militants with the Community

The acceptance and reintegration of ex-militants into communities is key to eliminating bias and stigma related to the reputation of being a former militant. Ex-militants may also contribute effectively to decision making processes which may in turn forestall conflict. One of the key target groups of SFCG are the ex-militants.

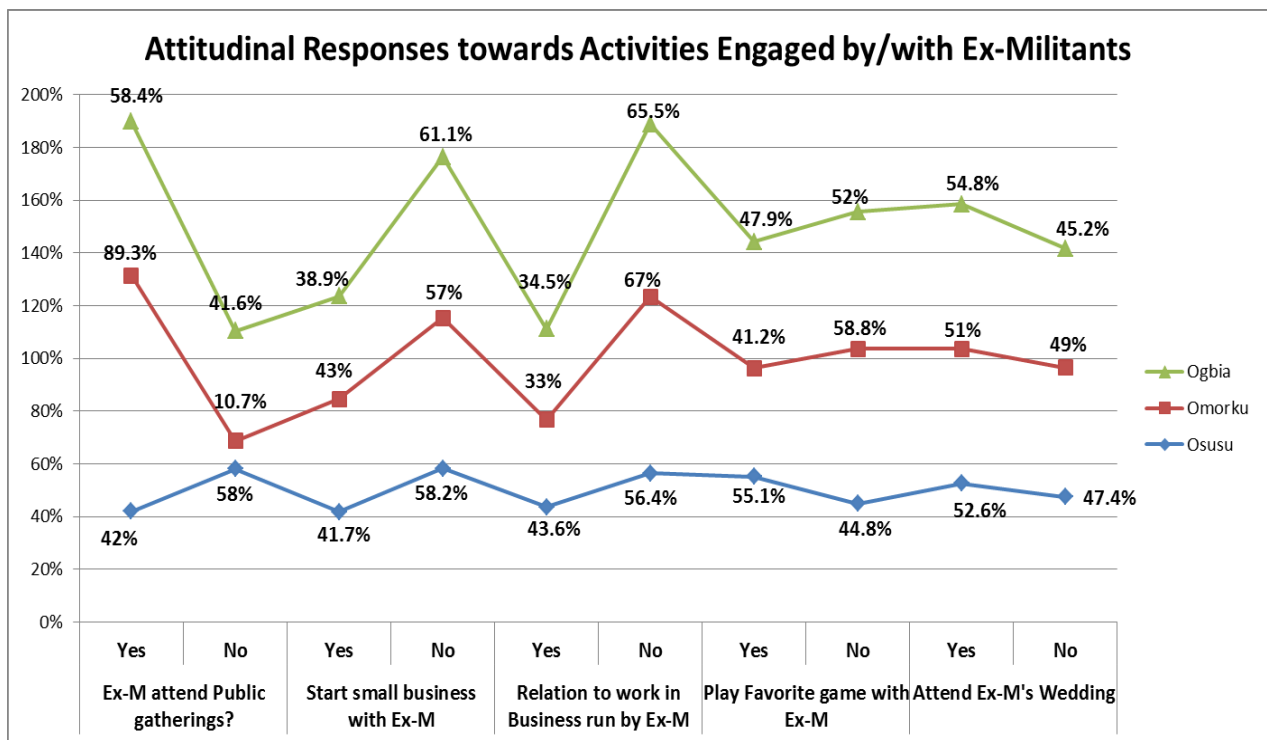


Figure 4: Attitudinal Responses towards Ex-Militants in Communities Assessed

Ex-M: Ex-Militants

All the questions raised under this thematic area were reported as not applicable in Azumini Community. All the survey respondents stated that there was no existence of ex-militants hence none attends public gatherings in Azumini Community neither do they want to start small businesses with ex-militants. Similarly, respondents would not send their sisters or daughters to work in a business run by an ex-militant neither would they attend an ex-militant’s wedding.



In other communities, however, the survey recorded a slightly high negative attitude displayed towards the integration of ex-militants; this was shown by the average percentage of intolerance to ex-militant activities in Osusu (53%), Ogbia (53%) and Omoku (49%). While more responses from Omoku (89.3%) showed that Ex-militants still attended public gatherings, Amairi-osusu however recorded the most percentage of responses of ex-militants not attending public gatherings at 58%. Ogbia on the other hand had the highest percentage of respondents' not willing to start a small business with an ex-militant (61.1%) and slightly lower responses for those not willing to allow their relatives especially females from working in a business outfit managed by an ex-militant (65.5%) after Omoku (67%) in this category. Respondents' from Omoku also recorded slightly higher intolerance to even playing their favourite games with an ex-militant. Nevertheless, more favourable responses towards the attendance of an Ex-militant's wedding if invited across all three communities was recorded as Ogbia rated highest in this affirmative category at 54.8%.

5.6. Social Cohesion, Reconciliation and Problem Solving

The need for social cohesion, reconciliation and problem solving avenues in the communities cannot be over-emphasized as the benefits far outweigh the cumbersome nature of communal unity and participatory decision making. When members of the community are united, it fosters understanding and forestalls conflict. If peradventure a conflict occurs, reconciliatory and problem solving avenues would be easier to embrace than a divisive community. It is also important to note that Community leaders play invaluable roles in the reconciliation and problem solving avenues of a community.

The survey revealed that strong unity existed across all communities assessed at 82%. Azumini ranked highest in strong social cohesion at 90.4%, before Amairi-Osusu (81.9%) then Ogbia (66.7%) and Omoku (23.9%) rating least of all in this category. Communities however attested that they were somewhat united in this order – Omoku (59.4%), Ogbia (27.9%), Osusu (14.8%) and Azumini (8.9%). Omoku ranked highest at 16.7% in the category of communities that were Not United at all. Top three events that brought community members together were mainly Market, Festivals, Church/religious activities, burials and townhall meetings which all rated as high as 35% while the three least social gatherings that created unity amongst community members were sports, political meetings and marriage ceremonies ranging from 0.7% to 3.0%.

The community members were also confident that their leaders were effective in speaking up for them to relevant stakeholders this was evident in Azumini (96%), Ogbia (82.5%), Omoku (81.4%) and Amairi-osusu (97.2%) respectively.

On instances where conflict may occur, all communities assessed had strong hope for reconciliation such as Azumini (98.1%), Ogbia (98.6%), Omoku (98.6%) and Amairi-Osusu (97.1%). This is an indication that these communities had no permanent enemies that they could not reconcile with.

With the introduction of the Amnesty program by the Yar'Adua/Jonathan administration in 2009 so as to encourage militant youths to drop their weapons and foster peace; many have acclaimed the success of the Amnesty program.



The survey also supported this view as an average total of 92% of respondents were of the view that the Amnesty program contributed to reconciliatory measures across all communities assessed with Amairi-osusu with the most percentage at 94.2% followed closely by Omoku (91.3%) and finally Ogbia (89.6%). Residents of Azumini community were once again adding their voices that there were no militants even prior to the amnesty program so it was not viewed at all as a tool for reconciliation.

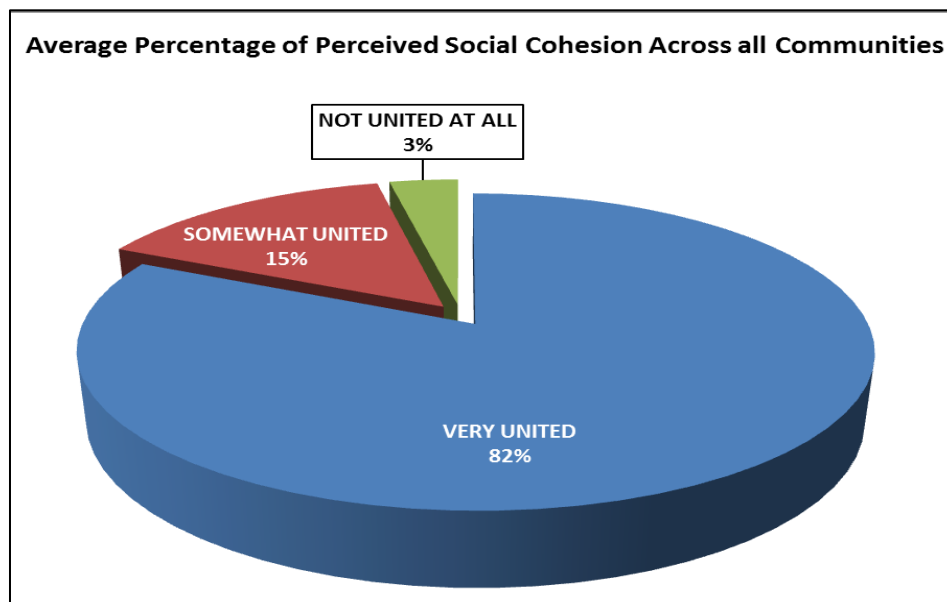


Figure 5: Level of Social Cohesion across Azumini, Ogbia, Omoku and Amairi-Osusu Communities.

5.7. Collaboration and Communication between Authorities and Communities to Increase Level of Security

Security is the major vehicle that can manage any communal conflict that has gone awry. Security agencies foster law and order as well as ensure that peace is sustained especially in conflict-prone communities. Security operatives in the Nigerian context comprises of the Police, the Joint Task Force (JTF)/Army and Nigerian Security and Civil Defense Corp (NSCDC). Communities also go further to incorporate local vigilante groups sustained mainly by the community.

The average reflection of the security operatives across all of the communities revealed that security operatives in the communities were effective in securing the residents and also displayed a friendly disposition towards the community with Amairi-osusu topping the chart at a mean score of 62.9% and 68.8% on very effective in ensuring security and very friendly to the community residents respectively.

Although security operatives of Ogbia and Omoku stayed above board, they nevertheless rated the least in each of the categories respectively. Ogbia recorded a 20.8% poor effectiveness in ensuring security while Omoku rated the most (33.0%) poor friendly dispositions towards community



members. The NSCDC (19.4%) ranked poorest in average effectiveness across all communities as their presence were even unknown in the community. They were followed closely by the Police (17.8%) in poor effectiveness before the JTF/Army (16.6%) and the Vigilante group (9.6%).

Table 10: Cross section of Security Operatives' Effectiveness and Friendliness in Communities

		Effective in Ensuring Security				Mean	Friendly to the Community				Mean
		Police	JTF/Army	NSCDC	Vigilante		Police	JTF/Army	NSCDC	Vigilante	
YES DEFINITELY	Azumini	60.0%	76.7%	40.5%	56.1%	58.3%	75.0%	80.0%	43.0%	0.0%	49.5%
	Ogbia	27.6%	49.7%	35.0%	52.3%	41.2%	59.9%	65.0%	62.3%	0.0%	46.8%
	Omorku	2.8%	28.5%	2.5%	68.8%	25.7%	9.0%	20.9%	12.2%	7.9%	12.5%
	Amairi-Osusu	58.5%	54.1%	66.9%	72.0%	62.9%	62.9%	66.3%	72.4%	73.7%	68.8%
YES SOMEWHAT	Azumini	30.0%	18.3%	32.4%	34.8%	28.9%	19.0%	18.3%	33.0%	0.0%	17.6%
	Ogbia	52.4%	37.4%	48.9%	26.9%	41.4%	21.8%	23.6%	27.5%	0.0%	18.2%
	Omorku	62.5%	54.9%	55.4%	29.9%	50.7%	37.0%	51.8%	45.9%	72.4%	51.8%
	Amairi-Osusu	33.1%	14.2%	31.6%	20.8%	24.9%	26.6%	24.2%	22.8%	18.8%	23.1%
NO, NOT AT ALL	Azumini	8.0%	5.0%	27.0%	9.1%	12.3%	6.0%	1.7%	23.0%	0.0%	7.7%
	Ogbia	20.0%	12.9%	16.1%	20.8%	17.5%	18.4%	11.4%	10.1%	0.0%	10.0%
	Omorku	34.7%	16.7%	33.1%	1.4%	21.5%	54.0%	27.3%	31.1%	19.7%	33.0%
	Amairi-Osusu	8.5%	31.8%	1.5%	7.2%	12.3%	10.5%	9.5%	4.7%	7.5%	8.1%
UNAWARE OF THEIR PRESENCE	Azumini	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	Ogbia	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	Omorku	0.0%	0.0%	9.0%	0.0%	2.3%	0.0%	0.0%	11.0%	0.0%	2.8%
	Amairi-Osusu	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%

When the level of poor and unfriendly attitude exhibited by security operatives were analyzed; the Police rated highest in this category (22.2%) before this order – NSCDC (17.2%), JTF/Army (12.5%) and Vigilante (6.8%). This survey reveals that communities have come to trust their own local vigilante groups that were formed amongst them; this is because they ranked highest in both security effectiveness and friendliness respectively. However, the presence of local vigilante groups was obviously absent in both Azumini and Ogbia. Although, the Police seemed averagely unfriendly across all communities, the survey showed that they attended to complaints presented to them by the community residents (Amairi-osusu – 92.5%, Omoku – 80.3%, Azumini – 76% and Ogbia – 72%) although other indices such as time/promptness were not assessed.



6. Focus Group Discussions and Key Informant interview findings

6.1 Community Decision Making

including the Participation of Marginalized Groups, Particularly Women's Role in Decision Making

6.1.1. Outcome of FGD with Non-militant youths Across Azumini, Ogbia, Omoku and Osusu

Although the girls were in the minority across three communities' FGD, they however, appeared to be bold and outspoken. Across all four communities, there were varied responses concerning the involvement of youths in decision making. In Azumini and Omoku it was obvious that community youths played great roles in making decisions at the community level. Community youths are highly recognized by all including the oil companies operating in the area as they affirmed that their opinions and needs are greatly taken into consideration in community decision-making. Where there were misunderstandings amongst them, the youth leadership undertook series of negotiations to achieve peaceful resolution. A typical case where community youth were involved in consultation and negotiation was when a certain company operating in Azumini recruited workers mainly from other places. The youths did not go violent but only closed down the company so that they can negotiate with its authorities. The case was amicably resolved and things were done right. The company is still functioning till today. However, this was not the case in Ogbia and Amairi-osusu, where respondents said community youths were not given the much needed opportunity to make decisions. One of the key decision making bodies in the community, which is the CDMC/CDC, has a youth leader as a member.

Across all four communities, the respondents attested that the opinions and needs of youth were not always taken into consideration in community decision-making although, elders and chiefs sometimes consider the opinions of the youths on few instances in Azumini and Omoku alone. For example, in the reported case of disagreement between the elders and youths of Azumini over their (elders) nominee for a certain appointment, the elders had to duly consult with the youth body and seek their opinion before a final decision was taken to resolve it. In Ogbia, they claimed that the opinions and needs of youths were not taken into consideration in decision-making in the present community leadership because the CDMC/CDC youth leader himself is regarded as not truly representing the youths. The youth leader was alleged to be representing himself alone as he hardly assembles community youths to give feedback and discuss issues affecting them in Ogbia Town.

The main barrier to youth participation in decision-making was the lack of recognition that the youth association attracted from the community especially in Ogbia, Lack of finance was identified as a major barrier to youth participation in decision-making across all the communities. Most youths who are from poor family background are always not comfortable or courageous enough to speak or contribute to decision making. Age is another issue as the elders and chiefs often regard young people as those that do not have meaningful contributions to offer in the decision making process. In Omoku, participants said the main barrier was with personal interests



of the politicians and sometimes the traditional rulers because over the years, they try to select people that can protect their selfish interests above that of the youth body in the community. While maintaining that community youths have a 'voice' in decision making in most of the communities, they all responded that sadly, women do not have as much recognition in decision making because they are hardly heard. Traditional rulers usually have the day.

The non-militant youth interviewed disclosed that when some of the elders want to do something that is not 'good', they do not invite the youths. For example in Azumini, it was reported that the elders sold government owned property to a community member; they also did not invite the youths to be part of that decision because they know the community youths would not support the act. This was also the case when the elders were reported to have sold some community lands to non-indigenes. Happily, the interviewees claimed that everybody or group naturally has the right or 'voice' to contribute to decision making in the society, if given the opportunity.

6.1.2. Outcome of FGD with Women Leaders in Ogbia, Omoku and Amairi-Osusu

On the roles of women in making decisions in the community, the role of community women and even as mothers; is to pursue peace since naturally women are regarded as peace makers. Across all communities, the CDMC/CDC which is the decision making body of the communities, is always represented by a woman leader, which has made it possible for community women to contribute to decision making at all levels through the woman leader for which their opinions and needs are taken into consideration in the process. For instance in Ogbia, as woman leader on the CDMC/CDC, other members do listen to her suggestions. Only recently, when the community had a case of the death of one community young woman, the woman leader asked the CDMC/CDC to contribute funds towards the burial and they did. As the only female member of the CDMC/CDC, she has been responsible in settling disputes between executive members and offer suggestions anytime the CDMC/CDC is having challenges because she is seen as a mother. Whereas in Omoku, if women feel that they have been completely sidelined, the only option they have is to complain to His Eminence and other representatives stating how they have been affected and most often with his intervention, the matter is resolved peacefully. In Amairi-Osusu, women's opinions and needs are usually taken into consideration in community decision-making because of the inclusion of the woman leader in the Council of Chiefs, who strongly relates all issues concerning women and give feedback on key outcomes of the meetings. Those feedbacks are then deliberated upon during the women's meetings where the Ugo Eze (Eze's wife, i.e. King's wife) is also present, for further actions. The Eze's wife in return tables the women's proposed actions before her husband for urgent consideration and approval.

Participants across all communities noted that community leadership has not done enough to ameliorate the challenges of women development. They noted that community women have not been given opportunity to make decisions specifically for them because the CDMC/CDC is an interim committee and its mandate is to facilitate the development of their communities regardless of gender. Most times, it is the LGA Chairman that makes decision on behalf of the community as he is the key person who gets information and then directs the CDMC/CDC on what to do based on his decision. The role of the women group most times, is to sensitize and mobilize community women to grace and add colour to public and private functions/events and paid meagre stipends at the end of the day. In Ogbia, they admitted that for a long time now, community leaders have not held community meetings to deliberate on community development issues and concerns, a



situation that does not augur well for the development and growth of Ogbia Town. In Ogbia also, disunity and lack of common bond like same tribe and language amongst community women is the greatest barrier to their participation in decision making. When a decision is taken and then requires approaching higher authorities for action, most women will abscond and leave the woman leader to go about it all alone, which is quite frustrating for her. The women claimed that besides them, youths and non-indigenes do not have a big 'voice' in core decision-making. All women assessed agreed that the archaic nature of their culture and tradition is viewed as the only barrier to women's participation in decision-making. They ended the discussion by saying that all the groups in the community have a 'voice' in decision-making.

No FGD was recorded amongst women in Azumini.

6.1.3. Outcome of KII with Woman Leader of Azumini, Ogbia, Omoku and Amairi-Osusu

The dominant trend gained from all KIIs with women leaders across all communities was the acceptance that women played major roles in decision making processes of their communities. In Azumini, women have their separate hall where they come together to discuss about what affects them as a group and the community in general. The Women Leader pointed out that the women group is so powerful that they can impose a heavy fine on any man that beats a woman in the community. Women have demonstrated severally and taken decisions on issues bothering on community lands particularly in stopping the men from selling community lands indiscriminately. According to the interviewees, the kind of value women are bringing in decision-making in the community is peaceful demonstration especially in Omoku, integrity and sense of unity as she noted that the participation of women in decision-making are highly valued by the rest of the community especially the men. Community women have been recognized in contributing to decisions and policies that directly affects them by sending delegations to His Eminence, who then examines their issues and make recommendations to the council of elders and chiefs for appropriate actions. there are no ex-militants in the community but she explained that the role of mothers of ex-militants in contributing to the reintegration of ex-militants is to help bring them back to the society and try to caution them so that they will behave in an acceptable way in the society. The case was different in Ogbia, as the women interviewed lamented their disunity as they barely came together to make decisions. An Omoku interviewee stressed the role of mothers of ex-militants in contributing to the reintegration of ex-militants is for them not to deny their sons or daughters of the support they need if they want to return home. Mothers need to talk with their ex-militant children at all times to build confidence and trust. In Amairi-Osusu, the interview was held with the Ugo Eze (Wife of the High Chief) which lasted for over one hour focusing on all the thematic areas. In terms of the roles women play in making decisions in Amairi-Osusu Community, she was pleased to say community women are given the opportunity to take part in the process of decision making and are even represented by a woman in in the Council of Chiefs. The woman leader in Osusu ruled out that there were no ex-militants in the community.

6.1.4. Outcome of KII with Community High Chiefs of Azumini, Ogbia, Omoku and Osusu

According to the High Chief of Azumini, the CDMC/CDC Secretary of Ogbia, the the immediate past Chairman of Omoku Central Community Development Council (OCCDC) and the High Chief/King Maker of Amairi-Osusu; decision making in these Communities comes from the top. The Eze, His Eminence or Chief in Council after holding discussions at the town hall meeting makes the final decision. His role as a High Chief in making decisions in the community is to lead



well and live by example insisting that his opinions and needs are taken into consideration if only they are also supported by others at different levels. Impartiality, wisdom, good character, adequate representation and patriotism are the kind of values community leaders are expected to bring to decision-making at the community level.

As far as they were concerned, there were no barriers keeping community members from participating in decision-making. In his opinion, all existing community groups have a ‘voice’ and are allowed to take part in decision making in one way or the other. The community equally considers the participation of groups that are weak such as the women and physically challenged in the decision making process.

6.2. Attitudes and behaviours towards elections

6.2.1. Outcome of FGD with Non-militant youths of Azumini, Ogbia, Omoku and Amairi-Osusu

In responding to the question on ‘*What do you think are your rights as a voter*’, the respondents across all communities responded that as community youths and citizens of Nigeria, their constitutional rights as a voter is to vote during elections even as it is their obligation to vote for a candidate of their choice and defend their ballots. Also, it is their obligation to register in a political party and vie for any political office in the land without discrimination and oppression. Having registered as a voter with a card in hand, their obligations as a voter are to come out on Election Day and participate in the process by casting their votes. One of the non-militant youths in Azumini noted if he has a candidate that he feels will have good leadership, he will definitely vote for him. Another youth pointed out that because he loves his country and community is the more reason why he will vote in an election emphasizing that he will vote a credible candidate thus exercising his franchise. His obligation as a voter is to vote on an election day peacefully. Respondents in Omoku stated that their obligation as a voter is to ensure that the right person is voted for while ensuring that the votes are counted correctly. In Amairi-Osusu however, there was a descending voice as one of the FGD participants categorically said he will not vote in the elections because it is just a waste of time since the ruling party, the PDP will still win all the elections.

The interviewees believe INEC can conduct free and fair elections but the concern is that government officials, politicians especially, often intimidate them with the military and police during elections. INEC needs to manage and perfect their logistics arrangements that will enable them to conduct free and fair elections. Finally, the popular opinion especially in Azumini and Amairi-Osusu was that INEC may not have the capacity to conduct free and fair elections because of vested interests that often sabotage their efforts. However, this was not the case in Ogbia and Omoku where the participants felt that INEC had the ability to conduct free and fair elections in 2015 if only they are properly funded.

6.2.2. Outcome of FGD with Women Leaders across Communities

Women’s rights as voters is to vote for the person of their choice or any person they believe in and who can bring about freedom as well as deliver on the dividends of democracy. In Ogbia the women believed their obligations was to respect and provide advice to the chairman and other



elected officials since they contributed to electing them at the polls. Also, if for any reason, an elected representative is not performing well, they were obliged to sit with him or her to seek correction. In Omoku, the women representatives expressed that community elections are done on delegated basis and as such delegates are selected on community basis.

6.2.3. Outcome of KII with Women Leaders across all Communities

In Azumini KII was held with the Financial Secretary of the Welfare Group and woman leader, the CDMC/CDC Women Leader in Ogbia and the woman leader in Omoku. They all expressed that the rights and obligations as a voter and even for other community members, is to elect credible candidates that can project and protect the image of the community. They were strongly of the view that INEC indeed had the ability to conduct credible elections based on the fact that past elections they conducted were regarded as free and fair. At the community level, there have been no reported cases of snatching of ballot boxes and so they felt that their communities would once again support INEC in ensuring peaceful elections in 2015. There were other conditional responses such as the Azumini Women Leader's perspective of peace and reconciliation of all aggrieved parties ahead of the elections, then the 2015 elections will be free and fair. Through good awareness creation and education at the local level, every community member will know that queuing up and casting their votes one after the other can ensure orderliness. In Ogbia, the CDMC/CDC members met with Ogbia LGA INEC Officials in their new office in Ogbia Town to discuss how to mobilize Ogbia residents to claim their voter's cards. With this development and other efforts being put in place by INEC, the women leaders strongly believed the Commission will do better than the last elections. The interviewee from Omoku however disagreed that judging from past records she felt INEC does not have sufficient ability to conduct the forthcoming 2015 general elections in the community and indeed the country at large.

6.2.7. Outcome of KII with Community Leaders/High Chiefs across all communities

The opinion of all the interviewees was that every member of the community has the right and obligation to vote in an election as a patriotic Nigerian. On their thoughts about the rights and obligations of community members as voters, he said that voting is itself a right. Although, Community people seem not to really know enough about elections and they also do not know that they are free to vote for the right candidates regardless of the various forms of inducements often offered them by politicians. Voters are not educated enough to distinguish between political ideologies and until this is done; voters may not know their rights to vote a candidate of their choice. He believed INEC had the capacity to conduct free and fair elections in the community, but the "Nigerian factor" (i.e. greed, corruption) is a major challenge that may hinder the outcome of the elections. INEC is known to be susceptible to external influence by the ruling government and the political class at all levels otherwise, they are able to conduct elections, he concluded.

The Prime Minister of Amairi-Osusu Community stated thus *'The voter's cards help us to vote, our vote is our right, we have the right to vote and be voted for; it is just that we don't know this in Nigeria because of how politics is done here'*. They believed INEC had the capacity to conduct free and fair elections in 2015, if they really wanted to and so long as they do not allow themselves be carried away by monies that will be given to them mostly by very incompetent and unacceptable politicians.



6.3. Conflict dynamics and sensitivities of the community and their Effects on the Population

6.3.1 Outcome of FGD with Elders/Chiefs of Azumini, Ogbia and Omoku

Speaking on the trends of conflict in the community over the past ten years, respondents mentioned the conflict concerning boundary issues as Azumini Community is currently in conflict with some neighbouring communities in Akwa Ibom State that have already acquired their landed properties which actually does not belong to them. The boundary issue was still unresolved thus leading to a cold war at the moment. There had been reported cases of several attacks on community women. As part of the process of resolving the boundary disagreement, the state government set up a commission of enquiry but according to a Chief, members of the commission were discovered to be untruthful in their judgments probably because they may have been offered money to deny Azumini as the rightful owners of the disputed land. This had led to more unresolved tensions that seemed to be generating further conflict in the community. The first respondent added that their neighbouring communities are very troublesome because they have gone further to build schools and constructed roads on their land with support from their state government. The respondents claimed that their state government was not supporting them in the land dispute. **The land dispute issue was also raised by the youth leader during the Key informant Interview.** In Ogbia, the Chiefs declared the non-existence of any form of violence at the moment the survey was conducted. However, the research team observed that the elders did not really open up on issues of conflict in the community as they seem not to be too comfortable discussing it. It appeared some of them were personally involved in the chieftaincy conflict. In Omoku, the interviewees reported that over the years, conflicts in the community has been engineered by perceived marginalisation of the people by governments, its agencies as well as oil and gas multinational companies operating in the locality. For instance, the cosmopolitan nature of Omoku community offers potentials that trigger conflicts. The absence of the payment of royalties to the community by the various companies in addition to community youths not being employed into these companies are sufficient unresolved tensions.

It was observed during the group discussions that community members had been affected by conflict over the last ten years. According to a Chief in Azumini, community people are currently finding it very difficult to use their lands for farming and other activities because of fear of attack. This was supported by another respondent who explained that community people especially women were equally afraid of going to markets and farms due to fear of attacks. However, if people must go to such places, they must go in groups and in company of much bigger persons in the event of an attack. In Omoku, people are poor; there are no basic infrastructures or other functional basic social amenities at their disposal of the community. There is an ongoing increase in environmental pollution and decline in air quality thereby resulting in frequent deaths, acid rains and stunted growth of some people especially amongst children and infants.

6.3.2. Outcome of FGDs with Women Leaders of Omoku and Amairi-Osusu

In Omoku, the women leaders explained that the community is presently facing high level of kidnappings and burglary with women particularly affected. Women are said to be kidnapped so their husbands can pay ransoms to ensure their release. According to them, there are unresolved



tensions that are currently generating conflict in the community, which are related to issues of unemployment, lack of job opportunities for community women. Women respondents in Amairi-Osusu however expressed that there were no serious conflicts in the community apart from the incessant kidnappings also occurring in their community.

6.3.3. Outcome of KIIs with Mothers of Ex-militants/Ex-violent Youths of Omoku

This KII was held with the Supervisory Councilor for Women Affairs who happened to be a mother of an ex-militant. Her understanding of "reintegration" in the community is coming back, being together of repentant youths who once took up arms on the Niger Delta struggle some years back. She reported that ex-militants interact freely with the community but still expressed anger for not being gainfully employed even after laying down their arms. She claimed that community women closely relate with ex-militants at the moment since they do things with them like buying and selling of items from those of them who are now engaged in small businesses in the community. When asked how she feels whenever she remembers her son's involvement in conflict in the last ten years, she noted that she always felt very bad. She remarked that cultism and militancy were alien to Omoku Community but now, it was all over the place. She concluded by saying that reintegration has dealt with her feelings from her son's involvement because the boys were restless; there was no peace for them but it is hoped that they will truly demonstrate repentance.

6.3.4. Outcome of KII with Ex-militant youth Leader of Omoku

Ex-militants understand "reintegration" with the community to mean corporation, and a new life in the community. He is of the view that the amnesty process has aided reintegration in the community, although many ex-militants who were sent on training were yet to be given jobs. As an ex-militant, he feels very free when interacting with other community people and he thinks this is same with other ex-militants. For him, the main challenge to reintegration that ex-militants do encounter is on the part of government not keeping to their promises. For instance, government told all ex-militants that whenever they return from the oversea trainings, they will be offered jobs but it is rather unfortunate that some ex-militants who have returned over six (6) months ago are yet to secure jobs, a situation that is not healthy at all.

Similarly, the allowance promised and approved by the government are not being paid directly to the ex-militants but instead the approved monthly money of the sum of N65,000 is paid directly to the 'ex-militants generals' out of which the boys are paid between N17,000 and N30,000. This does not show fairness and must be addressed, he stressed.

6.3.5. Key Informant Interview with Non-militant youth Leader of Omoku, Ogbia and Amairi-Osusu

The CDMC/CDC Youth Leader of Ogbia explained that the only conflict they had at the moment was Chieftaincy tussle between two factions with one faction claiming that there should be only one traditional seat while the other faction wants two seats at a time. The prevailing and unresolved chieftaincy tussle continues to generate more and more conflict within the locality even with the absence of a traditional chief. Good enough, the Ogbia Local Government Chairman had dissolved the traditional council and all members of the traditional council sacked till further notice. Apart from that, there is no other unresolved tension in Ogbia Town. In all this, the major actors that have been involved in conflict over the last ten years are the members of the traditional council. Cultists were formerly an issue, but they have been contained by the combined efforts of



the police and vigilante group in Ogbia. The chieftaincy conflict has affected the entire youth. For instance, there used to be a Youth Association mainly responsible for mobilising youth for activities but was dissolved because of the chieftaincy crisis and this has created heavy burden on the CDMC/CDC.

In Omoku however, youths understand "reintegration" of ex-militants with the community as the process of bringing back to the community ex-freedom fighters who had once left the community either to join the amnesty programme or find greener pastures somewhere. He however cautioned that the people need to be very careful with the return of ex-militants to the community. This notwithstanding, he felt that everybody will be happy and there will be peace when ex-militants are fully reintegrated into the community. On what could be done to achieve reintegration, he insisted on the provision of job opportunities and skills acquisition programme, which to a very large extent, can facilitate the process of reintegration. Recently, 175 youths were engaged by the various subsidiaries to the oil and gas multinationals operating within the area, which has brought so much joy to the people. Happenings like this can facilitate reintegration because, when people are busy, they will not have time to form cult gangs. The non-militant youth leader of Amairi-Osusu assured the research team that there was no conflict in the Amairi-Osusu Community for now. The only concern or problem is the inability of government at all levels to create job opportunity for the teeming youths, most of whom are graduates. Presently, there are no unresolved tensions that could generate conflict in the community. The community is peaceful, he strongly emphasized

The major actors that have been involved in conflicts over the last ten years are the community youths who are regarded as the main drivers of conflicts. Many have grouped themselves into various notorious gangs with names such as Arsenal, Ass, Buccaneers, amongst others. He concluded by saying that conflict has indeed affected him and others in the last ten years in the community. Conflicts have created a general situation of insecurity whereby non indigenes resident in Omoku are relocating to other nearby cities on a daily basis. This is therefore affecting the economic viability of Omoku community.

The immediate past Chairman of Omoku Central Community Development Council (OCCDC) was described as one outstanding person in the community who has really facilitated the process of reintegration in Omoku Community. Both persons strongly felt that ex-militants are now welcomed in community life.

6.4. Reintegration of ex-militants with the community

6.4.1. Outcome of FGD with Security Forces of Ogbia and Omoku

The interview was held with the Sector Commander of the Federal Vigilante Group, Ogbia Town and in Omoku simultaneously. In Omoku, the security representatives described the relationship between security forces and ex-militants in the community by saying that the JTF sees the ex-militants as repented people and so take them as normal people but not without exercising cautions and reservation. According to them, every day, *'we try to imagine what the scenario will look like when the amnesty payment finally ends'*. In Ogbia Town, the youths, who are by far the majority in terms of population. Their efforts are highly acknowledged because what they do is for the good of all. When asked how the vigilante is funded, the Commander said they are funded by the



community through contributions made by the resident. The Ogbia Local Government Area Council through its Chairman equally funds the group. He also made it known that the group is registered as a branch of the Federal Vigilante Group and its members would soon be receiving salaries/allowances from the federal government. By his position and experience as Sector Commander, he was able to say categorically that there are no ex-militants in Ogbia stressing that some youths who never took up arms as militants only offered themselves for the amnesty programme because of the benefits but maintained that none of them is from Ogbia Town. He noted that security forces and indeed the vigilant group relate well with those parading themselves as ex-militants.

6.4.2. Outcome of FGD with Elders/Chiefs of Ogbia, Omoku and Amairi-Osusu

According to the elders and chiefs, "reintegration" of ex-militants with the community means accepting them as changed people, forgiving them and carrying them along in community affairs. They felt amnesty process has aided reintegration in the area because it made the erstwhile militants drop their weapons, created opportunity whereby many of them have been trained and are now engaged in one form of business or the other while some are working with government and private sector. Though the elders of Ogbia and Amairi-Osusu still maintained that there were no ex-militants in their communities, they felt people relate well with those of them that recently relocated to the community.

In Omoku, the Chiefs understood "reintegration" of ex-militants with the community as bringing back the ex-freedom fighters. Their view on the amnesty process was that it had not very well aided reintegration in the community because not all the ex-freedom fighters are benefiting from the federal government funded programme. The feelings of community people when they interact with ex-militants differ from one person to the other due to differences in perceptions. For instance, it is reported that most people are still afraid of what ex-militants may do if for any reason they get angry or are angered. The elders and chiefs of the communities said they related well with everyone even if they were ex-militants. In Amairi-osusu; their understanding of "reintegration" of ex-militants with the community means working together of both parties. The amnesty process is of no relevance here except in the core Niger Delta Communities, they concluded.

6.4.3. Outcome of FGD with Women Leaders of Ogbia and Amairi-Osusu

On how much they think community women welcome ex-militants in community life today, the women leaders were emphatic that there were no ex-militants domiciled in their communities. The women felt their children would not carry arms against government. The research observed that there was a sense of denial here as they stigmatize the ex-militants, apparently out of fear or trying to protect the identities of the ones they know that are existing in the community. This indicates a strong stigma associated with being an ex-militant in the community thereby making it extra difficult for ex-militants to be reintegrated into the community

6.4.4. Outcome of KII with Community Welfare Group Leader of Azumini

The interview with the Community Welfare Group Leader revealed and confirmed that for now, there is no such group as ex-militants or cultism in Azumini Community. However, if in the future, such groups surface, they will be welcomed so long as they are indigenes and are willing to repent.



According to him, what needs to happen in order to achieve reintegration is for the community to continue to maintain peace and cordial relationships with the security forces.

The community had an existing good relationship with the Police and Army for instance has created a situation where the Police will always and quickly respond to any issue that occurs which requires their assistance. The interviewer reemphasized that there was no cultism in the community but if there was, it will be at a very low level because the community leadership had always called them to order. He cautioned that before any arrest can be carried out here, the Police or Army must consult with the High Chief of Azumini Community.

6.4.5. Outcome of KII with Security Forces of Azumini

The Army Platoon Commandant described the existing relationship between security forces and youths in the community as cordial and scored it 70% but he however emphasized that security issues within the locality is volatile even though some persons will agree with him while others may not. He pointed out that one major factor hindering the military's operations in the area were inadequate supply of guns and quality equipment.

6.4.6. Key Informant Interview with Non-militant youth leader of Ogbia and Amairi-Osusu

The CDMC/CDC Youth Leader of Ogbia and Interviewee of Amairi-Osusu insisted there were no ex- militants in Ogbia Town so he found it difficult to talk about their reintegration with the community though he believed it was very important to reintegrate them, if they do exist anywhere. He concluded this bit of the discussion by saying '*our community has been peaceful and here, we know each other; none of us joined the militants*'. However, the youth leaders felt creating job opportunities for community youth are just a major way to achieve reintegration of youths (and not ex-militants).

6.5. Social cohesion, reconciliation and problem solving

6.5.1. Focus Group Discussion with Non-militant youth of Azumini, Ogbia, Omoku and Osusu

The absence of the youth association is a major barrier in Ogbia; this was greatly affecting community youths from coming together to discuss and take unified stance on issues that pertain to community development as well as youth development. In the past, the youth association served as the platform for all community youths to meet and agree on issues but right now, everyone has different interests. The youths admitted that community youths have not had any form of youth assembly or meeting in the past one year, a situation that is causing disaffection amongst them and with other community people. Respondents from Azumini, Ogbia, Omoku and Osusu agreed that the willingness and courage of the CDMC/CDC and/or the Traditional Council to assist in settling the ongoing difference amongst the youths is one sure way to resolve problems in the community without using violence. Churches were playing great roles in resolving issues especially if the parties involved belong to the same church. If there is a conflict between one community youth and another, participants stated that it would be handled by calling on them to dialogue and come to an agreement. However, if this fails, the matter would be reported to the CDMC/CDC or traditional council for further action. In Osusu, issues or problems specific to community women



are handled by the woman leader and Ugo Eze. The non-militant youths claimed they do have any formal experience in learning or formal training on how to respond to conflict without using violence except traditional knowledge of doing so

6.5.2. Outcome of Focus Group Discussion with Security Forces of Ogbia and Omoku

The process of identifying and tracking threats to security in all the communities involves monitoring of suspicious people and any form of strange happenings around the area. In Omoku, reported threats to lives and properties in the community are handled without delay by community people themselves or call for reinforcement from the security forces around. Such threats are usually deterred before they cause any harm in the community. In responding to reported cases of violence in the community, the JTF have been known to send its emergency teams to salvage such situations. In Omoku, the vigilante group collaborates with other security forces in intelligence gathering and sharing in addition to frequent patrolling of the community at nights. Once there is any reported case of threats to life and property in the community, the vigilantes swing to action immediately by investigating and alerting other security forces. When there are reported cases of violence in the community, the vigilante make arrests, investigate and hand over to police where necessary. By the local powers given to them, the vigilante groups handle minor issues such as minor assaults by flogging the perpetrators before handing them over to the police. According to the Sector Commander, *'we do not encourage violence in Ogbia Town and that is our custom and mission here'*. Interviewees in Omoku explained that there is a standing order now that motor cycles should not operate beyond 6:00pm in each day. So anyone who uses a motorbike in the night is automatically seen as a potential threat.

6.5.3. Outcome of Focus Group Discussion with Elders/Chiefs of Ogbia, Omoku and Osusu

All the participants agreed that their communities do take a unified stance on issues that pertain to community development. For instance, when the water projects in Ogbia Town were to be executed, everybody was consulted and all agreed on where they should be strategically located so that more populated areas could benefit first. According to one of the elders, 'reconciliation' means settling a problem that resulted from a quarrel between two or more persons whereby at the end of the day, they forgive each other and get along well. In Omoku, community members came together some time ago and decided to tar a 10km link road. Also, the community under a unified stance made one of the oil servicing companies operating in the area to complete an electricity extension project to the community. The elders of Ogbia emphasized that the process of reconciliation amongst both indigenes and non-indigenes is pretty easy. Everyone including non-natives are made to feel at home in Ogbia Town. Whereas elders and chiefs of Omoku and Amairi-Osusu said their understanding of 'reconciliation' was peaceful coexistence and community members understanding one another while community understanding of 'reconciliation' is letting truth prevail and allowing peace to reign. On what will reconciliation look like in the community, the interviewees remarked it is happiness, joy, implementation of project and fulfilled promises. For there to be reconciliation in the community, there is the need for the provision of good road network, functional schools, employment opportunities for the teeming youths and stoppage of gas flaring.



6.5.4 Focus Group Discussion with Women leaders of Azumini, Ogbia, Omoku and Osusu

Respondents from Azumini, Omoku and Amairi-Osusu agreed that they usually took a unified stance on issues. In Azumini and Omoku, the women confirmed that their women leader usually calls for a meeting to discuss and take a unified stance on development issues that concerns them and the community at large. Also, women are sometimes called to attend general meetings conveyed by men even though the men make the final decisions. However, this was not the case in Ogbia as the women leaders observed that the community does not taking a unified stance on issues that pertain to community development because as earlier mentioned, there is lack of unity and cohesion amongst them. According to them, Ogbia as a community can be likened to a mother who has many children from different men. All the people in the community are said to come from different communities and villages within and outside of Ogbia Kingdom and decided to reside here as their home. Ogbia Town is not their ancestral home. As a result of these differences in origin and background, it is challenging for women to come together and take a common position on issues affecting them. Respondents from the four communities understood 'reconciliation' as making peace with one another and having total forgiveness for each other. The need for complete forgiveness, peaceful living and open mindedness are the panacea for reconciliation in the communities. Peacefully settling issues with the Council of Chiefs, Police or the church are some effective ways to resolving problems in the community without using violence. One of the women participants from Azumini said that *'making peace between two or more quarrelling parties'*. In Omoku, commented on what needs to happen for there to be reconciliation in the community which were enlightenment campaigns, raising the awareness of people and providing them with basic education that can set them free from archaic cultural beliefs and practices. Also, the leaders need to show good example, create job opportunities for the teeming youths and skill acquisition especially for community women so that everyone is kept busy. There is also the need to carry out trauma healing for those persons affected by conflict and violence. For the women, some of the effective ways to resolve problems in the community without using violence include the provision of employment opportunities which will definitely reduce conflicts among people as well as making community people to be gainfully engaged and therefore refrain from violence. Peace rallies can also help to reduce conflict. In Ogbia, the women concluded the discussions by reiterating that women under the present women leadership were able to resolve a conflict between Egbema and Ogbia communities in a non-violent manner recently. However, a member of the group did not rule out the fact that community women have been supportive to the community leaders in decision-making. According to her, *'anything our leaders agree on, we support them'*.

6.5.5 Outcome of KII with Community Welfare Group Leader of Azumini

The interviewee explained that Azumini Community had always taken a unified stand on any community project or issue over the years so long as it will lead to the overall development of the community. An example he shared was the building of Azumini Community Hall through communal and individual efforts. He stressed that the community had always embraced peace and it is on this basis that the land boundary dispute has not escalated to an uncontrollable or unmanageable crisis with her neighbouring communities in Akwa Ibom State. The community leadership has always called in the security forces particularly the Police to intervene before any conflict situation will lead to serious fighting. He defined 'reconciliation' as the process of making peace between two parties that are in dispute and for what he thinks needs to happen for there to be reconciliation in the community, leaders and interested persons must collaborate with meaningful



people or group of people that will help to make peace. Alternatively, the community may choose to go court to seek redress just for the purpose of reconciliation.

6.5.6. Outcome of KII with Community Women Leaders of all four communities

Again, interviewees when asked if there is a conflict between community members” community women have been known to play a part in handling it as some women have tried over the years to make peace through mediation ad during communal meetings. According to them, community women had experience in learning how to respond to conflict without using violence. In Azumini for example, there was the reported case where community chiefs wanted to sell community land and the youths had very serious issues with them which led to series of demonstrations in opposition to it. The women were able to call both parties together and settled the issue to the admiration of all whereas in Omoku, an example of a time when women resolved a conflict without using violence was the recent resolution of a long standing conflict between Omoku Central Development Committee and Nigeria Agip Oil Company over nonpayment of royalties and unemployment of indigenes by the company. The women joined the men to have a fruitful dialogue with officials of the Oil Company. In Ogbia, Women at family level also got involved in settling conflicts by mediating unless the conflict was a ‘big one’, which will then have to be handled by the CDMC/CDC or traditional council or court as the case may be. When asked what constitutes ‘big conflicts’, the women leader listed land disputes, some big accusations, etc. No capacity training on conflict transformation whatsoever has been provided to community women. Over the years, women have been using their local knowledge and skills to resolve conflict without violence.

6.5.7. Key Informant Interview with Community Leaders of all four Communities

According to the community leaders, they are responsible for identifying and tracking threats to security in the community by constantly watching out for tension that may exist around a particular issue, which is then carefully traced from whence it is handled and treated forthwith. In Ogbia Town, community leaders work closely with the Police, JTF, SSS and Vigilante. The use of dialogue whereby all the parties involved are brought together and community leaders facilitate a discussion are the most effective ways problems have been resolved in the community without using violence. Similarly, if there is a conflict between community members, the parties involved are called and pacified through dialogue. A typical example where a conflict was resolved by community leaders without using violence was some time ago in Omoku when there was a serious issue that arose between the community and Agip Oil over an electrification project. The CDC facilitated a discussion process whereby the issue was amicably resolved to the satisfaction of both parties. The High Chief - Isozihe 1 of Azumini Community also explained that when there is any issue or problem, the community leadership dialogues with the affected person (s) of group of persons and in the event that this does not happen, the problem or issue will be directed to the police or a court of law as the case may be. For example, the boundary issue started with fights between Azumini Community and her neighbouring communities in Akwa Ibom State. In order to reduce the fighting, the community had no choice other than to call the state government to bring the two warring parties together on a round table to dialogue and fashion a way forward.

Definitely, the leadership and people work together as a community in excellent collaboration with their respective leaders by taking unified stances on issues that pertain to community development. According to the one of the Chiefs, *'reconciliation' is bringing people to unite after they must have had problems or quarrels or fights due to any form of misunderstanding or disagreement on a*



particular thing or issue. In Amairi-Osusu, *community* leaders work more closely with the well trained vigilante group to identify and track threats to security in the community regardless of the presence of other security forces. An effective way to resolve major problems in the community without using violence is through dialogue and peaceful settlement in the Eze's palace. Problems that involve community women are handled by the Ugo Eze (Wife of the High Chief) or the women leader.

6.5.8. Outcome of KII with Security Forces of Azumini

The DPO emphasized that it was through the community youths and level of occurrence of crimes that threats to security in the can be identified and tracked. Arrest of suspects and constant socialization of youths in the community are some of the means whereby one can respond to reported threats to life and property in the community. The DPO finally noted that frequent patrolling of the locality and arrest of suspects are the major ways to respond to reported cases of violence in the community.

The same discussions were held with the Army Platoon Commandant. For him, as a way of identifying and tracking threats to security in the community, the Army Headquarter sometimes send them security reports along with new strategies which they work with it. He explained that it is often through sporadic actions that the army responds to reported threats to life and properties in the community. Under his command, this is done by the army putting in action with all they have to make sure security is restored. He concluded by saying that in responding to reported cases of violence in the community, the army in collaboration the police tries to get all the parties involved to resolve the problem amicably. Sometimes, the army and the police have no choice than to make arrests and/or caution erring persons.

6.5.9. Outcome of KII with Ex-youth Leader of Omoku

In identifying and tracking threats to security in the community, community youths pay serious attention, know when things go bad and immediately follow up what they heard or see to the root of the matter. Identified threats to lives and properties in the community are usually reported to the appropriate authorities such as the CDC or Police for prompt actions. The community leaders especially the youth body also tries to educate the people on the ills of threats to security in the community. When asked how he as an individual would respond to reported cases of violence in the community, the ex-youth leader stated that he will call the parties involved and use dialogue to resolve the issues but if this fails, then he will refer the matter to the CDC.

6.6. Collaboration and communication between authorities and communities to increase level of security

6.6.1. Focus Group Discussion with Non-militant youth of Ogbia, Omoku and Amairi-Osusu

Unemployment and oppression by politicians were identified as the main sources of insecurity in Omoku Community. So when asked concerning the presence of the vigilante, Police, JTF and SSS to provide security for residents - respondents across the communities especially in Ogbia and Amairi-Osusu; were quite comfortable and safe with their presence in the locality. Omoku



respondents believed that if the Police and JTF were not there, some people especially the politicians, the highly placed and the rich would have taken the laws into their hands and oppressed community peoples the more. The youths believed the security forces were capable of protecting lives and properties except for a recent kidnap case that the security forces could not handle. In Amairi-Osusu, the police are known mainly for extorting money from people hence the level of interaction youths have with the police is very low. The only time they do interact is when police officers and men come to buy items from youths who are traders.

Youths hardly interact with the security forces apart from reporting of cases or selling of commodities to them. On what could be done to increase collaboration between youth and security forces, the participants emphasized the need for regular enlightenment campaigns believing that every citizen should know that security is everyone's business otherwise the communities would continue to have security challenges. While the non-militant youths accepted that the security forces have the ability to protect the community since they are doing a good job, they should stop arresting innocent persons. Youths of Omoku desired that a local vigilante group be formed to support the police. Youth respondents of Osusu were more confident of their local vigilante groups than the Police.

6.6.2. Outcome of FGD with Women Leaders of Azumini, Ogbia, Omoku and Amairi-Osusu

In getting a sense of how women view the presence and operations of security groups (Police, JTF, Vigilantes, etc.) in Azumini, Ogbia and Omoku; participants stated that the security personnel are generally friendly with the women folk and community people. However, in Azumini, there are some reported cases when people became afraid of the presence of the security forces in the community. For example, drivers and commuters are sometimes harassed by the security agents if drivers refuse to offer them money. The women noted that due to illegal collection of money from taxi drivers by the security forces, local transportation fares has increased tremendously thus limiting the frequency of movement of people out of the community especially for business purposes. The women of Omoku and Amairi-Osusu were more confident with the vigilante groups because they seemed to be doing a good job by protecting lives and properties, even though Omoku community people were meant to pay the sum of one thousand naira monthly for their services. In Amairi-osusu they desired the strengthening of the vigilante group because they had the ability and willingness to protect women. A typical example was the reported case of rescue of a girl by the group from being raped by bad boys in the community. This as it may be, the women leaders strongly advocated for the vigilantes to be better exposed to more capacity building and training programmes with the support of appropriate incentives including pay rise to motivate them to continue to protect lives and properties in the community.

The women expressed that the ability and willingness of the security forces to protect community women is in no doubt since their presence is greatly contributing to reducing insecurity in Communities as the occurrence of criminal activities in the community including stealing of people's property and kidnapping had reduced. According to one of the women participants *'we like their coming to our community'*.

6.6.3. Outcome of FGD with Security Forces of Ogbia and Omoku

The discussants identified rape, stealing, kidnapping, cult activities, robbery as the main sources of insecurity in the area. The Federal Vigilante Group of Nigeria, SSS, Police, CIB and JTF are the major sources of security provision in the communities. In Ogbia Town CDMC/CDC, the



Traditional Council are the key groups in the community that are currently interacting with the security forces though the latter group has been dissolved for now in Ogbia. In Omoku, the JTF officials claimed that the presence of diverse cult groups and the quest of community youths to obtain money by force from community people is a serious source of insecurity in the community. In Omoku, when asked what could be done in order to increase the collaboration with a wider range of people, the interviewees pointed out that it is by getting people from the community to be voluntarily involved in meetings on security issues on a regular basis. Besides, state government needs to create opportunities to engage the youths in useful activities so that they will have less time to cause trouble. Also, the JTF need to be provided with more vehicles and other facilities in order to improve on the level of security in the area. Whereas in Ogbia, respondents viewed ongoing village level public enlightenments; sensitization and campaigns are the most important measures that could increase the level of collaboration of the security forces with a wider range of people.

6.6.4. Outcome of KII with Security Forces of Azumini

The discussions were separately held with the Divisional Police Officer (DPO) of Ukwu East LGA and the Nigeria Army Platoon Commandant, Abia State. The DPO noted that self-aggrandizement, lack of youth development, land disputes and crimes and criminality are the main sources of insecurity in Azumini Community while stating that the sources of security provision are Vigilante and Government (i.e. Police, JTF/Army and NSCDC). The Council of Chiefs is the main body that currently interacts with security forces just as the DPO noted that capacity building of the vigilantes and motivation by way of money payment are some ways that can be done in order to increase the collaboration with a wider range of people in the community.

On his part, the Army Platoon Commandant stated that social instability whereby people are aggrieved for one reason or the other can lead to insecurity. The Nigeria Police and Army are the main sources of security provision in the community. Youths and age grades under the supervision of the chiefs are the groups in the community that are currently interacting with security forces. On what could be done in order to increase the collaboration with a wider range of people, the Commandant remarked it is through building up of a more refined civilian/military relations with security personnel possessing the ability to win the hearts and gaining trust of community people so that they will appreciate the fact that the military mean well for them.

6.6.5. Outcome of KII with Ex-militant youth Leader of Omoku

The groups in the community currently interacting with security forces are the Community Leaders, CDC, Paramount Rulers of the different communities that make up Omoku Kingdom and their Council of Chiefs. For the ex-youth leader, what could be done in order to increase the level of collaboration of security forces with a wider range of people is for the police and other security personnel to show sound judgment irrespective of persons. They need to prove to the people of Omoku that they are fair in dispensing justices. They also need to stop collecting bribe from people. Sometimes, the police even release people who commit heinous crime in the name of bail, a situation that hinders the level of collaboration and communication between them and community people. In his own opinion, the ex-youth leader feels ex-militants have always respected themselves and other members of the community. He however noted that the police are not showing understanding in this regard; hence ex-militants and police are not having a very friendly relationship. According to him, what could be done to increase collaboration between ex-



militants and security agencies for government is to intervene in the ‘ugly’ activities of the police and provide job opportunities for the ex-militants.

6.6.6. Key Informant Interview with Community leaders of all four Communities

In this separate interview session, the Ogbia interviewee claimed that robbery, use of drugs, and recently, kidnapping were the major sources of insecurity in Ogbia Town and he with the Azumini interviewee strongly believed that the security forces were effective especially if they were provided with more training, provision of better equipment and improvement in incentives (wages/salaries) to boost their morale as part of measures to increase their effectiveness in providing security in the locality. However, this was not the case in Amairi-osusu as the interviewee, viewed the relationship with the police as not really close because of the poor and insincere attitude of police personnel operating in the locality. It is only the Eze that tries to get the police involved in some security matters. He felt the vigilante boys had more capacity to protect the community than other security forces in the community because of the positive way and manner they conduct themselves. The community leader of Omorku also complained of the police who were known to greatly contribute to the level of insecurity within the area. For instance, the police indiscriminately stop and arrest people at no cause thereby putting the indigenes in a state of fear. They also charge so much money for bail which is expected to be free making people to be very disgruntled with them. The police shamelessly collect bribe from culprits and let go of them to the displeasure of community people who must have be affected by their dubious acts. According to him, the police have the ability to protect the community but lack the willingness to do so. He was of the view the police can work better by aligning with the community leadership and need to, as a matter of urgency, stop to arrest innocent people in the community. On what could be done to increase the effectiveness of security forces in the area, he said first and foremost, there is the need to redeploy all the patrol policemen who have become so used to the place causing havoc but above all, the Commissioner of Police, JTF Commander and DPO need to be very mindful of the kind of personnel they deploy to the area.

6.6.7. Outcome of KII with Women Leaders of all Communities

The CDMC/CDC Women Leader of Ogbia and Omoku highlighted some of the recent sources of insecurity for women in their communities which included a reported case of murder/assassination about a year ago as a result of furious clashes between cultists and more recently, a reported case of kidnapping in a neighbouring community as well as some cases of theft and rape within the area. The Woman Leader of Azumini was of the opinion that joblessness and greed were the main sources of insecurity in Azumini Community. She gave a quick example of the arrest of two people from the community by Mobile Police for stealing. The presence of the Military in the community is a good form of security provision for women and indeed the community at large. The level of collaboration and communication between the security forces and the community was said to be fairly high. For any community person that misbehaves or steals, they are usually handed over to the security agents. However, in some other instances, those persons caught stealing in the community were subjected to walking round the community naked and flogged. According to the Women Leader, there are various ways that women interact with security forces in order to increase the level of security and collaboration in the community. For example, women sometimes give the security men food and food items. *‘We don’t fear them, so there is no problem’*, she concluded. If women can be more united and organized, it will help to increase the level of collaboration between them and security forces



since the security forces are known to work/collaborate more readily with organized groups than individuals, she concluded. On what could be done to enhance the level of collaboration between community women and security forces, the woman leader emphasized that sharing of contact information, provision of logistics and sometimes appreciating the police are some of the best options. Presently, there has not been any formal or scheduled meeting between women and the police apart from the usual reports made to the police or Divisional Police Officer (DPO) once there is the need for it. Respondents from Ogbia and Amairi-Osusu identified the local vigilante groups as support to the Police and JTF.



7. Conclusions and theory of change analysis

The integrated community baseline report, simply provides a slight structure onto the huge amount of data that were gathered during the baseline survey in the four new communities. Also, the discussions and conclusions presented in this section merely focus the key aspects of the results of the survey. Data on all the survey themes as well as information on FGDs and KIIs, have all been collected and stored in SFCG-Nigeria Port Harcourt Office database but were not extensively discussed in this report. It should therefore be emphasized that the most vital result of the baseline survey is not this report per se, but the electronic SPSS database, FGDs and KIIs field notes in which all these data and information have been stored.

The baseline survey data is expected to be utilized chiefly for two major purposes: (i.) for SFCG-Nigeria to be able to measure the impact of TND 11 Project and (ii.) as input for the planning and design of the project interventions in the four communities of Azumini, Ogbia, Omoku and Amairi-Osusu.

1. Perception and state of reintegration of ex-militants in the community

There were indeed mixed feelings, perceptions and in some cases, contradictions about reintegration of ex-militants with the communities. In Azumini, Ogbia and Amairi-Osusu, though ex-militants were said not to exist there, majority of the respondents would rather not have much dealings with such group of people because they cannot be fully trusted. Ex-militants may be welcomed in the communities only when they have showed complete repentance and are willing to reintegrate themselves with the community. Besides, the situation is even compounded by differences in relationships and communication between communities, security forces and ex-militants as well as who defines reintegration and what it looks like at the local level.

The perception and assumption of most community members is that reintegration is about changing the attitudes and mentalities of ex-militants as well as creating an opportunity for them to participate in community activities but it goes beyond that. These and many more are said to make the process of reintegration of ex-militants rather impossible in the communities. This notwithstanding, most participants believed that reconciliation is possible in their community so long as all parties agree and are committed to the process. No doubt, once reintegration is achieved, there would be improved peace and security due to reduction in crime rates while an enabling environment would be created for stable growth and development of the communities. Generally, respondents affirmed that the amnesty process has aided reintegration since it has created opportunity for skills training and gainful employment of ex-militants in the areas.

2. Conflict dynamics & conflict sensitivities of the communities, and their effects on the population of those communities

All communities were currently enjoying relative peace and in the event that conflict occurred, all communities had a strong channel of resolving conflict which was to dialogue between the



two warring parties and if not settled, refer them to the Council of Chiefs or CDC to settle the issues. Armed conflicts were however, handled by the security operatives. The Amnesty programme has served as a veritable tool in resolving armed conflicts in most communities although, laden with other issues. Omoku was experiencing more unrest compared to other communities while Ogbia recorded the lowest percentage of armed conflict. Even though conflict was not very high in most communities, some of them had suffered harm in the last ten years because of conflict such as personal discomfort, displacement, and loss of family member, bodily harm and most of all – Livelihood affected.

3. Social cohesion, reconciliation and problem solving

All the participants agreed that their communities do take a unified stance on issues that pertain to community development. Omoku community was the least united community (23.9%) compared to all other communities. Community Chiefs and women Groups seemed to be more united in taking decisions than the youths. Women groups in Ogbia were however disjointed in their relationship with one another thereby impacting on decision making.

4. Electoral violence

From the surveys, FGDs and KIIs, most residents across the four communities are aware of their rights and obligations to vote and defend their ballots in an election as they possess voter's cards and have plans to vote in 2015 elections. A number of single and combination of sources of information that enable people to be better informed about electoral activities were identified. People generally preferred radio programme, television; radio programme, television and internet/social media; family/friends, television and radio programme; newspapers, radio programme and television; radio programme, television and church; internet/social media, newspapers and radio programme. The least preferred were radio programme, television, campaign stops in community; posters, television and town crier; television, posters and family/friends; radio, family/friend and town crier; radio programme, family/friend, local leaders/elected officials; town crier; radio programme, campaign stops in community, local leaders; radio programme; campaign stops in community, family/friend, town crier, etc

5. Community decision-making, including the participation of marginalized groups, particularly women involvement in decision-making

In Azumini, community women are not actively involved in the decision making process when compared to the participation of men and youths at town hall meetings. The generality of the populace seem to recognize their community leaders in resolving community issues and development challenges. Community leaders need to create the enabling environment to fully bring on board women in the decision making at town hall meetings. The situation is not different in Ogbia and Omoku and Amairi-Osusu Communities as majority of the locals including community women and physically challenged do not participate in decision making. However, in Amairi-Osusu, community women are given the opportunity to participate in decision-making. On the other hand, greater numbers of youths do attend town hall meetings all the time. Generally the opinions of community leaders are fairly accepted since the decisions reached at the town hall meetings were said to work for the interest of the communities.



6. Collaboration and communication between authorities and communities to increase level of security

Majority of the participants do not have trust and confidence in the Nigeria Police protecting their lives and properties. This is no surprise as the people reported that the negative attitudes and behaviours of police officers and men such as taking bribes, not attending to people's complaints, wrong accusations, etc. have made them loss respect in the society. The people would rather rely more on the Vigilante Groups, Army, JTF and NSCDC for protection. This was evident in all the four communities although the Ogbia respondents gave the impression that they rely more on the JTF/Army in providing protection than the Police, SSS, NSCDC and Vigilantes. Regular village-level sensitization, public enlightenment campaigns, training and retraining of both community leaders and security personnel; relationship building, proper equipping were some of the suggested ways that can increase the level of collaboration and communication between the communities and security forces thus improving the level of security in the communities.



8. Recommendations

A number of suggestions and action areas for improving current situations of the surveyed communities under the Tomorrow is a Day 11 Project have been identified following from the analyses provided in this baseline survey report. Specific recommendations and responsibilities have been suggested by survey, FGDs and KIIs participants during their field interactions with enumerators; by the teams themselves based on their interactions with community residents; by TND 11 Project Implementing Partners based on their interactions with SFCG staff and/or research teams and by staff of SFCG-Nigeria. These recommendations are summarized below, across the four communities (since the issues are almost the same and to avoid repetition of recommendations for each community) and at the project level

8.1. Recommendations across the New Communities

Some set of activities have already been planned to be executed under the TND 11 in order to achieve project objectives. The whole essence of the study is know the current situations of things and gather relevant baseline information that will enable SFCG-Nigeria and its Implementing Partners to plan and design interventions and form the basis to measure the impact of TND 11 Project in the new communities during successive monitoring and evaluation activities.

Outside of the suggested recommendations herein, it is pertinent that SFCG-Nigeria and her Partners hold review and validation sessions to appraise the outcome of the baseline survey and come to terms on the best and more practical approaches to tackle specific issues in each community such as use of series of multimedia, village level training and capacity-building programmes; community-driven activities, existing community structures and traditional systems while at the same time been mindful of the mixed perceptions of local people on those issues.

The following recommendations are made:

- In line with the design and best practices of the TND 11 Project, SFCG-Nigeria and Implementing Partners should educate and build the capacity of leaders in the new communities to facilitate a process that builds an all-inclusive and cohesive communities, which creates equal opportunities for all categories of community members including women and other marginalize groups, to have a say in decision making and planning process at the community level since the importance of doing so is far-reaching.
- In all its engagements with the new communities, the bottom-top, participatory methodology must be adopted by field officers in order to ensure community ownership and sustainability of TND 11 interventions. This approach would guarantee women and other marginalized groups and more so ex-militants and ex-violent youths to have a sense of belonging in the day-day life in the communities with regards to playing greater roles in decision making and community development processes including conflict resolution. The involvement and participation of the latter groups in such activities may reduce the tendency of engaging in violent and militant activities over time. TND 11 must encourage community ownership of the project through active participation of all in decision-making.
- Based on current mixed perceptions of local people about ex-militants and reintegration, conflict issues, marginalization and sectional exclusion, TND 11 should place more emphasis



on facilitating communities towards identifying and implementing sustained and community-driven peace-building and conflict resolution interventions that would eventually support the reintegration process and address the several conflict related challenges confronting them. TND 11 should make concerted efforts to retain its strong focus on community driven reintegration and peace-building processes. The project should develop more focused approaches that aim ex-militants so as to broaden the process ensuring that it reaches out to more ex-militants and non-ex-militants alike.

- Communities should be well mobilized to take ownership of this process with a well-defined, more inclusive strategy for reintegration within their local understanding of the amnesty process and local situations. Through these interventions, TND 11 Project would continue to contribute positively to the success of the amnesty programme in the new communities and indeed the Niger Delta. Old and new structures to be strengthened and developed under TND 11 should be real in building community ownership, in stimulating all-encompassing dialogue and in supporting reintegration. TND should provide valuable programmes for total reintegration and be able to prove that local communities can contribute to the process if they are fully supported and encouraged.
- As part of its implementation strategy, TND 11 Project without taking sides (not partisan) and in collaboration with community leaders should focus more on addressing a wide range of the driving causes of conflict in the new communities with the anticipation of resolving conflict in a non-violent way. Communities should be encouraged and supported to strengthen existing structures and even set up new ones that will address those conflict factors in order to build more inclusive and peaceful communities.
- Collaborating with community leadership, TND 11 Project should as a matter of necessity pay greater attention to supporting ex-militants and ex-violent youths so that they will have a feeling of been recognized members of the communities thus strengthening the process of reintegration. All the same, more concern should first and foremost be given to the very tough problems that may hinder reintegration in these communities as well as how to handle the challenges from the perspectives of the communities, direct victims of conflict and ex-militant/ex-violent youths. In order words, there is the need to clarify the current and real issues about ex-militants in these communities. Therefore, TND 11 interventions should build bridges to the ex-militants/ex-violent persons and put in place a good working and friendly relationships between the communities and these groups of people.
- It is obvious from the survey findings that there are peace-building and conflict transformation activities initiated by the communities, which must be acknowledged and strengthened. TND 11 level of activity should be geared towards serving as a major driver of these changes and contribute to building stability and viable peace in the new communities. It is therefore very vital that the project demonstrates a tangible prospective to bringing about change in these communities by working closely with the communities.
- Since there were mixed feelings about the amnesty programme, TND 11 should make more valid contributions towards its success and overall stability in the new communities by introducing and supporting community owned processes that may lead to changes in behaviour, better confidence and social cohesion and which could facilitate inclusion and reintegration of ex-militants with the communities.



- SFCG-Nigeria should try as much as possible to develop well-thought-out early warning and quick response initiatives in the new communities based on its previous experience. Initiatives should be developed which ensures that the new communities and their various institutions are engaged in conflict resolution in a more organized and coherent fashion with clearly defined roles and responsibilities while not undermining the attendant risks.
- TND 11 should complement the efforts of INEC and related agencies of government by regularly engaging in such activities as mentoring, supporting local institutions and educating community people in the build up to the 2015 elections. Several awareness creation programmes and activities on the rights and obligations of community members as voters should be executed so that a violent free election can be achieved.
- Initiatives that could strengthen the current level of collaboration and communication between the new communities and security forces should be put in place in order to improve security and conflict related issues. Such activities and initiatives should include training on conflict resolution, solidarity events, and town hall meetings with security personnel in order to improve the level communication through discussions.
- Great efforts should be made at rebuilding trust between the various ethnic groups in the new communities and between each community and security forces through solidarity events. Since there are mixed feelings and mistrust about security forces especially the police, in providing protection to lives and properties, solidarity events should also been able to rebuild trust. Generally, local people seem to trust their vigilantes more than other security forces in providing security hence greater priority should be given to them.
- The new communities must be well educated and made to realize that the improvement and development of their communities is more of their responsibilities than relying totally on TND 11 Project and other external support (government, oil multinationals, foreign donors, etc.). Again, solidarity events should offer unique opportunity in this regard.
- In all the four communities, it is very imperative that TND 11 Project activities and interventions are executed in such ways that are sensitive to the deep causes of conflict like poor leadership, exclusion of women, youths and the disadvantaged in the decision making, leadership tussle, youth unemployment, negative perceptions about ex-militants and their reintegration, cultism and cult activities, local robberies, rape amongst others.
- Though cultism was identified to be a lesser factor in present conflict, it should not be undermined. It is recommended that the project design should be able to encourage collaboration between community people and security agencies on ways to alleviate this challenge, which may be through training and scheduled solidarity events. Such local actions like building of local infrastructure and other community development initiatives should be able to address some of the root causes of conflict in the communities.
- Existing local institutions should be strengthened and/or new ones set up and strengthened to work specifically with ex-militants, women, marginalized groups as well as security personnel to jointly plan and execute local actions aimed at promoting sustainable relationships. This is workable through solidarity events (i.e. building of community infrastructure and other development initiatives), which definitely provides great prospect for collaboration amongst different categories of people at the community level.
- In the locations where serious conflict took place, community people continue to see themselves as victims of the encounter. In collaboration with the local people, the project



should be able to facilitate the creation of a nonviolent environment to examine what changes may have taken place and what needs to be carried out to maintain a more useful community life. A well designed, coordinated and excellently delivered trauma healing programmes become good ways to make victims address longstanding conflict inflicted pains and forget the past so as to move on with their lives.

- Since the role to be played by the CDCs in all the new communities on the TND 11 Project is very important, there is therefore the strong need to build the capacity of community people (community youths, women, physically challenged) in clearly understanding the role of the CDC in this respect.
- Although, the survey findings revealed mixed reactions in the way and manner community people trust their leaders, precautionary measures should be taken by SFCG-Nigeria and her Partners not to be partisan when handling leadership issues in the communities. Therefore, when facilitating the formation of local structures for the sake of the project, it is very important to include representatives of the various groups including marginalized ones so as to give people a sense of belonging but above all, to shun assigning the project's sustainability process exclusively to a set of people in the communities that perhaps may not be trusted by majority of community members.
- The study revealed some barriers to durable and sincere reconciliation in all the four communities. However, community people still believe in the possibility of reconciliation since they expressed their willingness and desire to engage and do businesses with ex-militants so long as it is for the good of the community. Therefore, community based solidarity events should be designed and organized in a manner that real benefits can be felt by the people. The solidarity events or even town hall meetings should be facilitated in such a way that dialogue is the watchword, create a forum for people to forgive each other and thus making the reconciliation process an honest one.
- Since virtually all the participants accepted that the best way to resolving conflict is through dialogue and in a nonviolent manner, the focus of the project therefore should be on constantly buttressing this viewpoint during village level meetings. TND 11 should undertake training on conflict resolution to all parties involved after careful selection the use of alternative dispute resolution mechanisms should be encouraged. SFCG-Nigeria and her Implementing Partners should keenly work towards the inclusion of every segment of the communities into conflict resolution training and capacity building programmes while being careful not to cause more harm and avert future conflicts.
- Due to the present poor level of development, high rate of unemployment particularly amongst community youths and issues around injustice as oil producing communities, it was observed that the four communities especially Omoku can be as easily agitated. Therefore, ultimate precaution should be taken by project teams during initial entry and discussions with community members.
- Generally, community youths and women currently do not play major role in decision making in the four communities. Hence, they should be given greater attention and included more in TND II training and capacity building programmes to enable them acquire the right skills and knowledge in grassroots advocacy and are able to peacefully express their positions and views at the leadership level.



- All the four communities indicated their willingness to embrace peace in order to ensure that community members live in peace and harmony. This must be highly recognized and built upon by the project in respect of any existing leadership tussle and other forms of conflict and disagreements in the communities.

8.2. Recommendations at Project Level

The following are some suggested recommendations:

- The preliminary findings resulting from the baseline survey and suggested recommendations should be presented and discussed between staff of SFCG and Implementing Partners in a planned debrief workshop in a bid to agreeing on what specific areas need priority attention. It is also suggested that the survey findings and inputs from the debrief meeting be shared with representatives of the four new communities probably during the establishment of Local Project Committee (LPC) structures to further enrich the recommendations for better delivery of the project at the community level.
- A lot of lessons must have been learned during the design and field use of the survey tools. Firstly, it is imperative for SFCG-Nigeria and her partners to agree from the onset, the kind of questionnaire that is required in terms of context and content as well as its ease of application. Some of the expected responses from the participants during the surveys, FGDs and KIIs were not captured because there were not enough variables in the survey questionnaires, FGDs and KIIs Note Taker's Guides (i.e. the 'how' and 'why') and time for deeper probing by team members. As a lesson for subsequent surveys, it is also vital to note that teams had snags in this regard. While "I don't know" answers cannot be totally ignored, they should be kept to a minimum since it may be tempting for enumerators not insisting on a true answer if the person interviewed starts by saying he/she doesn't know, and if a "I don't know" answer is allowed.
- Management of SFCG should ensure that its field staff and those of her Partners are up and doing towards the successful implementation of TND 11 Project activities and interventions in the four new communities based on the findings of the baseline survey and as planned in the project document. What this means is that the implementation of the project should be mainly built around the key findings from the baseline survey in the communities in order to truly address the intervention needs of the people.
- SFCG and her Partners should agree and collaborate in the design of the various strategies that will be employed in implementing project interventions in the new project communities that guarantees value for money, time and sustainability. Since the CDCs in the four communities are fairly recognised and could crucial role in this project, it will be important to educate community members, in particular women, of the role of the CDC.
- Stakeholders' participation and buy-in at the local government level is very crucial to the success of the project, which should be pursued with great vigour. SFCG and her Partners should not undermine the importance of the local government councils because of the direct and intimate influence they have on the communities.
- Most often, community members would not to be too open about conflicts issues in their communities because of the sensitive nature. It is therefore important that field officers are able to facilitate them to share their conflict situations in such manners that can aid in the design and delivery of trainings on conflict resolution and transformation. SFCG should be able to build the capacity of community leaders in order to strengthen their contributions to



the social inclusion, reconciliation, and violent free conflict resolution processes.

- For community youths, who are amnesty participants and non-participants alike, the project should be able to assist them play more dynamic roles in community planning and decision making process and be more cohesive. In the same vein, efforts should be made at enhancing women leaders' and mothers of ex-militants' voice and roles in processes that encourage social inclusion, reconciliation, and nonviolent conflict resolution.
- All field officers of SFCG and Implementing Partners should first and foremost undergo ongoing TOT Programmes in very specific areas that will enable them have the appropriate skills to facilitate village-level training and capacity building sessions with project beneficiaries targeting on how to address specific issues raised from the baseline assessment. While recognising existing individual, collective and organisational capacities, all field staff particularly should be trained either in-house and/or by external consultants adopting participatory training methodologies on the following areas:
 - 'Understanding Community/Group Dynamics and Management' This is aimed at resolving leadership issues both at community and individual group levels.
 - 'Local Governance and Good Leadership' This is aimed at improving the understanding of community leaders (Council of Chiefs, CDC, women group, youth groups, etc.) of their roles and responsibilities so that they are more accountable to the people and have the knowledge to create the much needed enabling environment for the involvement and active participation of various groups in the planning and decision making process at the community level.
 - 'Peace-building and Conflict Resolution' The overall objective is to enable community people have the skills to thoroughly assess conflict situations and agree on common grounds to resolve conflicts peacefully and nonviolently with the use of various but localized methods thus leading to positive behavioural changes in the communities. All trainings on conflict resolution should not be limited to the common ground approach to resolving conflicts but other methods as well. This training should also focus on violence, early warning signs and rapid response, etc.
 - 'Participatory Methodologies': 'Practical Application of PRA/PLA/SLA Methods. With the use of participatory tools and techniques, this training is aimed at facilitating local communities to appraise and reappraise their development potentials, aspirations and challenges and be able to identify their development needs and prepare Community Development Plans (CDPs) and Community Action Plans (CAPs) as well as be able to seek government and private donor buy-in.
 - 'How to Organize and Facilitate Town Hall Meetings Effectively'. The focus of this training is to enable community leaders have the requisite skills and knowledge to conduct village level meetings in more organized ways and be able to communicate outcomes of such meetings to community members.
 - 'How to Organize and Facilitate Group Meetings Effectively'. The training is aimed at enabling group leaders have the necessary skills to facilitate group level meetings in more coordinated manners and be able to communicate outcomes of such meetings to members of their respective groups.
 - 'Grassroots Advocacy'. Community people and groups are able to advocate, lobby, campaign to higher authorities within and outside of their communities, demanding for



their inclusion in the planning and decision making as well as benefiting from community development initiatives in a peaceful and nonviolent ways.

- ‘Sustainable Community Development’. Communities would have better understanding of the basic concepts, principles and best practices of sustainable development at the local level.
- Other areas of training and capacity building to be provided to field staff of SFCG and Implementing Partners may include Development Planning; Project Design and Management; Development of Bankable, Fundable Project Proposals; Participatory Monitoring and Evaluation (PM&E); Small Business Development; Natural Resources Management; Community and Stakeholders’ Engagement; Communication, Facilitation, Reporting, Presentation, Negotiation, Networking and Team Building Skills.
- The communities have fairly large population of residents and distantly located from the offices of SFCG and the Implementing Partners. Therefore, these communities should be well mobilized by SFCG and her Partners ahead of TND II activities implementation for an all-inclusive programme. Also, the project implementers should make the project known to other key stakeholders including the security forces.
- Local communities in the Niger Delta are known to constantly face different forms of conflict and security challenges. For that reason, research teams deployed to carry out fieldwork in such communities should be made to go along with community guides.
- For improvements in future baseline surveys, communities where projects are to be implemented should be made to participate actively and visibly too in the initial stages of the survey exercise like making inputs on the questionnaire and other field related questions (group discussions and interviews). Community guides should be hired to work with the teams to make administration of the questionnaire and field logistics hitch free.
- Also for improvements in future studies, NGOs assigned to conduct the survey should make sufficient community consultations and briefings on the exact content of the exercise before deploying teams to carry out fieldwork (i.e. administration of questionnaires, FGDs and KIIs) in those communities. This is very important so that communities would have a clear understanding of the roles they are expected to play during the exercise and the benefits they stand to gain therein. This is necessary so that communities do not misunderstand the essence of the baseline evaluation and disrupt the exercise midway.
- The baseline evaluation was carried out during the rainy periods, which invariably made the exercise a bit difficult as it restricted movements of local people and team members. Therefore, it is essential that future surveys are conducted within the dry season.
- SFCG and Partners should recognise that local communities are made up of predominantly young and active people. Hence, field staff should facilitate communities to seek the participation of such group of people including the disadvantaged in local planning and decision making processes.
- In future design of baseline surveys, lines should be made available by SFGCG in the budget for contingencies such as light refreshments, stipends for community guides, local transportation by the teams. In order words, officers going to field should always carry sufficient cash to avoid logistics difficulties and delays in carrying out field level activities.
- There is need for SFCG to put in place a robust mechanism that will enlighten community people and other local stakeholders including security forces to clearly understand the goal,



objectives, principles, best practices and implementation strategies of TND II. It should seek their full cooperation and support. Field officers have key roles to play here.

- To better improve the current level of communication and collaboration between the communities and security forces, planned trainings by project partners for security personnel in such areas as community-public relations, problem solving, communication, conflict mitigation amongst other areas should be well designed and delivered in more practical ways using case studies and scenarios typical to each community.
- Various preferred sources of information with regards to electoral activities were identified by community people. The project should place greater focus on these while ensuring that their design is participatory (i.e. involving inputs from communities and other stakeholders) and reflect the true aspirations of the people to be better informed about their rights and obligations in the 2015 elections especially in a violent free and non-intimidation society.
- The different media tools such as radio/television programmes, etc. to be produced under TND 11 should be jointly done by SFCG and her Partners and should target to meet local needs; assist in monitoring resource utilization, create unique opportunities for the ‘voiceless’ to be heard and be able to participate positively and efficiently in community planning and decision making processes as well as support community leaders’ responsibilities. To address conflict issues, media programmes should incorporate relevant themes into their design and broadcast.