



PROMOTING WOMEN'S ENGAGEMENT IN PEACE AND SECURITY IN NORTHERN NIGERIA

REPORT OF BASELINE SURVEY
(Adamawa, Plateau & Gombe States of Nigeria)



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Dr. Grace Ongile

UN Women Country Representative to Nigeria and ECOWAS

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Acronyms

ACC	Adamawa Concerned Citizens
AMF	Almana Mission Foundation
API	Adamawa Peace Initiative
CAN	Christian Association of Nigeria
CWAE	Centre for Women and Adolescent Empowerment
CEPAN	Centre for Peace Advancement in Nigeria
CPN	Child Protection Network
CSO	Civil Society Organization
CWEENS	Christian Women for Excellence and Empowerment in Nigerian Society
DSS	Department of Security Services
DTM	Data Tracking Matrix
FBO	Faith-Based Organization
FGD	Focused Group Discussion
FIDA	International Federation of Women Lawyers
FMWASD	Federal Ministry of Women Affairs and Social Development
FOMWAN	Federation of Muslim Women's Associations of Nigeria
GBV	Gender-Based Violence
HADE	Hajiya Adama Dankwanbo Empowerment
HIV	Human Immunodeficiency Virus
ICIN	Islamic Counselling Initiative (ICIN)
IDP	Internally Displaced Person
IOM	International Organization for Migration
JDPC	Justice Development and Peace Caritas
JPRM	Justice Peace and Reconciliation Movement
JTF	Joint Task Force
KALSHOM	Kaltungo Shongom Women's Association
LGA	Local Government Area
MWAN	Medical Women's Association of Nigeria
MWASD	Ministry of Women Affairs and Social Development
NAPTIP	National Agency for Prohibition of Traffic in Persons
NCWS	National Council of Women's Societies
NDLEA	National Drug Law Enforcement Agency
NHRC	National Human Rights Commission
NSCDC	Nigeria Security and Civil Defence Corps
OBSTEC	Observatory Steering Committee
PLMSP	Plateau Muslim Sisters for Peace
PPPN	Plateau Peace Practitioners' Network

SCG	Search for Common Ground
SSWF	Sister-to-Sister Women Forum
STF	Special Task Force
UNICEF	United Nations Children's Fund
UNSCR	United Nations Security Council Resolution
VGCN	Voice of the Girl-Child in Nigeria
WACOL	Women's Aid Collective
WOWWI	Women Without Walls International
WRAPA	Women's Rights Advancement and Protection Agency
YARAC	Youth Adolescent Reflection and Action Centre

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Glossary

Barter Sex	The giving of sex in exchange for a favour (usually material) or commodity such as food, shelter, protection etc.
Child	Any person below the age of 18 years. Under Section 29 of the 1999 Constitution and Section 21 of the 2003 Child Rights Act a ‘child’ is considered a minor with specific rights, entitlements and claims that derive from the obligations of state and non-state duty-bearers.
Conflict	Disagreement between two or more parties over incompatible goals and interests. Conflict is not necessarily bad; it can present an opportunity for communities to learn and grow.
Conflict management	The positive and constructive handling of difference and divergence; a process of limiting the negative aspects of conflict while increasing its positive ones. (Harris and Reilly, 1998)
Culture	All the material and nonmaterial products of human society including artefacts, technology and physical objects, and all abstract creations such as language, religious beliefs, customs, skills, family patterns and political systems
Gender	Roles ascribed to men and women by a given culture and the relations of power they generate
Gender aware	Attention to gender issues in planning processes
Gender-based violence	Any violent act or threat of violence that targets an individual due their sex. GBV affects both males and females.
Gender mainstreaming	A multi-dimensional and cross-sectorial political strategy or process that seeks to rectify gender imbalances by bringing the perceptions, experience, knowledge and interests of women as well as men to bear on policy-making, planning and decision-making (ECOSOC).

Gender sensitivity	Inclusion of gender perspectives in any context
Peace	Maintenance of harmonious relationships based on effective dialogue, mutual respect and social justice
Peace Architecture	Institutions and processes responsible for maintaining peace
Peace building	Process and skills involved in conflict management and conflict transformation
Security	Freedom from actual or potential danger in private and public spheres of life
Violence	A means of control and oppression that can include emotional, social or economic force , coercion or pressure, as well as physical harm. It can be overt , in the form of physical assault or threatening someone with a weapon; it can also be covert , in the form of intimidation , threats, persecution , deception or other forms of psychological or social pressure. (UN Declaration on Violence, 1993)
Violence against women and girls	Any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life (UN Declaration on Violence, 1993)

Executive Summary

This report analyses data collected during a baseline survey carried out by the National Institute for Policy and Strategic Studies, Kuru on behalf of the UN Women project on “Promoting Women’s Engagement in Peace and Security in Northern Nigeria”, and funded by the European Union. A combined quantitative and qualitative research strategy was adopted using survey and participatory methods to collect data from Adamawa, Gombe and Plateau States between January and March 2015. A total of 1,523 respondents participated in structured interviews. Eight (8) focus group discussions were held with mostly single-sex groups in each state (two per LGA); 12 in-depth interviews per state (three per LGA) were held with critical stakeholders. The overarching objectives of the UN Women project, which informed the baseline survey, are to:

1. Promote women's engagement in peace building and conflict management processes, at all levels
2. Increase access to reporting mechanisms and protection services for girls and women affected by human rights abuses, including violence against women and girls (VAWG)
3. Support a conducive environment for the implementation of UNSCR 1325 at national level and in selected states

Key Findings

Three core research questions were formulated from the three overarching objectives and their specific targets and outputs to generate findings, some of which are summarized below:

RQ 1: What is the nature and level of women’s participation in peace building and conflict management processes in the target states?

Except in women-only organizations and peace initiatives, women are conspicuously marginalized from the top hierarchy of decision-making structures and mainstream peace and security bodies.

Due to inhibiting factors women are predominantly active in intra-family peace building and conflict management. In some areas they are most active in relief work, community peace building and anti-violence activities.

At state level, women have very low decision-making power, particularly in

elective posts (Gombe (0%); Adamawa (6.3%) and Plateau (9.2%). Inadequate funding and expertise hinder the effectiveness and sustainability of many interventions, especially for community-based organizations.

RQ 2: What level of access do girls and women affected by violence have to reporting mechanisms & protection services?

The response level of law enforcement/security agencies at local and state levels to gender-specific forms of violence is ineffective and unsatisfactory

Community-based approaches to VAWG exist but consist mainly of intra-family conflict resolution measures or, in few cases, shaming or punishment of perpetrators. Traditional mechanisms are breaking down.

For the most part VAWG is denied or silenced by under-reporting, societal stigmatization of victims or by institutional weakness/failure in terms of absence of effectual and accessible reporting mechanisms and protection services at community level.

RQ 3: What formal and informal mechanisms are in place or required for the effective implementation of UNSCR 1325 in the target states?

The MWASD, other institutions of government and civil society organisations engaged in human rights protection, peace building and security lack the full complement of skills, resources and synergy to implement UNSCR 1325.

Only Plateau State has an integrated forum in the form of an NSRP-funded observatory to serve as a reporting, response and referral platform for addressing VAWG.

Adamawa and Plateau States have an anti-VAWG and Gender Equality bill pending before their respective Houses of Assembly. Gombe has no such bill.

Gender Equality Bills before the State Houses of Assembly are stalemated owing to low support from majority of male legislators, low popular awareness and buy-in, including among women.

The Child Rights Act, which provides a framework for child protection, has been passed into law in Plateau but remains undomesticated in Adamawa and Gombe.

Public awareness of UNSCR 1325 and its provisions, as articulated in the NAP, is very low. However, a keen awareness in all study states that such interventions are urgently required to ensure the peace and security of women and girls in public and private arenas.

1 Introduction

In line with the vision of equality enshrined in the Charter of the United Nations, UN Women (an organ of the United Nations) strives towards the elimination of discrimination against women and girls; the empowerment of women; and the achievement of equality between women and men as partners and beneficiaries of development, human rights, humanitarian action and peace and security. Towards this end, UN Women in partnership with UNICEF designed a three-year EU-funded programme titled: ‘Promoting Women’s Engagement in Peace and Security in Northern Nigeria’, to facilitate the implementation of UNSCR 1325. The programme seeks to strengthen women’s leadership, advance gender equality and improve protection of women and children in conflict settings with focus on three Northern States of Nigeria: Adamawa, Gombe and Plateau. The United Nations Security Council Resolution (UNSCR) 1325 relating to women involvement in promoting peace and security was adopted in 2000. Article 1 of the UNSCR 1325 urges Member States,

To ensure increased representation of women at all decision-making levels in national, regional and international institutions and mechanisms for the prevention, management and resolution of conflict.

Women in Nigeria continue to be poorly represented in formal peace processes although they contribute in many informal ways to conflict resolution. Such exclusion invariably leads to failure to adequately address women’s concerns such as sexual and gender based violence, women’s rights and post-conflict accountability. The exclusion of women from peace and security processes is further pronounced due to socio-cultural factors, particularly in the Northern parts of the country.

In recognition of the yawning gender gaps in the peace and security architecture of the country, an Action Plan on the United Nations Security Council Resolution (UNSCR) 1325 has been developed. The NAP seeks to strengthen women’s role in peace processes by ensuring their visibility, representation, participation and leadership in national mechanisms for peace building. This baseline maps the existing peace architecture, processes and projects, and establishes baseline indicators in regard to incidents and typology of conflict, and the involvement of women in State and non-State efforts at conflict management. Nigeria has

international, regional, constitutional, and policy-related frameworks to support gender equality. The country ratified the Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) in 1985, and the Optional Protocol in 2004 as well as the African Charter on Human and Peoples' Rights on the Rights of Women in Africa in 2005. Nigeria also adopted the Child Rights Act in 2003 to domesticate the Convention on Rights of the Child.

Section 42 of the Nigerian Constitution prohibits discrimination on the grounds of sex and provides equal protection and benefit of the law for all citizens. Since early 2012, a reform on the Constitution is on going. Yet, women and girls' participation remains low and gender perspectives are not addressed throughout the process. The Federal Government adopted the National Gender Policy in 2006. One of the strategic goals of the National Gender Policy is to,

Ensure that women and men play an active role in the prevention of conflicts and peace building, and where conflict is unavoidable, to take appropriate measures to protect the citizenry, especially vulnerable groups; women, children...

Though a Nigeria has acceded to several women's rights treaties, domestication and implementation have been a huge challenge. There are also other domestic legal documents such as the 1999 Constitution (as amended), the Electoral Act 2010 and National Gender Policy (NGP) 2006 which suffer from poor implementation. The domestication and implementation of CEDAW and the effective application of constitutional provisions have stalled due to lack of political will and other socio-cultural factors. Much remains to be done to domesticate gender legislation at State level and the National Gender Policy has yet to bear fruit. Funding has been a major impediment in the implementation of the National Gender Policy and it has been unable to achieve many of its anticipated results. Excellent policies and intentions have not yet translated into adequate budget or action to make the changes required if women are to contribute effectively to Nigeria's development.

1.1 Background to the Study

Nigeria remains a deeply divided political society; its democracy continues to thrive in spite of a number of serious threats. The sources of threats are diverse: weak democratic institutions such as political parties and the legislature; elite fragmentation and manipulation based on ethnic, religious and regional identities; the "winner takes all" approach to electoral politics fostered by the majoritarian (first-past-the-post) system; and the prevailing culture of impunity that shields

corrupt elected officials from the full weight of the law. These issues need to be addressed in the short, medium and long-term in order to build sustainable peace.

Since the return to democratic rule in 1999, Nigeria witnessed a steady increase in the scope, complexity and intensity of violent conflict reflecting a clash of identities (Abdu, 2010). The three study states selected for this baseline survey have been sites of diverse forms of violent attacks. Violent conflicts in these regions of Nigeria have led to the displacement, impoverishment and traumatization of large swathes of their populace, with dire implications for women and children, who are the most vulnerable segments. The Data Tracking Matrix (DTM) of the International Organization for Migration (IOM) calculated that by January 2015 approximately 1.2 million people, mostly women and children, had been displaced from the North East and North Central Regions of Nigeria by Boko Haram insurgency (IOM, 2015).

In the second half of 2014, an alarming trend was observed of girls being used as suicide bombers during targeted attacks on populated urban centers. In one instance, a 13 year-old girl from Adamawa State was reportedly rescued at a checkpoint in Katsina State, while carrying a belt containing explosives. Since 2009, JAS is reportedly responsible for the abduction of more than 500 young women and girls in Borno, Adamawa and Yobe States from their homes, schools and while travelling on roads. JAS reportedly abducted over 100 young women and girls from the villages of Gulak, Waga Mangoro and Garta during an attack on Madagali LGA, Adamawa State. According to accounts of escapees, the young women and girls abducted by JAS are being subjected to forced marriage, forcible religious conversion, physical and psychological abuse, forced labour and rape.

This baseline survey examines the women's engagements with peace and security processes in the study states in light of the nature and effects of the violent conflict on women and girls. The objective is to obtain critical baseline data to enable targeted intervention for increasing women's participation in peace building and conflict management processes. Evidence suggests that increased female involvement improves early warning and prevention of conflict escalation, as well as rapid response and rehabilitation mechanisms.

1.2 Why is Women's Engagement in Peace and Security a Critical Issue for Nigeria?

The United Nation Beijing 1995 platform for action stressed that women of all ages are vulnerable to violence and violation of their human rights such as murder,

terrorism, torture, involuntary disappearance, sexual slavery, rape, sexual abuse and forced pregnancy. Gender inequality due to the interplay of patriarchal, cultural and socio-economic factors and the lack of adequate legal frameworks to ensure the promotion and protection of women's and girls' rights remains a serious problem in Nigeria, particularly in the north of the country. The systemic and structural discrimination women and girls suffer in both public and private life has dire consequences for the prosperity and posterity of the nation. It greatly undermines human security as well as State capacity to recover from violent conflict and prevent future outbreaks. Discriminatory customary, traditional and religious practices continue to exist. In some regions in the North notably, customary laws restrict women's rights to inherit and to land ownership. With regards to the socio-economic sphere, women and girls face even greater difficulties in accessing their rights to education, employment and economic and political activities. Many women live in purdah once they enter into marriage – thereafter confined to the home and domestic spheres.

Low literacy rates and marginalisation from decision-making processes mean that many women in the North are unaware of their rights, potentials and opportunities. Available data shows that access to education in the Northern States has remained low for women, with as few as 20% of women in the North West and North East regions being literate and having attended school. This stands in stark contrast to parts of the South where more than 90% are literate. Also only 3% of adolescent girls in the North complete secondary education (NDHS 2008). Closely related to this is the high poverty rate in Northern Nigeria, which stands at 77% compared to the national poverty rate of 61%. Thus, women are often economically dependent on male household members and compose the majority of the poor and vulnerable in Nigeria.

There is a chronic under-representation of women in key decision-making processes in Nigeria, particularly Northern Nigeria. Women in the Northern States of Nigeria are effectively excluded from the public sphere. Specific socio-economic and cultural prejudices continue to be used to undermine women's adequate and effective representation. Women's participation as voters in the 2011 elections was observed to be much lower in the North than in the South, as follows: North West – 2.3%; North East – 4.2%; North Central – 8.5%; South South 10.5%; South West 15.5%; and South East 11.9%.

The inadequate representation of northern women in politics, as candidates or as elected officials, or in the civil service or security agencies, is often blamed on cultural factors, particularly a more socially conservative form of Islam. Starting

from a low base, increased representation of women in positions of authority and influence, as well as pending improvements to the legislative base and political environment, appears both possible and imperative.

Oftentimes, the Security services offer the ‘first line of defence’ in maintaining peace and social order. At times, however, the approach by which they do this has been criticised as heavy-handed by human rights groups, and unlikely to endear those alienated from the State or local Government. Although UN Women has supported the Nigerian Federal Police Force to develop its gender policy, this is not fully implemented and its effects have yet to be felt at community level. In regard to the military, women and girls are often intimidated by the presence of Joint Task Force (JTF) members at checkpoints. As in much of the rest of Nigeria, women and girls in the north remain vulnerable to gender-based and sexual violence and do not have access to proper protection, redress mechanisms or victim support services.

The gender-specific needs of women facing violent conflict tend to be ignored and women are left to pick up the pieces of their lives, and that of their wards, all alone (Para-Mallam, 2004, 2011). Often, women’s access to formal remedial measures is not prioritised because abuses against women and girls are primarily seen as a private matter. If cases of GBV are reported to police, they tend to get settled informally as the victim or the victim’s family often withdraw the case. Or the case fails to get prosecuted owing to the lack of thorough investigation by the police or inadequate evidence collection. Social stigma is leading to likely widespread under-reporting of cases of GBV.

Public awareness of gender-based violence needs to be raised, and cultural norms need to be challenged, in order to improve reporting, documentation and referral of GBV cases. With improved monitoring and reporting of violations, trend analysis can be generated and inform practical recommendations for action to establish an effective mechanism that can pursue the remedies and prevention of violations against girls and women in conflict. In addition to physical cases of violence, anecdotal evidence points to the fact that the *threat* of renewed conflict and increased gender-based violence is also having a significant impact, fostering a debilitating climate of personal insecurity for women and girls. Compounded by strong cultural factors, it is considered very likely that the increased threat levels from conflicts in northern Nigeria has had a disproportionately-negative impact on the mobility of women and girls, and their ability to access productive assets, markets and opportunities, as well as justice, health, education and social services.

Girls' education is closely correlated to other variables, which are often used to determine a girl's future status in society such as age of marriage, age of first birth and literacy level. It is therefore important to ensure that schools remain safe places for girls to go to. In conflict situations, women suffer deprivations and indignities that arise directly from the critical roles they play as caregivers to children and bearers of life. Mothers of young children, pregnant and menstruating women experience untold hardships fleeing from scenes of conflict, in IDP camps or squatting in temporary dwellings. In addition, women and girls are specifically targeted as sex slaves, comfort wives and service providers to combatants, security personnel and others who prey on their vulnerability (Heyzer, 2004). A major shortcoming in the country is the absence of an effective humanitarian response system to assist IDPs. The approach by stakeholders can be described as weak, fragmented and gender blind. In recent times, there have been alleged cases of rapes against women and trafficking of under-aged persons in IDP camps in the country, and the culpability of government agencies. There are also some reports of girls and women being harassed at military checkpoints, which may limit their movements including seeking health and other services such as education. Understanding how girls and women are impacted by the insurgents, military presence and community violence will enable better access to services to women and girls in these communities. Such experiences have long-term devastating effects on their lives and those of their children, as many of them become stigmatized, rejected from their communities, unmarriageable and forced to live on the streets.

Women constitute the bedrock of society in light of their triple development roles as reproducers of life and labour, the cornerstone of family and community relationships, and producers of life-sustaining food, goods and services. Despite the severe and pervasive impacts of violent conflict on women, they are often excluded from major peace negotiations and decision-making structures and processes at all levels. Women and girls deserve special attention in healing the communities as both victims of abuse and actors in reconstruction (UNICEF, 2005: 1). The current insurgency and high level of insecurity, especially in the Northern Region of Nigeria undoubtedly calls for a more inclusive and strategic approach in resolving conflicts. Conflict transformation leading to sustainable peace is largely dependent of inclusive and participatory peace building processes that incorporate the voices, values and vision of all segments of society.

There is growing recognition that women in conflict situations must not be viewed only as victims, but as powerful agents for peace and security in their communities, since women bear a heavy burden in conflict and post conflict societies, and reconstruct destroyed communities. While there have been discussions at all policy

levels on women, peace and security, there has been less policy recognition of women as agents of change at the national and community level. This is the main reason why it is important to analyze women's participation through the lens of peace processes. Peacebuilding and reconstruction efforts can be enhanced and sustained by including women in peacemaking. On the other hand, Heyzer (2004) makes the point that women, in some instances, have been found to perpetrate violence directly or indirectly as wives, informants or couriers. In other words, women's engagement with violent conflict is problematic and not to be read off automatically in terms of female victimhood.

Nigeria's Minister of Women Affairs and Social Development, Zainab Maina (2014) has observed that for Nigeria to fully address the growing insecurity challenges facing the country as well as reduce the escalating violence against women and girls to the barest minimum, women must be fully involved in peace building, conflict management and decision making processes. Women's role in peace and reconciliation efforts, conflict prevention, post-conflict rehabilitation and peace building more generally, can bring to the table new insights on how to prevent, manage and resolve conflict (OSCE/ODIHR 2014). The challenge is how to ensure that women have the knowledge and practical skills to mobilize communities around local issues affecting women and the ability to leverage organizational resources (AHI, 2011: 10).

1.3 A Conceptual Frame for the Baseline

There is little systematic collection of data in regard to the rising incidence of attacks on women and girls, or accompanying analysis of data as to their fundamental causes. This has led to a rather *Adamawa hoc* response, both from Government and from civil society actors. This baseline survey attempts to bridge the gap through a situation analysis under the following themes: security challenges facing women and girls in northern Nigeria; socioeconomic factors that shape women's engagement with peace building and conflict management processes; gender-sensitivity of the peace architecture and political representation of women in northern Nigeria; and efforts by government and non-governmental organisations to implement UNSCR 1325 and promote gender equality in Nigeria.

Current discourse on conflict, peace and security increasingly acknowledges their gender dimensions in relation to women's experience as victims, survivors and actors in conflict situations. For women, it is crucial that security is not perceived only as physical safety in terms of freedom from actual or potential violence in

public spaces. Security issues must equally be analysed in *private* spheres (i.e. households) where women and girls are often most at risk of gender-based violence. A comprehensive situation analysis also has to consider access to the basic needs and socioeconomic resources that guarantee overall human security. Such a broad conceptualization of security is essential to a proper understanding of the nature and effects of conflict on women and girls as well as the security challenges they face in diverse contexts and different life seasons.

Human security is also a function of secure access to the decision-making power and productive resources that activate autonomy and choice for personal and societal development. Therefore, political representation is conceptualized in this survey in line with gender theory to imply the ability of women and girls to participate equally, actively and knowledgeably in decision-making from the household to the highest levels of governance. This is especially a concern where space for women's leadership and broader social and political participation remain constrained by unequal gender power relations (Elegbede, 2012). The interlocking influence of ideological, political and economic deprivation creates structural discrimination and disempowerment, which collectively inhibit female human capital development and the maximization of their capabilities. Government and non-governmental efforts to address women's gender interests and concerns, as noted earlier, are often piecemeal, peripheral and poorly resourced. In the absence of a *de facto* gender mainstreaming strategy to create synergy in peace and security architecture, through a multi-stakeholder and integrated approach, such efforts lack the capacity to challenge formidable resistance from a deeply entrenched culture of gender-bias. Gender mainstreaming stipulates that men and women's roles and relations of power must be factored into institutional and regulatory frameworks and processes in order to remedy imbalances. For the baseline survey, this entails, *inter alia*, a gender-sensitivity analysis of the existing peace architecture to determine the nature, effectiveness and accessibility of reporting, referral and response mechanisms in dealing with various forms of violence affecting women and girls (VAWG).

1.4 Theory of Change

The theory of change for this research work hinges on three underlying assumptions:

1. Sustainable peace and development can be achieved with the full, active and equal participation of **all** stakeholders – male and female - in peace processes.

2. Equitable participation of women in peace processes is unattainable without far-reaching changes in societal attitudes and behaviour that are informed by gender discriminatory beliefs and practices.
3. Gender-sensitive support systems must be established, strengthened and integrated at all levels of governance in order to effectively address material and institutional factors that make women and girls vulnerable to violence, in both public and private spheres, and obstruct their equal participation in peace building and conflict management processes

Therefore, the theory of change stipulates that gender-aware practical and structural mechanisms must be emplaced to ensure the equal protection and participation of women and girls in all aspects of public and private life as a sustainable peace building and conflict management strategy.

1.5 Aim and Objectives of the Research

The research component of the UN Women project sought to determine baseline information on the level and impact of women's engagement in peace and security in Northern Nigeria in order to provide a comprehensive situation analysis in three target states of Northern Nigeria (Adamawa, Gombe and Plateau) towards appropriate programme design and intervention. The baseline survey seeks to provide reference data at the start of the project, which serves as a basis for addressing institutional capacity gaps and measuring change over the lifespan of the UN Women project. Key indicators in peace and security will be distilled from the reference data to inform future research, policy/programme interventions and advocacy priorities. This will enable UN Women to support the Nigerian Government (Federal level), the three target Northern States of Nigeria and four selected constituent Local Government Areas (LGAs) in each state to strengthen women's leadership, advance gender equality and improve protection for women and children in conflict settings.

In the states and LGAs under study, the baseline was designed to address the specific objectives of the UN Women Programme, which is designed to:

1. Promote women's engagement in peace building and conflict management processes, at all levels.

2. Increase access to reporting mechanisms and protection services for girls and women affected by human rights abuses, including violence against women and girls (VAWG).
3. Support a conducive environment for the implementation of UNSCR 1325 at national level and in selected states.

1.6 Research Questions

The questions that drive the baseline survey are directly related to the three specific objectives and associated targets and outputs drawn up under the UN Women Programme. Accordingly, each research question is linked to a set of secondary questions that seek to assess the current situation and determine the type of changes required to enhance women's engagement in peace building and conflict management processes.

- 1. What is the nature and level of women's participation in peace building and conflict management processes in the target states?**
 - a. What is the nature and impact of violent conflict on women and girls in the target states?
 - b. What is the nature of the peace architecture set up to address violent conflict?
 - c. In what ways do women participate in peace building and conflict management processes?
 - d. What factors hinder women's equal participation in peace building and conflict management processes?
 - e. What is the nature of women's participation in decision-making, including in peace and security issues?

- 2. What level of access do girls and women in the target states who are affected by gender-based violence have to reporting mechanisms and protection services?**
 - a. What reporting mechanisms and protection services exist for girls and women affected by gender-based violence?
 - b. How effective and accessible are such mechanisms and services to women and girls?

- c. What capacity and gender-sensitivity gaps exist within the existing peace architecture, including reporting mechanisms and protection services?

3. What formal and informal mechanisms are in place or required for the effective implementation of UNSCR 1325 in the target states?

- a. What is the Nature of Engagement of the State Ministry of Women Affairs with UNSCR 1325?
- b. What is the Nature of Engagement with Key Stakeholders for Passage of Gender Equality Bills?
- c. What is the Level of Popular Awareness about UNSCR 1325 and the National Action Plan?

2 The Research Design

2.1 Methodological Issues

The overall approach to the baseline survey involved a combined quantitative and qualitative research strategy using a survey questionnaire (structured interviews) to elicit broad trends and comparisons, and provide data that could easily be used to a.) Determine the nature of conflict, the extant peace architecture in target states and women's participation within it, b.) Determine the effects of women's engagement with peace and security, c.) Make generalizations that may be applied across states and, ultimately to d.) Inform a robust program design. A qualitative approach was used to obtain fine grain detail about women's perceptions and meanings regarding their experiences of conflict, insecurity and peace building.

2.2 Research Methods

2.2.1 *Qualitative Methods*

The research process began with a desk review of relevant literature relating to women, peace and security. The fieldwork included the use of two participatory methods:

- **Focus Group Discussions** – eight (8) FGD sessions were held in each state – two (2) per LGA based on the sampling methods and sampling frame. Mostly single-sex groups of research participants engaged in a discussion using an

open-ended interview guide. Homogeneous samples were preferred owing to cultural sensibilities about mixed-sex assemblies.

- **Key Informant Interviews** – 12 in-depth interviews per state (three (3) per LGA) were held with experts, decision makers, and people engaged in peace building and conflict management. These individuals were also interviewed using an open-ended interview guide.

The list of FGD participants and Key Informants is in Annex 1.

2.2.2 Quantitative Surveys Methods

A questionnaire consisting of close-ended questions was administered, mostly as structured interviews, to 1,573 respondents and 1,523 were retrieved. This gave a 96.8% response rate. The research protocol in Annex 2 provides details of the sample population who were administered structured interviews across the three target states.

2.3 Managing the Research Process

An experienced research team comprising a Principal Investigator, six (6) Senior Researchers and 36 Research Assistants carried out the baseline survey. The research specialization of senior researchers covers gender and development policy and sociological analysis, peace and conflict research, and security sector programming. The team consisted of people from multi-ethnic/faith and geopolitical backgrounds. Two Senior Researchers served as State Coordinators for each study state to coordinate data collection, collation and reporting and to supervise research assistants. A methodology workshop was organized to train research assistants on research methods and ethics, and familiarize them with the TOR, research instruments and team supervisors. Twelve (12) Research Assistants were assigned to each state on the basis of three (3) per LGA. Annex 2 contains the Protocol, which guided the research process, with a full list of the research team.

2.4 Sampling

A statistical formula was used to calculate the sample size based on projected census population data for 2014. A two-stage cluster and random sampling technique was used to select questionnaire respondents. Purposive sampling technique was adopted to select male and female FGD participants. Rapid stakeholder analysis was used to

select key informants who are critical stakeholders in peace building processes. This will allow for focused assessment of key stakeholders and targets of the project. The entire sample population was stratified by location, gender and socio-economic/political status of groups. Twelve LGAs were also selected based on purposive sampling based on three criteria: 1.) Type of conflict (insurgency/terrorism; ethno-religious; farmer/herdsman) 2.) Intensity of conflict and 3.) Spread across three Senatorial Districts.

2.5 Approach to Data Analysis

Quantitative field data was entered, cleaned and analysed by a professional data analyst using SPSS. Qualitative field data was analysed by content analysis using a computer assisted qualitative data analysis (CAQDAS) package called NVIVO. A communication strategy seminar with critical stakeholders from the three study states was held to present and validate preliminary research findings, which were fine-tuned for the final report.

3 Overview of Local Contexts

The three Northern States in which the baseline was conducted are Adamawa, Gombe and Plateau States. This section presents a profile of the States and selected Local Government Areas. This profile gives background information on the demographic, geographic, socio-economic and political terrain of the respective States. The profiles are hereby presented State by State.

3.1 Profile of Adamawa State

Adamawa is situated in northeastern Nigeria, with its capital at Yola. It was formed in 1991 from part of Gongola State and is one of the largest states of Nigeria occupying about 36,917km². According to the 2006 National census, the State has a population of 3,168,101 and lies between longitude 9.3333° N and latitude 12.5000° E. It is bordered by Borno state to the northwest, Gombe to the west and Taraba to the southwest. Its eastern border also forms the national eastern border with Cameroon. Adamawa State reportedly has the highest number of ethnic groups in Nigeria, with an estimated 80 ethno-linguistic groups¹ governed under four administrative divisions namely: Adamawa, Ganye, Mubi and Numan. Some of the larger ethnic groups are Mumuye, Higi, Kapsiki, Chamba, Margi (Marghi), Hausa, Fulani, Godogodo, Kilba, Gude, Wurkum, Jukun, and Bata.

The Fulani ethnic group exercises political and economic dominance over other groups even though in numerical terms it is a minority group within the context of the overall population of the State. Christianity and Islam are the dominant religions in the state. Ethnicity and religion constitute major divisions and instruments of political mobilization. Long-standing ethno-religious polarization often finds expression during electioneering campaigns and general elections. High levels of poverty and illiteracy, especially among the youth, predispose young persons to being recruited as thugs to perpetrate electoral violence.

From 2012, Adamawa State experienced cycles of Fulani herdsmen/farmer clashes, ethno-religious violence and Boko Haram insurgency with the killing of Christians in Mubi and Yola - a spill over from neighbouring Borno and Yobe States. President Goodluck Jonathan declared a State of emergency in Borno, Yobe and Adamawa on 14 May 2013. The proliferation of small arms and light weapons in the northeast region of Nigerian due to the activities of Boko Haram, porous borders the inability of law enforcement and security agencies to bring the perpetrators to justice has deepened insecurity. As a result large populations have been displaced within and outside the state – most of them women and children from rural areas who have lost loved ones and livelihoods. Adamawa State consists of twenty-one (21) LGAs. The four (4) LGAs selected for the baseline survey are: Maiha, Mubi South, Numan and Yola North.

3.1.1 Maiha

Maiha LGA is situated in the Northern senatorial district of Adamawa State and in the southern part of Mubi. The coordinates are $9^{\circ} 59' 44''\text{N}$, $13^{\circ} 3' 5''\text{E}$. Maiha has an estimated population of 110,175 (National census 2006). Maiha is about 173km from Yola, the State capital and has three districts namely: Mayo Nguli, Pakka district and Belel Sarau district. Maiha has ten wards: Bebel, Humbutudi, Konkol, Maiha Gari, Manjekin, Mayo Nguli, Pakka, Sorau 'U', Sorau 'B', Tambajam. Violent conflict in Maiha is mainly related to disputes over farmlands or land inheritance and a few are kinship feuds. The people of Maiha LGA are mostly Njanyi by tribe and many adhere to usually traditional religion. However, with the coming of Christianity and Islam, many people abandoned traditional religion and embraced one of two. Religious differences often constitute a major source of violence among the Njanyi people. For instance, if a man's religion differs from his father's, he is not allowed to inherit his land or property. The local government is also recovering from Boko Haram insurgency, which destroyed a lot of property.

3.1.2 Mubi South

Mubi South has an estimated population of 129,956 (National census 2006). The following are the ten (10) wards in Mubi South L.G.A: Dirbishi/Gandira, Duvu/Chaba/Girburum, Gella, Gude, Kwaja, Lamorde, Mujara, Mugulbu/Yadafa, Nassarawa, Nduku.

3.1.3 Numan

Numan is both a town and an LGA in Adamawa State. It is located about 30 miles (50 km) from Yola, opposite the mouth of the Gongola River. Numan has a projected population of 105,830 (National Population Commission, 2011). It is connected by road to Gombe, Shelleng, Yola, Jalingo and Ganye. There are nine (9) wards in Numan LGA: Bare, Bolki, Gamadio, Imburu, Kodomti, Numan I, Numan II, Sabon Pegi, Vulpi. The major tribe is Bachama; others are Mata, Bula, Bare, Yandang, Jonjjo and Hausa/Fulani Settlers. The people practice Christianity, Islam and traditional religion. Numan has the history of regular herdsmen-farmer clashes between on daily basis. The violent conflict that disrupted the peace and unity of the town between 2003 and 2004 was traced to external influences.

3.1.4 Yola North

Yola North LGA is the location of the Adamawa State capital. It has an estimated population of 230,830 people (National Population Commission, 2011). There are eleven (11) wards in Yola North L.G.A. These are: Alkalawa, Ajiya, Doubeli, Wadabawa, Jambutu, Karewa, Limawa, Luggere, Nassarawo, Rumde, Yelwa.

3.2 Profile of Gombe State

Gombe State, with its capital located in Gombe town, was created on 1st of October, 1996, by the then head of State General Sani Abacha. It is located on Lat. 9^o30¹ and 12^o30N and long. 8^o45¹ and 11^o45E in the centre of the North East Region of Nigeria, it has a land area of 20,265sqkm, a warm climate not exceeding 30^oc during hottest months (March-May). It has a population of 1.85 million (2006 census). Gombe State is made up of people of diverse ethnic, cultural and religious backgrounds. The State is composed of multi-ethnic groups, mainly made up of Fulani, Tangale, Waja, Tula, Bolewa, Terra, Jukun, Jara, Pero, Chamawa, Lunguda, Dadiya, Kamo, Awak, kanuri, Hausa, Yoruba, Igbo, among others. Major languages across the State are Hausa, Fulfulde, Tangale, Tula, Terra, Kanuri, Waja, Bolewa, Jukun, Dadiya and Pero. Gombe State was also engulfed in insurgency attacks in addition to violent communal clashes such as the Dadiya–Awak and Dadiya-

Shongom land disputes. Women, particularly farmworkers, are often caught up between the cross-fire of community violent land disputes, with severe implications for the sustainability of livelihoods. The Local Government Areas selected for the baseline are Balanga, Kaltungo, Kwami and Yalmatu Deba.

3.2.1 Balanga

Balanga Local Government Area is located between 9.967°N and 11.683°E in the Southeast area of Gombe State bordering Adamawa State. Its headquarters is at Tallasse. It has an area of 1,626Km² and a population of 212,549 (2006 census). Located in the area is the Balanga Dam. The area boasts of a rich cultural heritage, and engages in farming as the major activity. Balanga has 10 wards which are: Bambam, Bangu, Dadiya, Gelengu Balanga, Kindiyo, Swa, Ref, W.Waja ward, Talasse, Dong, Remo ward, Kulani, Degre, Sikkam ward, Mwona ward and Nyuwar, Jessu ward.

3.2.2 Kaltungo

Kaltungo is a Local Government area located at the southern senatorial district of Gombe State Nigeria. Its headquarters are in the town of Kaltungo in the west of the area on A345 highway (giving it a linear settlement, while other communities like Tula have settlements of nodal structures). Located at 9°48'32"E/ 9.81417°N 11.30889°E. It has an area of 881km² and a population of 149,805 at the 2006 census. This is the home to the Tula plateau, a naturally beautiful creation with deep valley and static temperate weather. The predominant tribes are Tangale, Tula, and Awak. The main activity of Kaltungo residents is farming. Kaltungo has 10 wards, these are: Awak, Bule Kaltin, Kaltungo East, Kaltungo West, Kamo, Tula-Yiri, Tula Baule, Tula Wange, Tungo, and Ture.

3.2.3 Kwami

The Local Government is among the Northern Senatorial Districts of Gombe State, with the Headquarters at Malam Sidi town along Ashaka Cement factory road. It has an estimated population of 227,660 (National Population Commission 2011). Kwami LGA is multi-religious with Muslims and Christians being the most predominant groups, besides the traditional religion. It also has a multi-ethnic composition mainly Bolawa, Tera, Kwami and Fulani. Kwami LGA is divided into Kwami East and Kwami West with the following 10 wards: Kwami East (Mallam Sidi, Daban Fulani, Doho, Dukkul, Maileri, Jurara) and Kwami West (Kwami, Komfulata, Bajude, Gadam).

3.2.4 Yamaltu Deba

Yamaltu Deba is a Local Government Area of Gombe State, Nigeria. Its headquarters is located in the town of Deba (Deba Habe) to the Southeast from the State capital Gombe. The Southern part of the lake Dadin Kowa lies within the area of 1.981KM². The population of this Local Government is about 300,100 at the 2011 Census of the National Population Commission. There are two emirates of equal class in this Local Government; the first located at Deba, while the other is at Dadin Kowa, the major tribe is the Terra. Farming is the major activity of the people, with great emphasis on irrigation farming. They also have a periodic market (once a week). Yamaltu Deba has eleven wards these are: Deba, Kuri, Lanu, Lambam ward, Nono, KunuwanWurubunjaka ward, Kana Wajari, Hinna, Gwani, Shinga Wade ward, Lubo, DiffaKinafa Ward, Kwadon Lijjikirba, Jagali North, Jagali South, Zambuk, and Kwali.

3.3 Profile of Plateau State

Plateau State is the twelfth largest State of Nigeria. The State is located in Nigeria's middle belt and is roughly located in the centre of the country with an area of 26,899 km². The State has an estimated population of about 3.2 million people (according to the 2006 census) comprising 54 ethnic groups. It is located between latitude 8°24'N and longitude 8°32' and 10°38' east. The State is named after the picturesque Jos Plateau, a mountainous area in the north of the State with captivating rock formations. The altitude ranges from around 1,200 meters (about 4000 feet) to a peak of 1,829 metres above sea level in the Shere Hills range near Jos. Years of tin mining have also left the area strewn with deep gorges and lakes. The Jos Plateau makes the state the source of many rivers in northern Nigeria including the Kaduna, Gongola, Hadejia and Yobe rivers. Plateau State is celebrated as "The Home of Peace and Tourism", an image that has been fractured in recent years by Muslim-Christian clashes in the State.

A major sectarian crisis took place on 7th September 2001 in Jos North LGA and reverberated to other parts of the state. State of emergency was declared in Plateau State by President Olusegun Obasanjo on May 18, 2004. Periodic and intense crises in Plateau State have over the years created mistrust between the 'indigenes' (majority Christians) and 'settlers' (majority Muslims). This has undoubtedly created a settlement divide pattern between indigenes and settlers, especially in Jos North LGA. On 17th January 2010 a phase of severe ethno-religious violence erupted in the northern senatorial zone of Plateau State that led to a state of emergency for over a year. Violence has plagued all senatorial zones of the State

intermittently since 2001. As a result of violent conflict there has been a stark rise in the number of widows, orphans and trafficked children, especially in Riyom, Barkin Ladi LGAs. The following are the profiles of the Local Governments in which the survey was conducted in Plateau State:

3.3.1 Jos North

Jos North is a Local Government Area in Plateau State, Nigeria. Its headquarters is in the city center of Jos. The following are notable facts in Jos North Local Government Area. It has an area of 291 km² and a population of 429,300 at the 2006 census with coordinates of 9.91 67°N, 8.9000°E. Jos North LGA has a history of violence over the past 14 years. It has recorded several religious conflicts that have led to the destruction of lives and property since 2001. In November 2008, the trigger for the violence centered on Jos North Local Government elections. When a Berom man was elected to the Chairmanship of Jos North Local Government, the Hausa-Fulani were dismayed. What followed was burning of churches, killing of Christians and looting of their property. This was said to have led to reprisal attacks by Christians. The LGA has also experienced series of bomb blasts in the recent years, which have further deepened its violence history. These show that a lot of violence had erupted in the LGA. But in the recent period, there seem to be some calm in the Metropolis of Jos a part of which is Jos North.

3.3.2 Mangu

Mangu LGA is located in the Central Senatorial District of Plateau State with its headquarters in the town of Mangu at 9°31'00"N 9°06'00"E longitude and latitude. It has an area of 1,653 km². According to 2006 population census Mangu L.G.A has a population of about 294,931. The populace is predominantly farmers and many are business people. Mangu has 16 wards: Ampang West, Chanso, Gindiri 1, Gindiri 11, Jannaret, Jipal/Chakfem, Kadunu, Kerang, Kombun, Langai, Mangu 1, Mangu Town 11, Mangun, Mangun Halle, Panyam and Pushit.

3.3.3 Riyom

Riyom Local Government Area, often known as the gateway to Plateau State, was created out of the former Barkin Ladi Local Government Area on 1st October 1996. Riyom Local Government Area covers a landmass of 768.75 km² and has a human population of 72,581 people (2006 National Census). It has coordinates of 9.5667° N, 8.6667° E. Riyom Local Government Area is situated 36km South-West of Jos South LGA on its South Eastern boarder while Kaura and Sanga Local Government

Areas of Kaduna State are found on its North Western and South Western borders. Riyom is rich in agriculture coupled with a strategic location as gateway to and from 'Abuja' The Federal Capital Territory. The Local Government Area is divided into three districts Namely, Bachi, Ganawuri, and Riyom Districts respectively inhabited by three major ethnic groups: Berom, Atten and Attakar. Other ethnic nationalities have also taken permanent residence in the area. Some of these include the Hausa-Fulani, Igbo and Yoruba. Riyom Local Government Area is an agrarian area conducive for both crop production and animal husbandry, which comprise the dominant occupations of indigenes and residents. In Riyom local government some communities like Bachi, Rim, Jol and Wareng suffer intermittent violence from Fulani herdsmen ambushes or night raids sometimes as often as every two weeks to three months. Riyom LGA has 10 wards: Attakar, Bum, Danto, Jol/Kwi, Ra-Hoss, Rim, Riyom, Sharubutu, Sopp, and Ta-Hoss.

3.3.4 Wase

Wase is a town and Local Government Area (LGA) of Plateau State is situated some 216 km South East of Jos, the Plateau State capital. It has an area of 1750 km² and lies between 9.1000° N and 9.9667° E. The population of the LGA was 159,861 people as at the 2006 population census. Wase (the name believed to have been coined from the Koranic name Wasiu) Local Government is one of the LGAs in the Southern part of Plateau State with the headquarters in Wase. The predominant religion is Islam, followed by Christianity with few Traditional Worshippers. It is inhabited mainly by the Jukuns, Basharawas, Fulanis, Jarawas, Burmawas and the Taroks with a few of Ibo business men and women. The Boghom language is spoken in the Local Government Council. The main tribal group in the Local Council is the Fulani ruled by an Emir who doubles as the chairman of the Local Emirate Council.

Wase Local Government has an emirate council presided over by the Emir. It is divided into four main districts, which are Wase, Lamba, Bashar and Kadarko. There are 20 State wards namely, Gaji, Saluwe, Gimbi/Pinau, Wadatta, Mavo, Nyalulu, Girkuwa, Kampani, Kumbur, Kumbong, Yuli, Godus, Bashar, Lamba, Yola-wakat, MallamAdama, Wase/ Tofa, Kuyambana and Damburam. Wase experienced serious ethno-religious clashes in 2004 leading to a State of emergency.

4 Data Presentation and Analysis of Findings

This section presents findings from the survey questionnaire, key informant interviews and focus group discussions based on research questions posed. Quantitative data is presented in the form of tables and graphs to offer a situation analysis of women's engagement with peace and security in the study states. Anecdotes provided by key informants and FGD participants contextualize, support or contrast quantitative information.

4.1 Nature and Level of Women's Participation in Peace Building and Conflict Management Processes

4.1.1 Nature and Impact of Violent Conflict on Women And Girls

Key Finding 1: In addition to the typical effects of violent conflict, women and girls experience many forms of sexual and gender-based violence. Female insecurity is a reality in both private and public spaces and, in certain respects, more often in the former.

Key Finding 2: Women in all three States expressed as much concern about wider human security issues as physical security. Human security issues identified include poverty, unemployment, youth drug abuse, teen pregnancy, and low access to education, health, water and food.

An average of 69.4% of respondents across all study states reported the presence of violent conflict. Adamawa had the highest number of respondents (81.9%) who affirmed the presence of violent conflict in their communities with the lowest in Gombe state (56.5%). In Plateau State, 69.8% of respondents reported violent conflict in their communities. The nature of conflict varies significantly between the states. As shown in Fig.1, insurgency/terrorism was identified mostly in Adamawa State (59.2%), ethno-religious conflict in Plateau (48.6%) and pastoralist/farmer clashes in Gombe (33.8%). All forms of violent conflict occur in all the states to varying degrees with important variations within states. This variation is depicted in Table 1. In some instances, FGD participants reported different types of violence within their communities. In Riyom LGA of Plateau, many people said attacks by Fulani Herdsmen and unidentified gunmen was a veiled form of insurgency or terrorist attack instigated by Boko Haram sympathisers. Such attacks, they claimed, also have ethno-religious coloration.

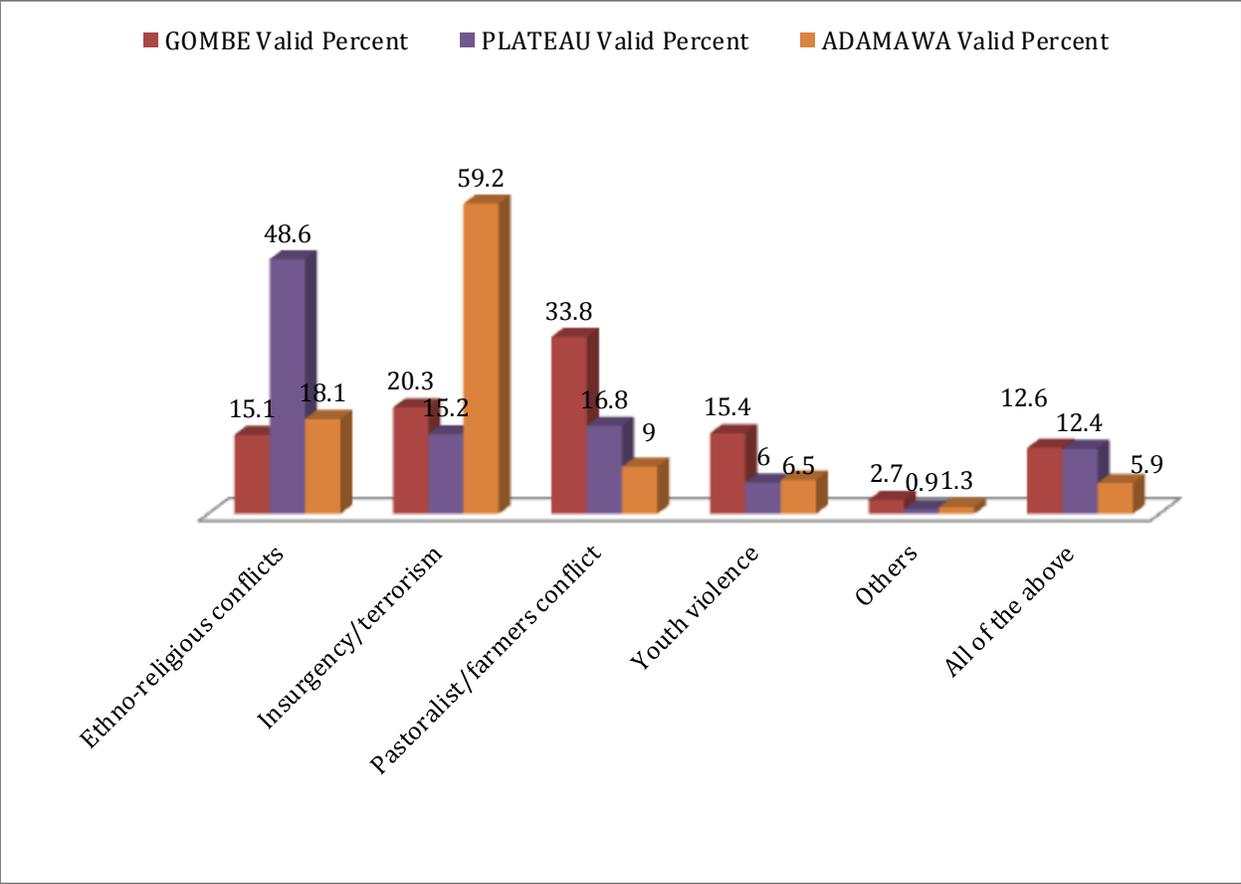


Fig 1: The Nature of Conflict Identified in the Three Study States

Another source of insecurity that came to the fore during most FGDs was political violence induced by politicians who sponsor thugs and supply young people with hard drugs in order to predispose them to acts of violence. (Male politicians also sexually harass female politicians to deter them from participation – see discussion under Section 4.1.5).

Table 1: Type of Violent Conflicts Prevalent in States by LGA

STATE	Senatorial Districts	SD with Most Conflict	LGAs	Most Predominant Type of Conflict
Adamawa	Central		Yola North	Political violence
	Northern	✓	Mubi South	Insurgency/Terrorism
Gombe			Maiha	Relatively calm
	Southern		Numan	Farmer/Herdsman
	Central		Yamaltu/Debia	Farmer/Herdsman
Plateau	Northern		Kwami	Relatively calm
	Southern	✓	Balanga	Political violence
			Kaltungo	Communal/ethno-religious
	Central		Mangu	Relatively calm/ Ethno-religious
	Northern	✓	Jos North	Ethno-Religious
		Riyom	Farmer/Herdsman	
	Southern		Wase	Ethno-Religious

Expectedly, respondents were fairly consistent across the three states in stating that violent conflicts impact on women (73.4%) as shown in Table 2. Fig. 2 indicates that displacement away from home was identified as the most common effect of violent conflict on women in Adamawa state (29.2%), death of loved ones was most common in Gombe (27.3%) and death/getting killed was most commonly reported in Plateau (24.5%).

Table 2: Does Violent Conflict Impact on Women?

	GOMBE			PLATEAU			ADAMAWA		
	Frequency	Valid	Per cent	Frequency	Valid	Per cent	Frequency	Valid	Per cent
Yes	391		75.6	403		78.1	274		66.5
No	104		20.1	71		13.8	107		26
Not sure/ Can't say	22		4.3	42		8.1	31		7.5
Total	517		100	516		100	412		100

It is important to note that 29.5% of respondents in the target states asserted that women experience all these forms of violence as well as others. Other forms

mentioned include sexual and gender-based violence (4.5%, 1.7% and 5.5% for Adamawa, Gombe and Plateau respectively). Although few survey respondents highlighted sexual violence, FGD participants brought it up for discussion in most LGAs in the three states. People explained how the presence of insurgents and/or security personnel had increased the vulnerability of young girls to sexual assault. Findings from FGDs and interviews in Adamawa and Plateau States indicated that girls and women have become increasingly vulnerable to sexual exploitation in locations where STF/JTF members are stationed for long periods. A man in Adamawa State explained that,

The security men that were deployed to Maiha for the Boko Haram issue are the threats to our young girls. They deceive these girls with money in the name of buying food since these girls are hawkers. These are just for them to sleep or have sex with these girls. What they do is that they give ₦50 instead of ₦10. All this is because the securities have stayed for long period of time or more without mating with their wives. (Male FGD participant in Maiha LGA, Adamawa State: 21/02/2015)

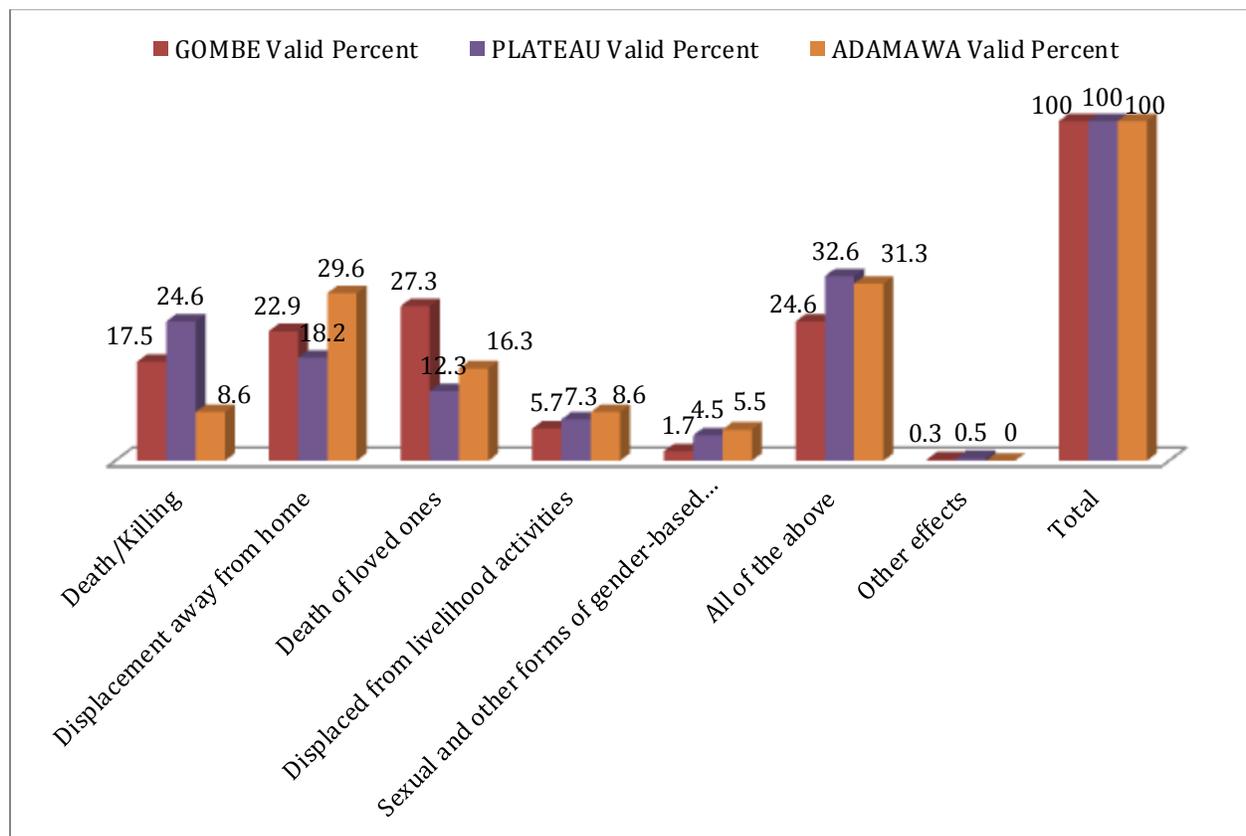


Fig. 2: Impact of Violent Conflict on Women

For fear of such attacks, the movement of girls and young ladies outside the confines of their homes is severely curtailed. But female vulnerability was also ascribed to increased drug addiction and alcoholism among the youth, men and even women in certain instances. FGD participants and key informants in Adamawa and Plateau states, particularly women, spoke of the sharp rise in the number of destitute widows, orphans and abandoned women as a result of violent crises. One community leader and key informant, the *Hakimin Maiha*, in Adamawa State remarked,

You see, some men run away and leave their family once the situation is critical. But the wives will stay and face the problem. (Interview: 21/02/2015)

FGD participants noted the predominance of such women and children in IDP camps, and the deplorable conditions they were made to live under. As a result of the loss of loved ones and livelihoods some women within and outside IDP camps resort to ‘barter sex’ – exchanging their bodies for material favours. Another major fallout of violent conflict highlighted in parts of Plateau State was an alarming rise in child labour and trafficking in children – especially girl-children – with the consent of parents or guardians. Most of such parents feel compelled by poverty or prevailing insecurity in their localities to contract their children out as domestic or sex workers.

However, beyond problems associated with physical insecurity, FGD participants highlighted wider dimensions of human insecurity such as lack of access to education and work for girls and women, water and food insecurity and insecurity of livelihoods. Female FGD participants pinpointed traditional, cultural and practical restrictions on female access to land inheritance, higher education, employment, and equal participation in politics and decision-making at all levels. One woman asserted that,

The problem women and girls face here is that they are not allowed to be educated to higher levels of education. Most times, they are married out at the age of 13 or 14[...] Women don't have work to do, previously there was assistance or forms of support for women. But now there is none. If this is revived, it will help reduce poverty in the society. If this is reduced girls could go to school. (Female FGD participant from Mubi South, Adamawa State: 23/02/2015)

Both men and women blamed women's low access to productive resources on cultural notions of women as 'the weaker sex' and men's dominant role in society. A leader of a vigilante group interviewed in Mubi South LGA of Adamawa State and FGD participants in Plateau State emphasized the loss of livelihood activities, especially women farmers who were prevented from harvesting their crops when they fled from insurgent attacks. According to him,

Women have suffered a lot ... during this crisis. Most of our women here are farmers and the incident occurred when we are about to make harvest of our crops. So they lost a lot of their wealth.

Several key informants and FGD participants stressed the need for specific intervention projects to address girls' safety within schools and communities as well as to create income generating opportunities for women, particularly widows and abandoned women. For female farmers, the vigilante leader stated the need for female access to fertilizers and other farming inputs.

Despite the foregoing, the data also shows that women are not just victims of violent conflict. Their engagement with it is complex and multi-dimensional, which confirms assertions made in the literature. Although 206 out of 453 (43.7%) respondents said women never get involved in violence, 213 (46.4%) said women get involved in conflict rarely (12%), sometimes (29.3%) often (3.4%) or always (1.7%). As shown in Fig. 3, of the 46.3% who said women do get involved they most commonly claimed they do this by proxy either through providing support services to the men directly involved in hostilities (Plateau (43.1%), Adamawa (33.9%) and Gombe (32.2%)), or by encouraging their husbands or children to fight (Gombe (37%), Plateau (31.4%) and Adamawa (26.9%)). In Kwami LGA populated by Bolewa people of Gombe State, for example, female FGD participants explained that some women use shaming words such as 'rago' meaning 'coward' to induce their men to join others to fight. In some instances, women perpetrate violence against other women or girls, such as in cases of domestic worker abuse as the following example highlights,

A girl of about, I think, 10 years or so, late last year her stepmother burnt her two hands. It was a devastating thing so we investigated. The stepmother was arrested and was called for press conference they even showed the lady on the television. It was aired and I think the woman was sent to the court; the proper punishment was given to her. (Mr Abdullahi Njidda Damari, Key Informant, Yola North LGA, Adamawa State: 05/03/2015).

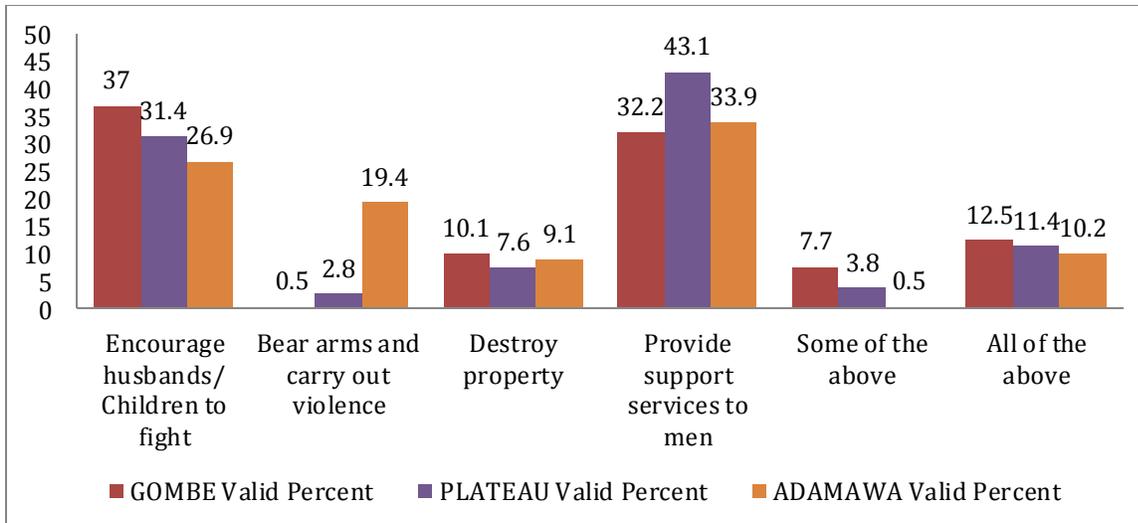


Fig. 3: Nature of Women’s Involvement in Violent Conflict

Very rarely were women reported to bear arms and carry out violence, particularly in Gombe (0.5%) and Plateau (2.8%), or to destroy property (10.1%, 7.6% and 9.1% in Gombe, Plateau and Adamawa States respectively). On the other hand, baseline survey data suggests that female domestic servants suffer physical violence and abuse primarily from women. A member of the Adamawa Concerned Citizens cited the following example,

There is a lady that their house is near the new park in Jambutu the father divorce the mom so this girl stays with her step mom. When the step mom sends the girl on an errand and she is not back on time, the step mom beats the hell out of her and punishes her so the girl is scared of her step mom. If the dad comes back home instead of him to inquire what happen, he would go ahead and beat the girl without hearing from her. So the girl doesn’t like the house she is tired of the beating she then started wondering about town.

A key informant of the Adamawa Peace Initiative explained that female involvement is not always voluntary. In his words,

The young girls that you see mixing up with this insurgency, they don’t want to do it; they are forced to do it.

Several other qualitative research participants confirmed the issue of the abduction of girls who are either forced to marry their kidnappers, or serve as sex slaves. In

some instances the girls were unwillingly recruited to serve as agents for terrorists (e.g. as suicide bombers), as also attested to in the background information.

4.1.2 Nature and Gender-Sensitivity of the Peace Architecture

Key Finding 1: The peace architecture in Adamawa, Gombe and Plateau States consists first of Federal security agencies, Civil Service bodies and civil society organizations that tend to operate separately with only limited of collaboration. Only Plateau State has a State-regulated security outfit – Operation Rainbow. No women feature in the top hierarchy of leadership in any of security services. But vigilante groups – including mixed-sex and women only ones – are mostly active at community level.

Key Finding 2: Agencies like the MWASD, NHRC and NAPTIP collaborate with Civil Society groups in limited ways to tackle women, child and human rights abuses. Police desks on Human Trafficking, Women and Child Protection are only established at Headquarters with minimal or no local reach. But only Plateau State has an Observatory on Violence Affecting Women and Girls with a multi-stakeholder steering committee consisting of the MWASD, security agencies, other public and civil society groups.

Data obtained from the field reveals that the peace architecture in all three states is fairly similar with a few important differences. In the main, the peace architecture, as shown in Annex 3, comprises:

- ***Government Security services*** – military, paramilitary (e.g. National Drug Law Enforcement Agency (NDLEA), Immigrations, National Security and Civil Defence Corps (NSCDC), the Department of Security Services (DSS) and the Nigeria Police Force. In all three States, some of these combine to operate primarily through Joint or Special Task Forces set up by the Federal Government to intervene in incidents of violent conflict. In Plateau, the STF comprises all main security sector agencies including Operation Rainbow – a one-of-its-kind paramilitary outfit created by the state government with Federal Government approval. The primary responsibility of such groups is to keep the peace by protecting the security of lives, property and livelihoods. Women do not head any of these services in the three study states. Over the

last few years thousands of male security personnel have been deployed as peacekeepers to cities, towns and villages, especially in Northern Nigeria in the wake of violent crises.

- ***Civil Service bodies*** such as the Ministry of Women Affairs and Social Development (MWASD), National Emergency Agency (NEMA), National Agency for the Prevention of Trafficking in Persons (NAPTIP), and the National Human Rights Commission (NHRC): The Social Welfare and Child Development departments of the Ministry of Women Affairs located at the State and local government levels attend to issues bordering on gender- and child-specific security concerns such as rape, incest, wife battery etc. They do this in collaboration with law enforcement agencies such as the police, the judiciary, women/children's human rights groups and the NHRC.
- ***Civil Society Organizations*** - Faith-based organizations, Community-Based Organizations, international and national groups etc.: There are a plethora of CSOs involved in peace building from village, local, State up to national level. Many are sponsored by international donor funding or by church/mosque-related groups. They are at the forefront of inter-group peace dialogues and holding government peacekeeping and law enforcement agencies accountable to their mandate and obligation to the people. Some groups are women-lead or women-only human rights/professional bodies (e.g. National Council of Women's Societies (NCWS), Women's Rights Advancement and Protection Agency (WRAPA), Federation of Women Lawyers (FIDA) and Medical Women's Association of Nigeria (MWAN). Male-led peace building initiatives tend to operate at the higher level of peace negotiations and dispute settlement. In Adamawa State, groups like Adamawa Concerned Citizens (ACC), Luthercares Medical and Social Services, among others engage in a variety of peace-related projects and also handle VAWG when cases are brought to their attention.

FBOs (e.g. local churchwomen's fellowship groups, Federation of Muslim Women's Associations of Nigeria (FOMWAN) and Christian Association of Nigeria (CAN) Women's Wing) are especially active in community peace efforts and humanitarian relief efforts in all the target states. All these groups engage in a variety of peace initiatives towards conflict prevention, response and mitigation. In Plateau State, some groups, particularly women's groups (e.g. FIDA, Voice for the Girl-Child in Nigeria (VGCN), Christian Women for Excellence and Empowerment in Nigerian Society (CWEENS) and Grace Gardens) provide shelter, support and/or legal aid services for

victims/survivors of VAWG. CWEENS coordinates an NSRP-funded Observatory on Violence Affecting Women and Girls with multi-stakeholder committee consisting of the Ministry of Women Affairs, law enforcement, security and civil society bodies.

- **Community-based self-help groups (e.g. vigilantes):** Among CSOs, the study found that in most communities people rely on local self-help vigilante groups to provide physical security owing to the perceived or real failure on the part of statutory agencies to do so. These groups consist mainly of male youth who maintain night shifts to guard their communities against night raids. Mixed-sex vigilante groups are also present. A few women-only vigilante groups exist in parts of Adamawa State.

4.1.3 Women's Participation in Peace Building and Conflict Management Processes

Most respondents (an average of 73.4%) asserted that women are involved in peace

Key Finding 1: Due to certain inhibiting factors women are predominantly active in intra-family peace building and conflict management. In some areas they are most active in relief work, community peace building and anti-VAWG through Civil Society Organisations, particularly women-led community-based and faith-based organizations.

Key Finding 2: Inadequate funding and expertise hinder the effectiveness and sustainability of interventions of many women's groups, especially community-based organizations. Even the more established urban-based groups subsist on internal levies and/or donor funding and, therefore, lack a sufficient and secure resource base for broad reach and continuity.

building initiatives: Plateau (78.1%), Gombe States (75.6%) and Adamawa (66.5%). Only 6.6% were unsure about this. Fig. 4 below reveals that 82.2% of respondents in Plateau State asserted that women are very active (17%), quite active (32.7%) or moderately active (32.5%) in peace building initiatives. In Gombe State 68.8% said women are very active (12.1%), quite active (24.6%) or moderately active (32.1%). In Adamawa State 77.3% of respondents were of the opinion that women participate very actively (19.7%), quite actively (43.3%) or moderately actively (14.3%) in peace initiatives.

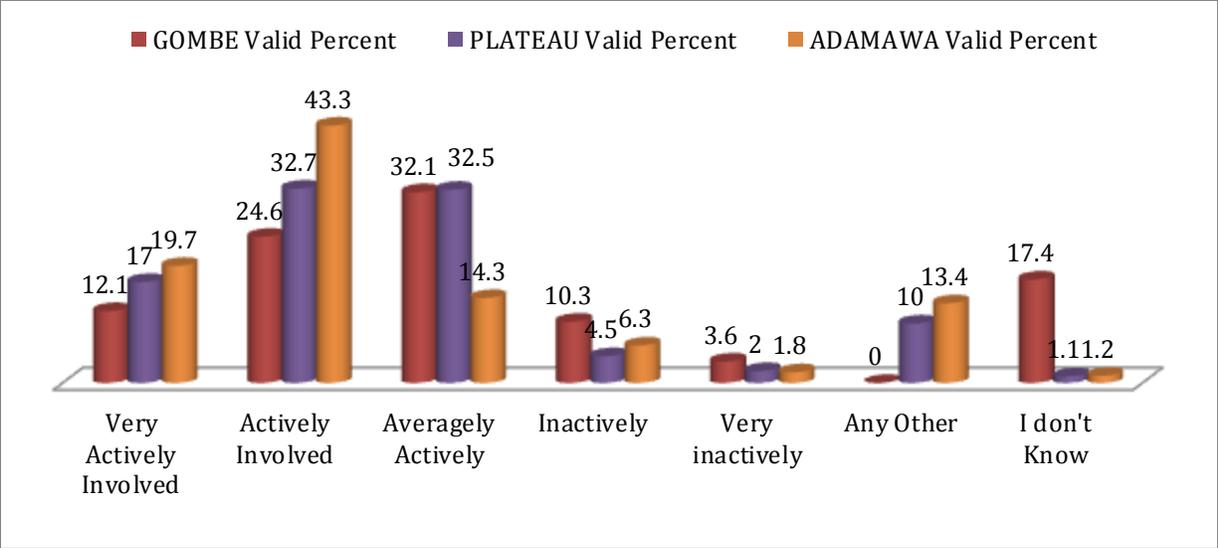


Fig. 4: How Active Are Women in Peace Processes?

Similar patterns, with a few key variations, are observable from the data in relation to nature of women’s involvement. In Gombe and Plateau States women were reported to be mainly involved in conflict management at the household or family level – 53.4% and 28.2% respectively – while only 8% of respondents in Adamawa State said this. The primary area of women’s involvement in peace processes in Adamawa was reported to be in communal or inter-faith dialogues. Participants from Adamawa at the Communication and Validation Seminar disputed this finding as they felt it over-stated the extent of female participation at community level. The data in Table 3 appears to affirm their position as most Adamawa State respondents (36.9%) asserted that women’s level of participation is primarily within the family.

Table 3: Opinions on Level of Women’s Participation in Peace Building

	GOMBE		PLATEAU		ADAMAWA	
	Frequency	Valid Per cent	Frequency	Valid Per cent	Frequency	Valid Per cent
Family	211	46.9	179	38	123	36.9
Village	81	18	80	17	93	27.9
Local Govt.	58	12.9	50	10.6	38	11.4
State	9	2	20	4.2	17	5.1
National	6	1.3	8	1.7	9	2.7
All of the above	78	17.3	121	25.7	49	14.7
I don’t know	7	1.6	13	2.8	4	1.2
Total	450	100	471	100	333	100

Nevertheless, key informants and FGD participants in most of the LGAs attested to the active role of women at community level through groups such as the NCWS, FOMWAN, CAN (women's wing) and *zumunta mata* (women's church-based fellowships). In addition to such mainstream women-led religious groups, Plateau State has a number of initiatives that women lead or play a leading role, like Almanan Rescue Mission (ARM), Messiah Foundation, Gidan Bage, Hope for Widows, Centre for Peace Advocacy in Nigeria (CEPAN), CWEENS, Women Without Walls International (WOWWI) and Plateau Christian Prayer Assembly (PCPA). WOWWI comprises Christian and Muslim women who work to promote inter-faith community dialogue and development. A major activity identified by FGD participants and key informants as a critical peace building strategy should not be overlooked. This could be referred to as 'spiritual engineering' through small-group/corporate prayer initiatives and preaching peace as a divine attribute. In fact, the words 'prayer' and 'preach' occurred 42 times in the qualitative data analysed.

Many secular, community- and faith-based NGOs operate through joint platforms such as the Adamawa Peace Initiative (API) and the Plateau Peace Practitioners Network (PPPN). Some groups have a more national outlook such as WRAPA, Women's Aid Collective (WACOL), Search for Common Ground (SCG), Save the Child, and Child Protection Network (CPN). They are reportedly active mainly in information gathering and identifying and reporting early signs of conflict to the authorities. CPN works along side statutory bodies and development partners across all states of the federation, specifically to protect and promote children's right.

In Gombe State women have a long history of participation in peace building and conflict management, particularly at local government level through traditional and religious platforms. For example, in Balanga LGA their participation, through traditional structures, is institutionalized through the official position of a women's Queen (*Bala nurba*) who is their spokeswoman in the community. Her role serves as a socio-political platform for presenting women's problems to the King. Gombe State women in Kaltungo LGA also work actively through community-based associations like KALSHOM at the level of family and communal life to promote peace through peace education of children, collective presentation of grievances through peaceful means and family support. In Numan LGA of Adamawa State, 10 women are members of the Traditional Council and women are also invited as individuals or group representatives to attend Local Government Council security meetings. In Maiha LGA in Adamawa State, hunters' daughters are permitted to serve as vigilantes and some even form women-only vigilante groups.

According to the survey data, women also get involved in peace/protest marches. Respondents in Plateau State (17.1%) were most likely to mention this. Humanitarian assistance was listed as a key area of women's peace activity in all three states (Gombe (17.3%), Plateau (16.8%) and Adamawa (11.8%). It is important to note that respondents in Adamawa State were most likely (24.2%) to highlight women's role in counter-insurgency/terrorism compared with Plateau State (2.8%) and Gombe (2.3%).

Research participants pointed out that low funding and expertise hinders the effectiveness and sustainability of interventions of many women's groups in peace building, especially community-based organizations. The more established urban-based groups fair better but tend to rely heavily on internal levies and/or donor funding. As a result, they lack resources to act at grassroots level on a continuous basis.

4.1.4 Factors Hindering Women's Participation in Peace Building and Conflict Management Processes

Key Finding: Ideological (culture and religion), psychological (fear, intimidation and low self-esteem), economic, and capacity-related factors (low education and leadership skills deficits), place far-reaching limitations on the nature and extent to which women are able to participate actively and equally in decision-making structures in general, and within peace building processes in particular.

Despite their active peace-building role, women face numerous barriers to their full and active participation in peace processes. Predominantly, such barriers are erected by African traditional and religious belief systems. For instance, as noted earlier, a female key informant and vigilante member in Maiha LGA in Adamawa State claimed that only daughters of hunters are allowed to serve as vigilantes or participate in security meetings held in public places (Interview, 23/03/2015). A statement made by a Plateau State Local Government Council official in Wase LGA, who received the research team, underscored the reality of how traditional or religious ideology can hinder female public participation in peace building and power structures,

Women are not supposed to leave their homes to participate in politics or peace processes because the religion (Islam) does not permit them to do so. (Male FGD participant in Wase LGA, Plateau State: 16/02/2015)

The statement highlights the deeply embedded roots of patriarchal ideology that shape marriage in most Nigerian cultures, which place practical limitations of women's, autonomy, freedom of movement and time use in relation to involvement in the public sphere. Consider the following examples,

During women peace and protest marches in Jos, a man beat his wife and stopped her from participating. This singular act ended the protest and their voices were silenced. (Female FGD participant, Jos North LGA, Plateau State: 16/02/2015)

Some women are not allowed to go out or join politics there are locked like animals. (Female Vigilante and FGD participant, Maiha LGA, Adamawa State: 21/02/2015)

Women who brave it to defy acceptable cultural norms often get labelled and stigmatized as someone in Kaltungo contended,

Sometimes, when women come out to participate in the society activities, they take us as prostitutes because anywhere they see woman talking to man, they said both of them are in relationship. (Female FGD participant, Kaltungo LGA, Gombe State: 18/02/2015).

Most FGD participants and key informants in the three states pointed out that low levels of education, economic dependency on male benefactors and lack of leadership skills (a legacy of age-long political exclusion) also constitute stiff barriers to women's capacity and confidence to get involved in high-level peace negotiations and conflict management processes. A FGD participant hinted at low confidence levels by remarking that,

Women are mostly shy and disturbed whenever they engaged in addressing certain security issues. (Male FGD participant in Maiha, LGA, Adamawa: 21/02/2015)

Ideological constraints are closely linked to more practical issues regarding women and girls' reproductive roles in the home. As one male FGD participant in Maiha LGA, Adamawa State pointed out,

If our wives will be in this process, then there is likelihood that they may stay away from us and their children will have no one to cook food

for them. (Male FGD participant in Maiha LGA, Adamawa State: 21/02/2015)

In summary, research participants across all study states identified the following interlocking factors that shape the ways and extent to which women are able to participate in decision-making structures at every level, as well as within peace building processes:

- a) Fear - Women are afraid to talk because their husbands do not allow them freedom of expression.
- b) Insecurity - the general climate of insecurity heightens the threat of sexual assault and abuse for women and girls.
- c) Lack of educational qualifications – this affects the way women perceive themselves.
- d) Religious and cultural beliefs circumscribe female public involvement
- e) Low level of socio-political awareness: women have low exposure to information that would enable them contribute in an informed manner to public discourse
- f) Lack of confidentiality measures - there is no guarantee of confidentiality when issues are discussed
- g) Lack of/poor accessibility to anti-VAWG reporting and response support mechanisms (see further details under Section 4.2 below)
- h) Bureaucratic/ procedural delays in accessing authorities and/or justice

4.1.5 Women in Decision-Making Positions Including in Peace Initiatives

Key Finding: Except in women-only organizations and peace initiatives, women are conspicuously marginalized from the top hierarchy of decision-making structures and mainstream peace and security bodies. Women have very low decision-making power, particularly in elective posts (Gombe (0%), Adamawa (6.3%), Plateau (9.2%)). In recognition of women’s crucial role in peace building, governments are making efforts to include women in related activities.

In light of such disclosures, it is not surprising, that the data from the survey questionnaire, KIIs and FGDs indicated that the level of women’s participation in

peace building as well as in decision-making decreases in inverse proportion to the scale of socio-political importance. As shown in Table 3 above respondents' mostly claimed that women's peace building roles take place predominantly within families (40.6%), villages (21%), local government (11.6%), and less at state (3.8%) and national levels (1.9%). In the area of decision-making, Table 4 shows that in the opinion of 48.1% of respondents, women have low (33.7%) or extremely low (14.4%) decision-making power. Conversely, only 21.8% felt they have high (17.6%) or extremely high (4.2%) decision-making power. About a quarter of respondents (25.8%) felt women's decision making power is neither high nor low.

Table 4: Respondents' Opinions on the Level of Women's Decision-Making Power

	GOMBE		PLATEAU		ADAMAWA	
	Frequency	Valid Per cent	Frequency	Valid Per cent	Frequency	Valid Per cent
Extremely high	28	5.2	18	3.3	18	4.2
High	104	19.4	94	17	70	16.4
Neither high or low	166	30.9	166	30	70	16.4
Low	156	29.1	185	33.5	164	38.5
Extremely low	53	9.9	78	14.1	82	19.2
I don't Know	30	5.6	12	2.2	22	5.2
Total	537	100	553	100	426	100

The responses above reflect the reality on the ground. Women are *de facto* under-represented in the existing peace architecture in all the states, with the exception of women-led CBOs and FBOs. As the peace architecture mapping tool in Annex 3 reveals, none of the Federal or State security outfits in the three study states is headed by a woman. Table 5 displays the proportion of female Legislators, Commissioners, Permanent Secretaries and Local Government Chairpersons in the three states under survey. The data provides evidence of female exclusion and/or marginalization within the broad context of decision-making. The table reveals that female representation is higher in appointive than in elective posts in all three states. The State Civil Service in Plateau State is the only one with a critical mass of 31.3% women appointed as Permanent Secretaries compared to 16.1% in Adamawa and 4.2% in Gombe. The Zonal Coordinator of the National Human Rights Commission in Plateau State is also female. With regard to elective posts, Gombe has no female

elected official at local government or State House of Assembly level, while Adamawa and Plateau have only (2) female legislators out of 25 (8%), and three (3) out of 24 (12.5%) respectively! Adamawa and Plateau States have only one (1) local government chairperson out of 22 (4.5%) and 17 (5.9%) LGAs respectively.

Table 5: Representation of Women in State and Local Government Decision-Making Positions

	Legislators			Commissioners			Permanent Secretaries			Local Government Chairpersons		
	Male	Female	%	Male	Female	%	Male	Female	%	Male	Female	%
Adamawa	23	2	8%	22	3	13.6%	31	5	13.9%	21	1	4.5%
Gombe	22	0	0%	20	4	16.7%	23	1	4.2%	22	0	0%
Plateau	21	3	12.5%	17	4	19%	22	10	31.3%	16	1	5.9%
Total	66	5	6.8 %	59	11	16%	76	16	16.5%	59	2	3.5%

* A woman is the Deputy Speaker of the Plateau State House of Assembly

Despite glaring evidence of low female representation in decision-making at all levels, it is significant that 57.1% of survey respondents in Adamawa, 62.6% in Gombe and 71.1% in Plateau stated that government officials are increasingly recognizing women's role in peace building (see Fig. 5 below). In view of the challenges women face, decision-making authorities are making deliberate efforts to encourage their participation in peace building activities.

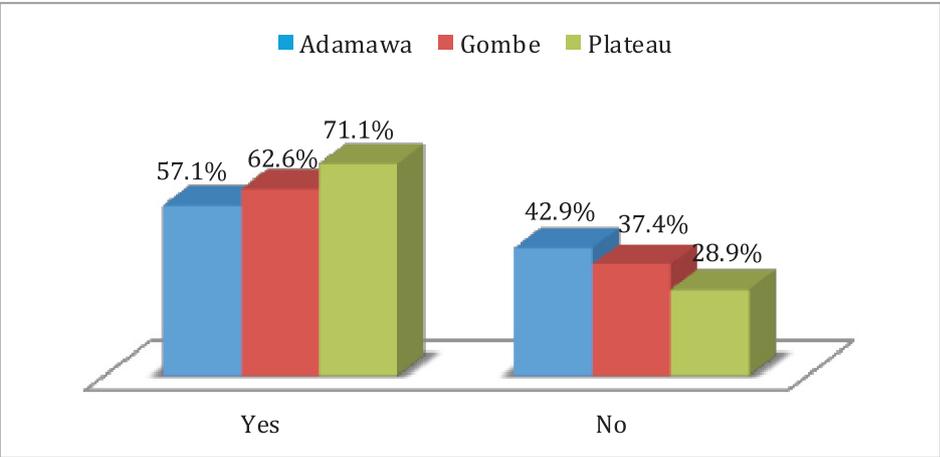


Fig. 5: Do Government Officials Purposely Include Women in Peace Building Initiatives

However, once again respondents (36.6% in Adamawa, 32.7% in Gombe and 30.6% in Plateau) reported to be mostly aware of such enabling efforts at community level and only minimally at national level as shown in Table 6. But in Gombe and

Adamawa States more respondents claimed to be aware of gender-sensitive policies at local government than at State level. The trend in Plateau of greater state involvement continues to reflect in the data with 12.6% of respondents reporting awareness of such policies at local government level compared to 15.1% at state level. This information is buttressed by findings from FGDs and KIIs, especially in Plateau and Gombe States where research participants gave examples of women in strong leadership roles in community and CSO-based peace building initiatives. This was referenced earlier under Section 4.1.3.

Table 6: Policies or laws that encourage women’s involvement in peace building are located at what level?

	GOMBE	PLATEAU	ADAMAWA
	Valid Per cent	Valid Per cent	Valid Per cent
Community level	32.7	30.6	36.6
Local government	26.3	12.6	18.1
State	7.7	15.1	15.7
National	10.3	9.5	8.3
All of the above	13.7	19.9	13.9
I dont know	9.3	12.3	7.4
Total	100	100	100

Nevertheless, in formal political decision-making structures women often encounter a major obstacle to their active involvement – sexual harassment. One female key informant recounted a personal experience in this regard,

A lot of women are afraid because of harassment. Even me I was harassed some years back and I had to run away from politics. I was almost raped on two occasions and I happened to escape it. [...] I believe that a lot of us (women) are afraid even to come out and participate, even to approach the politicians depends on the level of closeness one is to a politician because they scare away women. (Key Informant in Mangu LGA in Plateau State, 17/02/2015)

This finding confirms assertions in the literature that without explicit and effective laws and legal processes to promote affirmative action for women in politics and decision-making, women are not likely to form a critical mass in governance. Similarly, the incident above proves that the absence of sexual harassment laws in such contexts fosters a culture of impunity, intimidation and silence, and perpetuates the cycle of female exclusion.

4.2 Access to Reporting Mechanisms and Protection Services for Girls and Women Affected by Human-Rights Abuses, Including Gender-based Violence

4.2.1 Gender-Based Violence Reporting Mechanisms and Protection Services at Community Level

Key Finding: Community-based approaches to VAWG exist but consist mainly of intra-family conflict resolution measures or, in few cases, shaming or punishment of perpetrators. For the most part VAWG is under-reported due to societal stigmatization or institutional weakness or failure by appropriate authorities to handle cases effectively. This fosters a culture of silence, cover up and impunity.

The study found evidence of reporting and response mechanisms for addressing VAWG at community, including instances of non-governmental human rights monitoring. Findings from the study showed that traditional approaches to handling VAWG across the three study states were fairly consistent, particularly in rape and incest cases. In some cases the rapist must pay a fine in cash or in kind (a goat or chicken) to the girl's father. In the absence of such penalties or when recourse to them is not readily available the offender may be beaten up by youth in the community, handed over to the police, or in some cases go to jail. Possibly owing to low public confidence in official mechanisms (see details under Section 4.2.2.4), it came to light during some FGD discussions that, most cases of VAWG are dealt with either within families or using traditional mechanisms within the community. For example, one woman said,

Traditionally, in Kwami Local Government, when a rapist is caught, such a one gets severe beating, and humiliating songs are sang with one's name in respect to one's offence. (Female FGD participant in Kwami LGA, Gombe State: 18/02/2015).

Yet, girls who experience sexual assault or rape may not be provided with assistance to deal with the trauma, shame or stigma. In fact, FGD participants in all study states mentioned that victims of rape are sometimes forced you to marry the perpetrator because she is considered to be 'damaged goods' and unlikely to get a suitor. A women's leader of FOMWAN in Adamawa state confirmed this:

Issues like rape, if reported, the family will say, 'We will go and settle at home.' They don't want the girl's image to be tarnished. She may end up [that] nobody will come and ask her for marriage. So they don't want to speak up. (Key Informant, Adamawa State, 22/02/2015)

It is striking that it is the victim's reputation that is tarnished by the violence perpetrated against her, rather than the perpetrator's who may go on to marry someone else. Another factor that diminishes female access to appropriate community-based response mechanisms is that traditional structures are sometimes compromised by primordial interests as the following in Plateau State case shows,

My daughter of ten years old was raped last month January 2015 by a twenty two year old man, I took her to the police station; my mai angwa (traditional ruler) pleaded with me that we should settled out of station and I agreed thinking he will be of help, but he kept turning me until I discovered that he is related to the man in question. And I was afraid to go back to the police. (Female FGD participant 3, Riyom, Plateau State, 19/02/2015)

FGD participants in Kwami LGA in Gombe State complained that in some circumstances it is beyond the capacity or sphere of influence of local communities to deal with such cases. One man explained,

There are parents sending the girl-child to hawk during or after school hours. This exposes these girls to rapist. Sometimes, schoolteachers take advantage of these young girls, by raping them. At the end, these teachers get transferred to other schools as a means of protecting them from facing the law. And this in turn, encourages them to do the act again. (FGD participant, Kwami LGA, 18/02/2015).

The findings show that VAWG is under-reported due to societal stigmatization or institutional weakness or failure by appropriate authorities to handle cases. This fosters a culture of silence, cover up and impunity. There is also a very low level awareness of where to report cases and amongst those that do know where to report, few seek services.

4.2.2 Accessibility and Effectiveness of Mechanisms within Existing Peace Architecture at Local Government and State Levels

Key Finding: The response level of law enforcement/security agencies to gender-specific forms of violence is ineffective and unsatisfactory in all target states. Local government officials and justice mechanisms are totally inaccessible or accessible with difficulty. Low public awareness, particularly in Adamawa and Gombe States, about peace initiatives with special provisions for women's issues exacerbates the problem.

The accessibility and effectiveness of peace initiatives, particularly those with gender rights protection mechanisms was assessed in relation to a.) Public awareness of peace initiatives with special provisions for women b.) Accessibility of local government as the first point of call to the people c.) Preparedness of security agencies to handle crises in general and, d.) Response Mechanisms to gender-specific forms of violence.

4.2.2.1 Public awareness of peace initiatives and special provisions for women

Despite the multiple and diverse kinds of peace promoting organizations operating in all three states only slightly above half of respondents in Adamawa (54.4%) and Gombe (58%) States are aware of the existence of peace initiative with special protection mechanisms for women and girls. Respondents in Plateau State reported the highest level of awareness; almost two-thirds (60.7%) said knew about such mechanisms. Notwithstanding, only one of the qualitative research participants mentioned the existence of helplines for victims/survivors of VAWG run by the CWEENS-coordinated observatory. This data, as portrayed in Fig. 6, reveals the need for massive awareness campaigns to inform people about peace initiatives and special protection measures.

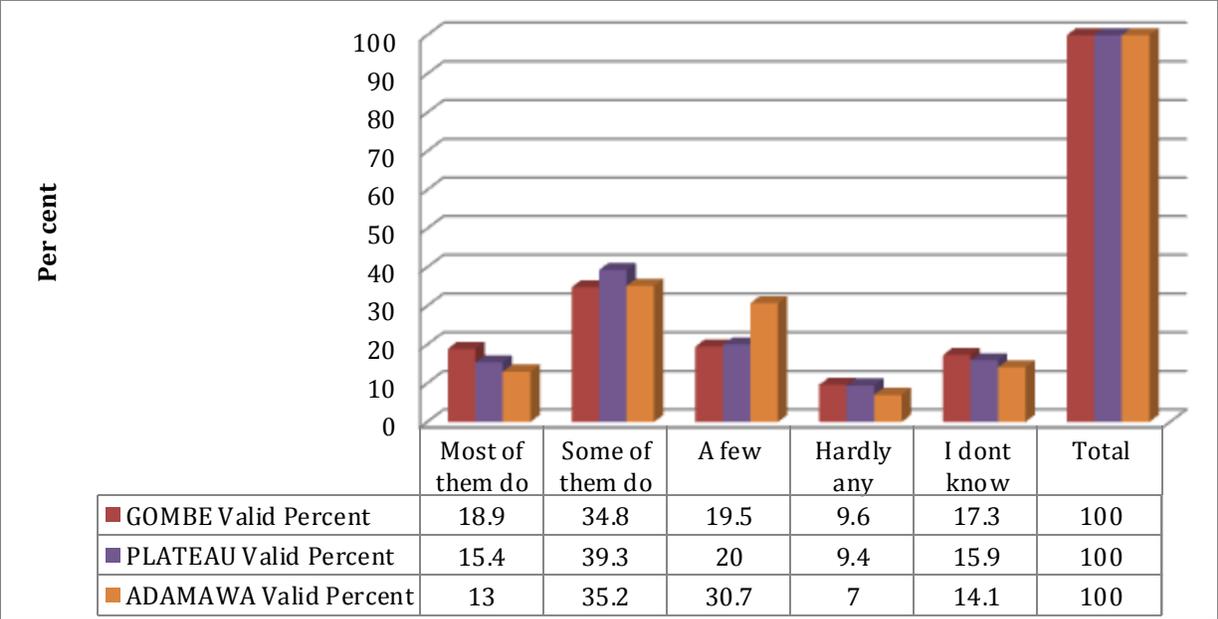


Fig. 6: Respondents Who Said Peace Initiatives Made Special Provisions for Women

4.2.2.2 Accessibility of local government officials

Local government councils are constitutionally designated to be the first stop for accessing public services. Yet, as shown in Fig.7 only 27.4%, 33.1% and 34.1% of respondents in Adamawa, Gombe and Plateau States respectively said their local government officials were accessible or very accessible. In all three states a similar number of respondents (Adamawa: 37.4%, Gombe: 38.8%, and Plateau: 39.8%) claimed that gaining access to them was difficult. Others said they had no access at all (Adamawa: 30.5%, Gombe: 23.2%, and Plateau 17.9%).

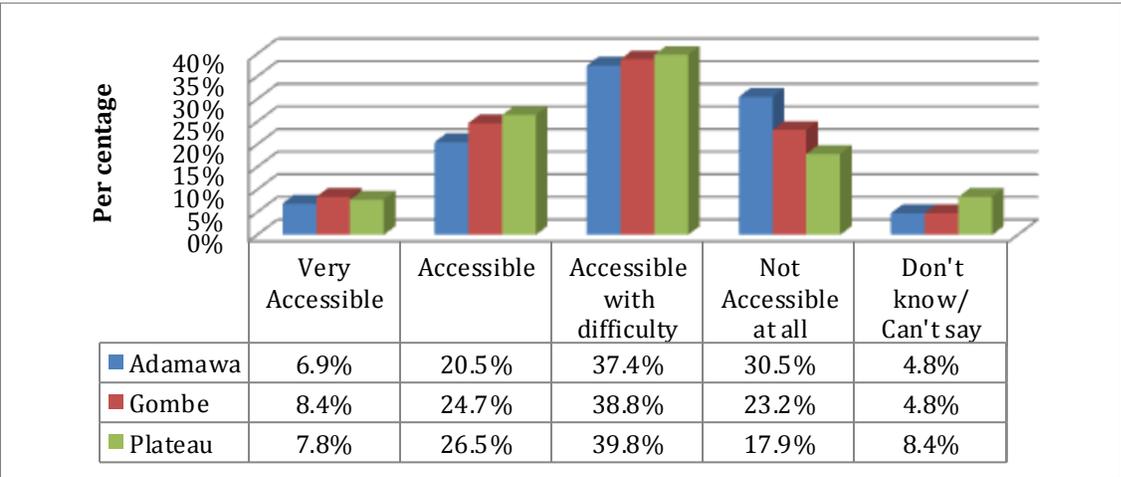


Fig. 7: How Accessible Are Your Elected Local Government Officials to Women?

4.2.2.3 Preparedness of security agencies to handle crises

In relation to the level of preparedness of law enforcement/state security agencies to address violent conflict respondents were asked to state the extent to which they agreed with the following statement: “Your state government is adequately prepared to prevent/handle security threats like extremism, militancy, communal violence.” Table 7 reveals that the 59.1% of Gombe respondents either agreed (40.3%) or strongly agreed (18.8%). In Plateau State only 40.1% either agreed (31.2%) or strongly agreed (8.9%), while in Adamawa 54.2% either agreed (41.6%) or strongly agreed (12.6%). The lower level of agreement among Plateau State respondents is probably indicative of a state of apathy in the face of sustained attacks on villages in Riyom, Barkin Ladi and a few other rural/semi-rural areas of the state since 2010.

Table 7: Your state government is adequately prepared to prevent/handle security threats like extremism, militancy, communal violence”. To what extent do you agree/disagree with this statement?

	GOMBE		PLATEAU		ADAMAWA	
	Frequency	Valid Per cent	Frequency	Valid Per cent	Frequency	Valid Per cent
Strongly Agree	101	18.8	49	8.9	53	12.6
Agree	217	40.3	172	31.2	175	41.6
Neither Disagree or Agree	69	12.8	95	17.2	57	13.5
Disagree	80	14.9	126	22.8	87	20.7
Strongly Disagree	38	7.1	52	9.4	25	5.9
I don't know/I can't say	33	6.1	58	10.5	24	5.7
Total	538	538	552	100	421	100

4.2.2.4 Effectiveness of Response Mechanisms for gender-specific forms of violence

The majority of respondents in all target states adjudged the response level of law enforcement/security agencies to gender-specific forms of violence to be ineffective. This is particularly significant in light of the fact that most respondents in Adamawa (59.4%) and Plateau (56%) either agreed or strongly agreed that violence against women and girls is on the increase as shown in Fig. 8.

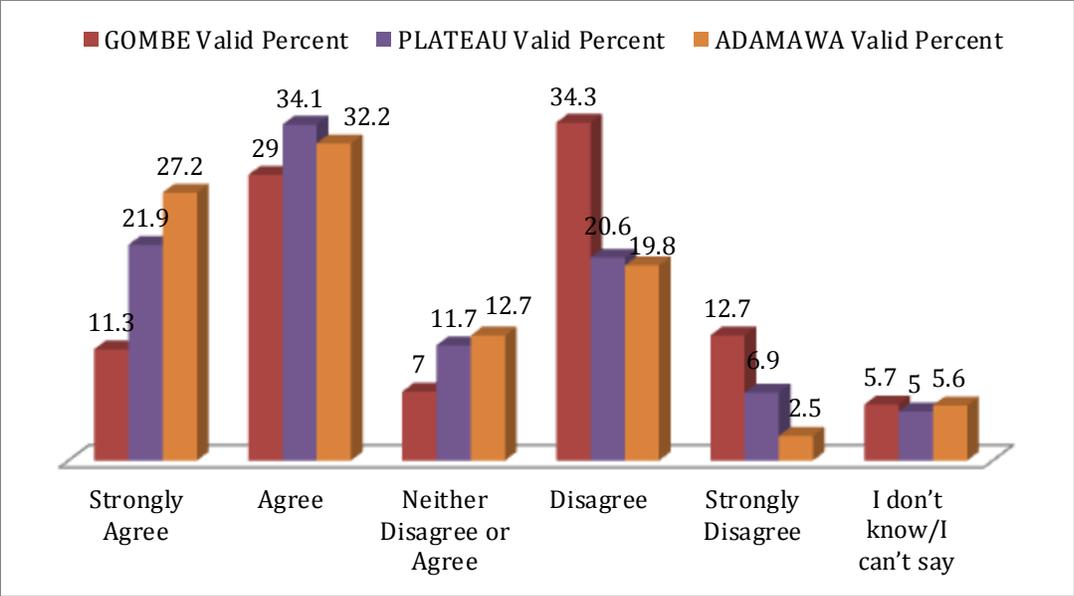


Fig. 8: Violence Against Women and Girls is Increasing in our Communities”. Do You Agree with this Statement?

Only in Gombe did 47% of respondents either disagree (34.3%) or strongly disagree (12.7%) with this assertion while 40.3% either agreed (29%) or strongly agreed (11.3%). Yet, the data in Fig. 9 reveals that the majority of respondents in Adamawa (74.8%) Plateau (65.4%) and Gombe (55.9%) State either agreed or strongly agreed that the reaction of law enforcement agencies to rape and other forms of VAWG is unsatisfactory.

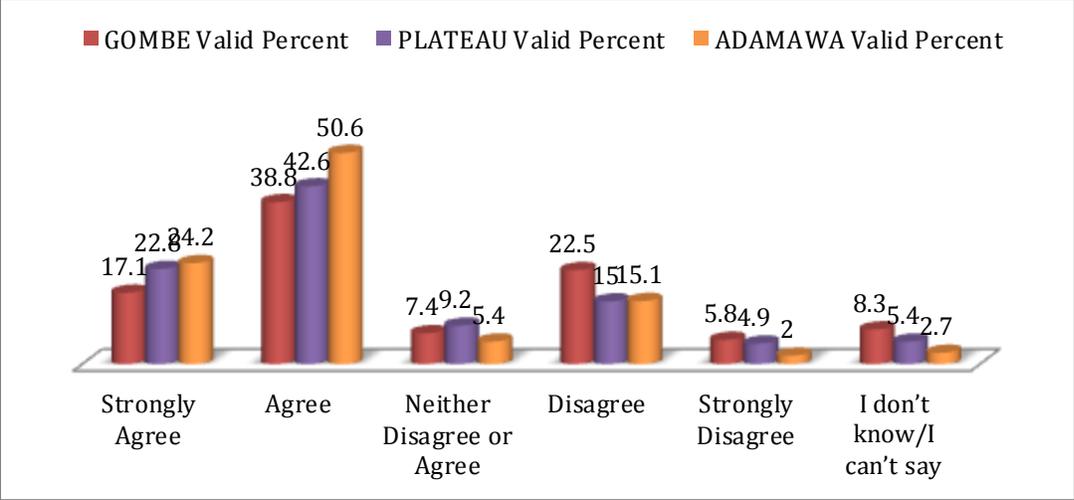


Fig. 9: “The Reaction of Security Agencies to VAWG Is Unsatisfactory.” Do You Agree With This Statement?

The quantitative data is supported with qualitative evidence as most Key Informants and FGD participants expressed dissatisfaction with State apparatus in handling VAWG cases. In Riyom LGA of Plateau State, for example, FGD participants cited the following cases:

My twelve year-old daughter was raped by an officer of the road safety last year, when I tired reporting to the police, they ridiculed me that I regretted going to them. (Female FGD participant 2, Riyom, Plateau State, 19/02/2015)

Our daughters are raped always and nothing is being done. My daughter was a victim some years ago and when I reported to the police, they said we should go and settle at home at the end nobody said anything to us. (Female FGD participant 2, Riyom, Plateau State, 19/02/2015)

This situation led one female FGD participant (1) in Riyom, LGA to cry out, “Please come and educate us on these laws to liberate us and our daughters.” A Key Informant and police officer in Numan LGA described a similar condition in Adamawa State,

To my surprise here in Numan when somebody committed rape and they reported to police station all the community will come to the station on behalf of that person and beg that they will settle the matter at home because the girl will be expose people will not come to ask for her in marriage. People that commit offences are being released from prison. (Key Informant in Numan, Adamawa State, 21/02/2015)

Another KII informant, the Wakili to Hamma Bachama, confirmed this:

All this Government agencies are not helping matters, for example rape case if you take it to police the moment you give them money the case will end there and victim suffer the pains. Key Informant in Numan, Adamawa State, 21/03/2015)

According to a peace activist of the Adamawa Peace Initiative, attempting to protect women and girls from violence could pose a risk of backlash from security agents,

If your neighbour is being raped or somebody is violating his wife’s rights, if you keep hearing them everyday over the fence and you

decided, 'Let me go and report this to the police so that it can be stopped', tomorrow you are the one that police will come and take you and lock you up because they may say, 'why are you putting your ear in other people's business'. So, you see coming out to say you are going to assist sometime is not easy. (Key Informant, Adamawa State, 26/02/2015)

However, research participants also admitted that increasingly such cases are handed over to the police because traditional structures are no longer as effective (Section 4.2.1 above). Understandably, research participants reported low public confidence in securing justice through the police or other law enforcement bodies. For instance, in Kwami LGA in Gombe State FGD participants also said that now cases of rape are being directly reported to the police or NSCDC for action. But, most times the victims encounter such long police investigation/prosecution procedures and delays in judicial processes that people give up case and accept the incidence as *ka'adara* ("fate"). Some research participants said sometimes the police take bribes and the case makes no progress. Hence, rapists end up not getting punished.

4.2.3 Capacity and Gender-Aware Planning Gaps in Existing Peace Architecture

The rate of response failure described by research participants hints at the low institutional capacity within the existing peace architecture to provide an adequate deterrence framework that can prevent VAWG. In addition, support systems to assist victims/survivors of violent conflict and abuse appear to be absent or weak. Section 4.3 below discusses these systemic inadequacies in greater detail.

4.3 Mechanisms for the Effective Implementation of UNSCR 1325

4.3.1 Engagement of the State Ministry of Women Affairs with UNSCR 1325

Key Finding 1: The MWASD, other institutions of government and civil society organisations engaged in human rights protection, peace building and security lack the full complement of skills, resources and synergy to implement UNSCR 1325.

Key Finding 2: State Ministries of Women Affairs are in the process of the drafting agendas to domesticate the UNSCR 1325 National Action Plan. A key strategy is to harness the human, material and institutional resources of existing public and voluntary sector organisations to provide a coordinated strategy for addressing VAWG. This could help to narrow the identified capacity gap in the MWASD. Only Plateau State has actually initiated an integrated forum in the form of an observatory to serve as a reporting, response and referral platform for addressing VAWG.

The Social and Child Welfare Department of the State Ministry of Women Affairs is the primary organ responsible for the protection of women and children from abuse, and the provision of support services. The majority of key informants, especially in Adamawa and Gombe states claimed the MWASD is poorly funded and under-performing. The Ministry also lacks sufficient personnel who are trained in gender-sensitivity and gender-aware planning, particularly at the level of local government. Excessive bureaucracy in government agencies, especially the police and judiciary, slows down response time to cases of VAWG under investigation or prosecution; many just give up. Internally, most of these agencies lack support services with requisite experts (e.g. counsellors, clinical psychologists, drug rehabilitation therapists, social workers, and family lawyers) to staff them.

The vast majority of Key informants and FGD participants in Adamawa were of the opinion that the MWASD is not making significant impact in regard to the protection of women/girls or the provision of support services. Only few were aware of any activities in this regard and one Key Informant explained that insurgency activities had affected the Ministry's programmes. Similarly, in Gombe State scant mention was made of the Women's Ministry and, in fact, findings indicate that it operates mainly as an extension of the First Lady's Hajiya Adama Dankwanbo Empowerment (HADE) Project. HADE focuses on poverty alleviation initiatives through the provision of credit facilities to women throughout the state. However, research participants in the state suggested that women rely more on the activities of women's human rights and community-based groups such as WRAPA, KALSHOM, Sister-to-Sister Women Forum (SSWF) etc. (See Annex 3). A Key Informant in claimed the Ministry provides services to women but in urban areas. In her words,

The Ministry of Women Affairs has a lot to do but they do not consider rural women as important to them. Their programmes are only for the formal educated women. The grassroots women are not part of their activities in the state. (KII, Gombe State, 20/02/2015)

On the other hand, the NCWS in Adamawa State appears to be an active non-governmental organ employed by government to carry out peace initiatives. In collaboration with other non-state actors, series of training in conciliation and mediation have been held to raise peace advocates. Unlike in Adamawa and Gombe, some FGD participants and Key Informants in Plateau state acknowledged, even commended, the role of the MWASD for its programmes and activities, mainly because it works with law enforcement and CSOs to assist women and tackle VAWG. The MWASD advocates for gender mainstreaming in policy and peace processes and collaborates with the Ministry of Justice, the NHRC, CPN and a number of women's rights groups such as FIDA, WRAPA, FOMWAN, CWEENS and Grace Gardens to provide rescue and rehabilitation services and women and child rights protection. A legal desk officer in the MWASD facilitates legal action.

The Plateau State MWASD has innovated two approaches to women, peace and security issues as a response mechanism to GBV. First, it has domesticated the UNSCR 1325 National Action Plan of the FMWASD, and is putting final touches to the draft document aimed at enhancing women's participation in peace and security. Second, the Ministry is part of the NSRP-funded Plateau State Observatory Steering Committee (OBSTEC) on Violence Against Women and Girls coordinated by CWEENS (see Section 4.1.2). The Observatory is a platform for in-depth reporting of and effective response to cases of VAWG through OBSTEC, a multi-stakeholder committee. The committee is made up of relevant government agencies and non-state actors dedicated to supporting victims of violence in diverse areas, including health, justice, education, counselling, advocacy, empowerment, media and development practice. The aim is to provide a coordinated and sustained strategy using multi-dimensional interventions (including the use of helplines) that will ultimately bring about the reduction of VAWG.

Despite these positive signs, some research participants asserted that the persistent increase in VAWG around the state showed overall weak institutional capacity the Ministry, which hampers its operations. Moreover, institutions of government and civil society organisations engaged in human rights protection, peace building and security lack an integrated approach to addressing women, peace and security issues, particularly in tackling VAWG. Domesticated National Action Plans to implement UNSCR 1325 seek to harness the human, material and institutional resources of public and voluntary sector agencies. Although this would help to narrow identified capacity gaps, a lot needs to be done to create synergy and develop required professional skills to handle the various forms and effect of VAWG.

4.3.2 Engagement with Key Stakeholders for Passage of Gender Equality Bills

Key Finding: Gender Equality Bills before the State Houses of Assembly are stalemated owing to low support from majority of male legislators, low popular awareness and buy-in, including among women, and the pervasive tendency to sideline women’s gender-specific interests.

Among the three baseline survey states, only Plateau State has domesticated the Child Rights Act; it is still pending in Adamawa and Gombe. Obstacles include provisions on the age of marriage, adoption and inheritance, which conflict with traditional practices and beliefs. It is noteworthy that among FGD participants and many non CSO-based key informants, there was a general lack of awareness about gender equality policies and legislation or efforts to promote them. Similarly, Fig. 10 indicates that only about half of questionnaire respondents in the three states (Adamawa (48%), Gombe (52.1%), Plateau (51.7%) were aware of gender equality laws, policies (at any level) or peace initiatives. The figure is somewhat surprising for Plateau State given that the MWASD carried out sensitization campaigns in the 17 local government councils targeted at religious/ community leaders, market people, National Union of Road Transport Workers and other identified stakeholders to apprise them of the existence of the Gender Equality Bill before the PLSHA. The Ministry emphasised the need for them to serve as vanguards in their community and to report acts of VAWG to the appropriate authorities. The Speaker of the House, who is a woman, sponsored the Bill.

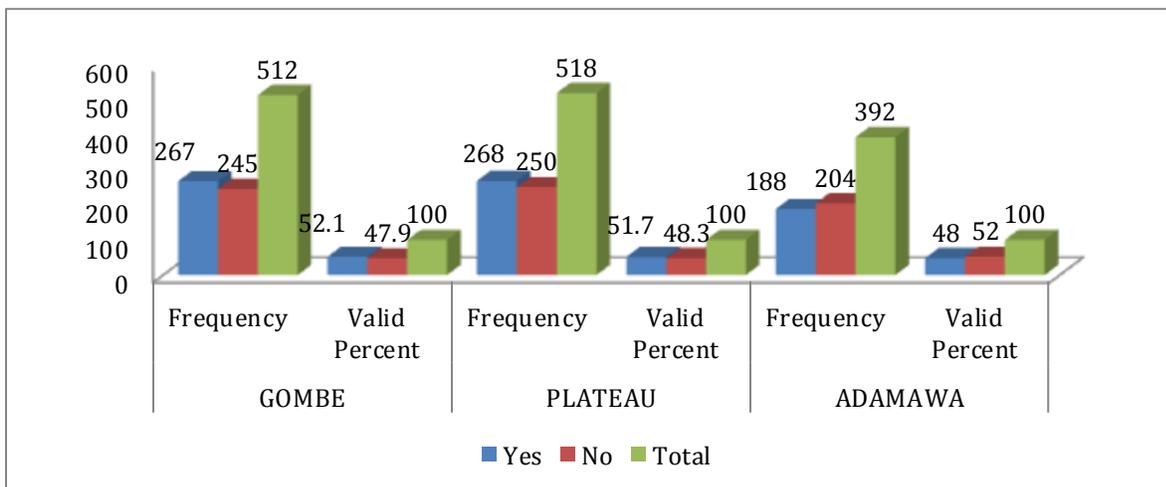


Fig. 10: Level of Awareness about Gender Equality Laws/Policies or Peace Initiatives (that Encourage Female Participation)

In Adamawa State, a female member presented a bill on violence against women before the House of Assembly. She was asked to go and consult with traditional rulers and religious scholars and make amendments accordingly before it could be passed! Research participants reported that women's groups have at various times sent delegations to present various complaints with some success. In Gombe States there are no gender equality or anti-VAWG bills pending before the State House of Assembly.

4.3.3 Population Awareness of the UNSCR 1325 and National Action Plan

Key Finding: Public awareness of UNSCR 1325 and its provisions as articulated in the NAP is very low. Yet, responses and contributions of research participants in all study states demonstrate a keen awareness that such interventions are urgently required to ensure the peace and security of women and girls in public and private arenas.

The general lack of awareness among FGD participants and many Key Informants about the existence of UNSCR 1325 and its National Action Plan buttress the findings from the quantitative survey showing low awareness about peace initiatives and gender-specific provisions. Those who were aware of the existence of UNSCR 1325/NAP were almost all based in urban areas or they were currently or formerly employed by government. Furthermore, the majority of research participants who knew of its existence were unaware of its contents. Some people explained that the low awareness was due to the failure to simplify, translate and disseminate the NAP into local languages and communities. One key informant and activist remarked,

Only CSOs will be aware. Others in the grassroots are not likely to be aware. If we keep talking about it in English, then it will never reach the people that need it to know that it exists to protect them. We need to break it to a simple language or translate it. The National Action Plan is also too bulky but it is just circulating among Civil Society actors, it has not gone down. (Key Informant, Jos North LGA, Plateau State,

Some research participants suggested the need for much more TV and radio publicity given the absence of a strong reading public in most parts of Nigeria, especially at the grassroots level. Despite the low level of awareness, the quantitative and qualitative data indicate a keen sense among the citizenry, male and female, that there is an urgent need for the sort of intervention provided for in UNSCR 1325 to guarantee the peace and security of women and girls in private and public arenas.

FGD participants and key informant interviews pinpointed the role of the media in creating awareness and raising social consciousness about the ills of VAWG. However, the majority of research participants lamented the fact that although there is some media coverage of issues relating to GBV, it is grossly insufficient in comparison with its societal incidence and prevalence.

4.4 Summary of Key Findings based on UN Women Targets and Outputs

This section summarises key findings that emerged from the baseline survey in relation to anticipated UN Women programme targets and outputs. It itemizes the general patterns and trends across the three study states, while highlighting certain findings peculiar to each study state.

4.4.1 Patterns and Trends Across the three Study States

Specific Objective 1: To promote women's engagement in peace building and conflict management processes, at all levels.

Output 1.1: Gender-sensitive peace architecture in 3 selected States established or reformed, to include forums of dialogue, early warning systems and rapid response mechanisms for conflict resolution.

Findings: The peace architecture consists mainly of Federal security agencies, Civil Service bodies and civil society organizations that tend to operate separately with only limited collaboration. No women feature in the top hierarchy of leadership in any of uniformed security services.

Public Service Agencies like the MWASD, NHRC and NAPTIP collaborate with Civil Society groups in limited ways to tackle women, child and human rights abuses. Police desks for Human Trafficking, Women and Child Protection are only established at State Headquarters with minimal or no local reach. And there is a CSO-coordinated observatory on VAWG in Plateau State.

In Adamawa state, mixed-sex and all-women vigilante groups exist but only hunters' daughters can participate. Except in such women-only organizations and peace initiatives, women are conspicuously marginalized from the top hierarchy of decision-making structures and mainstream peace and security bodies. At state level, they have very low decision-making power, particularly in elective posts (Gombe (0%) and Adamawa (6.3%) than in Plateau (9.2%).

Specific Objective 2: To increase access to reporting mechanisms and protective services for girls and women affected by human rights abuses, including gender-based violence, in 3 states of northern Nigeria

Output 1.2: Enhanced community peace-making capacities of women in 3 selected States.

Findings:

Due to certain inhibiting factors women are predominantly active in intra-family peace building and conflict management. In some areas they are most active in relief work, community peace building and anti-VAWG through Civil Society Organisations, particularly women-led community-based and faith-based organizations.

Ideological (culture and religion), psychological (fear, intimidation and low self-esteem), economic, and capacity-related factors (low education and leadership skills deficits), place far-reaching limitations on the nature and extent to which women are able to participate actively and equally in decision-making structures in general, and within peace building processes in particular.

Inadequate funding and expertise hinder the effectiveness and sustainability of many women's groups' interventions, especially community-based organizations. Even the more established urban-based groups subsist on internal levies and/or donor funding and, therefore, lack a sufficient and secure resource base for broad reach and continuity.

Output 2.1: Local capacities developed and supported to monitor and report human rights abuses and gender-based violence affecting girls and women in 3 states in Northern Nigeria, ensuring an effective local referral mechanism to appropriate services.

Findings: The response level of law enforcement/security agencies at local and state levels to gender-specific forms of violence is ineffective and unsatisfactory in all target states.

State institutions on women and children's issues face human and financial resource constraints to effectively prevent and respond to VAWG.

Local government officials and justice mechanisms are totally inaccessible or accessible with difficulty.

There is a low level of awareness on where to report cases and low take up of services

Data collection, collation and analysis of rights violations and information sharing are very limited.

Output 2.2 Selected communities mobilized and supported to address social norms and behaviour, in order to reduce instances of gender-based violence in the conflict context

Findings: Community-based approaches to VAWG exist but consist mainly of intra-family conflict resolution measures or, in few cases, shaming or punishment of perpetrators. For the most part, VAWG is denied or silenced by under-reporting, inadequate media coverage, societal stigmatization or by institutional weakness/failure in terms of absence of effectual and accessible reporting mechanisms and protection services at community level.

Specific Objective 3: To support a conducive environment for implementation of UNSCR 1325 at national level and in selected States, LGAs & Wards, and to promote access of women and girls to justice and other services.

Output 3.1: Implementation of UNSCR 1325 National Plan of Action on Women Peace and Security at National level and in 3 selected states enhanced.

Findings: The MWASD, other institutions of government and civil society organisations engaged in human rights protection, peace building and security lack the full complement of skills, resources and synergy to implement UNSCR 1325.

State Ministries of Women Affairs are in the process of the drafting agendas to domesticate the UNSCR 1325 National Action Plan. A key strategy is to harness the human, material and institutional resources of existing public and voluntary sector organisations to provide a coordinated strategy for addressing VAWG. This could help to narrow identified capacity gaps in the MWASD.

Only Plateau State has actually initiated an integrated forum in the form of an NSRP-funded observatory to serve as a reporting, response and referral platform for addressing VAWG.

Output 3.2: Increased engagement with key stakeholders for the passage of relevant gender equality Bills

Findings: Adamawa and Plateau States have an anti-VAWG and Gender Equality bill pending before their respective Houses of Assembly. Gombe has no such bill. The Child Rights Act is domesticated in two of the baseline survey states: Gombe and Plateau; it is still pending in Adamawa.

There is a general lack of awareness about gender equality policies and legislation or efforts to promote them. Media coverage of GBV is growing but still comparatively low in view of the sharp rise in the incidence and prevalence of VAWG.

Gender Equality Bills before the State Houses of Assembly are stalemated owing to low support from majority of male legislators, low

popular awareness and buy-in, including among women, and the pervasive tendency to sideline women's gender-specific interests.

The Child Rights Act, which provides a framework for child protection, has been passed into law in Plateau but remains undomesticated in Adamawa and Gombe.

Output 3.3: General population awareness raised at community level in 3 selected States in regard to national and local implementation of UNSCR 1325 National Action Plan, as well as to the importance of increased access for women and girls to justice and other services.

Findings: Public awareness of UNSCR 1325 and its provisions, as articulated in the NAP, is very low.

Responses and contributions of research participants in all study states demonstrate a keen awareness that such interventions are urgently required to ensure the peace and security of women and girls in public and private arenas.

5 Conclusion

The baseline survey data confirmed widespread existence of firmly entrenched socio-cultural beliefs and practices that circumscribe women's engagement with decision making, peace and conflict management processes at all levels. Local and state level reporting and response mechanisms for addressing the gender-specific forms of violence affecting women and girls are either absent or grossly ineffective. This is both a result and reflection of weak institutional and legislative frameworks to promote and protect women and girls' human rights. In spite of these challenges, civil society organisations, including numerous women groups from grassroots levels upwards, are actively engaged in peace building and anti-VAWG activities with observable impact. Interventions to build on the existing groundswell of peace promotion agendas needs to emphasise female capacity development in leadership skills, human capital, and professional and conflict management competencies. In addition, considerable and sustained technical and resource support is required to add impetus to advocacy for gender equality legislation, trained personnel and infrastructure. Such support should also be geared towards assisting Ministries of Women Affairs as well as indigenous initiatives to become robust and self-sustaining.

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PROMOTING WOMEN'S ENGAGEMENT IN PEACE AND SECURITY IN NORTHERN NIGERIA

Background Information

What is the UNSCR 1325 and Why is it Important?

The United Nations Security Council Resolution (UNSCR) 1325 on Women, Peace and Security was adopted by the UN Security Council on 31 October 2000. The Resolution presents a comprehensive mandate to address women's protection and their role in peace processes. The Resolution calls for a comprehensive assessment on the impact of armed conflict on women and girls, the role of women in peacebuilding and the gender dimensions of peace processes and conflict resolution. It recognises the importance of the participation of women and the inclusion of gender perspectives in peace negotiations, humanitarian planning, peacekeeping operations, post-conflict peace-building and governance for the attainment of sustainable peace.

Fifteen years after the passage of UNSCR 1325, there is widespread concern that progress made at the normative and policy levels has not been translated into significant improvements in the lives of women and girls in conflict and post-conflict countries. Nigeria is no exception to this, given the incessant violent conflict and high level of insecurity that has over the years reverberated in various part of Northern Nigeria. These conflicts have led to the death of many, destruction of properties and means of livelihood, abduction of vulnerable groups (especially women and girls), trauma and displacement. Women and children bear most of the brunt of these crisis, yet are often excluded in peace building and conflict resolution processes. Though women represent about 50% of the Nigeria's population, in addition to their enormous potentials, they represent an insignificant number in decision making processes, at all levels.

National Action Plan (NAP)

In furtherance of its commitment to implement the provisions of UNSCR 1325 and related resolutions in Nigeria, a National Action Plan (NAP) was developed and launched on 27th August, 2013 in Abuja. The development of the NAP became imperative for the inclusion of women in peace building, peacekeeping, conflict resolution and management in the country. This is because Nigerian women have paid a heavy price in the long and violent conflicts that have been ravaging the country especially in the past two decades. The NAP is designed around 5 PILLARS of the UNSCR 1325; **Prevention, Participation, Protection, Prosecution and Promotion**. The Pillars have various elements which form the strategic objectives for the NAP.

In light of the aforementioned issues, challenges and progress, UN Women is supporting the government of Nigeria to implement UNSCR 1325 and more specifically the NAP. This is being done through the implementation of a programme 'Promoting Women's Engagement in Peace and Security in Northern Nigeria' funded by the European Union. The programme is specially designed to integrate gender dimension to peacebuilding and conflict resolution processes, while also supporting various initiatives aimed at enhancing the effective implementation of the NAP at both federal and states levels, for sustainable development. The programme will build on UN Women's experience of supporting various countries in West Africa and the Africa region more broadly, to advance implementation of UNSCR 1325.



Official Launch of the Programme

The programme 'Promoting Women's Engagement in Peace and Security in Northern Nigeria' is a 3-year initiative (2014-2017), designed to support the Nigerian Government (Federal level), three Northern States and selected constituent Local Government Areas (LGAs) to strengthen women's leadership, advance gender equality and improve protection for women and children in conflict settings.

Gender inequality has persisted due to the interplay of patriarchal, cultural and socio-economic factors and the lack of adequate legal frameworks to ensure the promotion and protection of women's and girls' rights. Women and girls suffer from discrimination, both in public and private life. In addition, discriminatory customary, traditional and religious practices continue to exist. In some regions in the North, customary laws restrict women's rights to inherit and to land

ownership. With regards to the socio-economic sphere, women and girls face even greater difficulties in accessing their rights to education, employment and economic and political activities.

The 'Boko Haram' terrorist activities in the North have worsened an already bad situation. Reports suggest that more than 7000 civilians have been killed by Boko Haram, and more than 2000 women have been abducted to act as sex slaves for the Jihadists. Women and children are among those most affected by the conflict and Gender-based Violence has been on the increase. This programme addresses these concerns particularly the structural challenges that make it difficult for women to get involved in decision making on issues of peace and security that impact their lives.



UN Women & Partners Assessment Mission to IDP Camps in Adamawa, Gombe and Plateau States



Our Target Beneficiaries are Poor Vulnerable & Excluded Groups, especially Women and Girls in Conflict Settings.

As an executing agency, UN Women is implementing the Women, Peace and Security Programme (WPS) in partnership with UNICEF, which is responsible for Component 2 (mitigating the impact of conflict on women and girls). The programme further supports the Federal and States Ministries of Women Affairs and Social Development in the implementation of the UNSCR 1325-NAP.

Programme Goal & Strategic Objectives

The Programme has three inter-locked components, each with their own specific objective:

- 1) Strengthen women's role in conflict prevention, peacemaking and peace building;
- 2) Mitigate the impact of conflict upon women and girls; and
- 3) Establish a conducive environment for effective implementation of UNSCR 1325-NAP, and monitoring gender equality commitments in Nigeria.

Programme Target Areas

The three target States for the programme are [Adamawa](#), [Plateau](#) and [Gombe](#). These states were selected based on some basic criteria. These include history of incessant violent conflicts and volatile security challenges, as well as demonstrable commitments by the State Government and other stakeholders to collaborate with UN Women and its partners in the implementation of the programme.

Due to the high level of insecurity and its devastating effects, especially on women and children in target and neighbouring states for the programme, some activities are being replicated by UNICEF in Borno and Yobe States. Similarly, strategic initiatives are designed by UN Women to engage stakeholders in Borno and Yobe States, thus, creating platforms for sharing of lessons, success stories and best practices for possible replication in these states.

Component One: Expected Results

- Gender sensitive peace architecture in 3 selected states established or reformed to include forums for dialogue, early warning systems, and rapid response mechanisms for conflict resolution;
- Enhanced community peace-making capacities of women in the three selected states.

Component Two: Expected Results

- Capacities of national and local government, state agencies and NGOs strengthened to effectively monitor, collect and analyze data on violations of the rights of children and women;
- Capacities of government, State agencies and NGOs strengthened to effectively respond to violence against children and women in conflict and non-conflict settings;
- Communities and key State and non-State actors mobilized and supported to increase awareness of, and address social norms and behavior to prevent, violence against children and gender based violence, and to increase reporting.

Component Three: Expected Results

- Implementation of UNSCR 1325 National Plan of Action on Women, Peace & Security at national level and in the three selected states enhanced
- Increased engagement with key stakeholders for the passage of relevant gender equality bills
- General population awareness raised at community level in three selected states in regard to national and local implementation of UNSCR 1325 National Action Plan, as well as to the importance of increased access for women & girls to justice and other services.

Programme Strategy

The programme uses a bottom-up approach to ensure buy in and participatory engagement. A consultative process with stakeholders from the grassroots to state and the federal level, for example, was used to identify the needs and agree on priorities.



Programme Beneficiaries celebrating Peace in Adamawa State

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