

### GCERF in Nigeria

The key focus areas of GCERF in Nigeria include building community policing and conflict early warning systems, policy advocacy for PVE, contributing to the creation of community and interfaith dialogue for preventing/countering violent extremism (P/CVE) and countering divisive religious teachings, conflict sensitivity in media for P/CVE.

### Portfolio overview as of January 2023

#### Active grants

#### ActionAid Nigeria (AAN)

2022 – 2024 | Principal Recipient with 3 sub-recipients

- ❖ Creating VE awareness through radio programmes and skits, creating safe spaces for women and girls, advocating P/CVE policy at the state level, establishing Community Action Response Teams, and promoting conflict sensitivity in the media for P/CVE.

#### Women Environmental Programme (WEP)

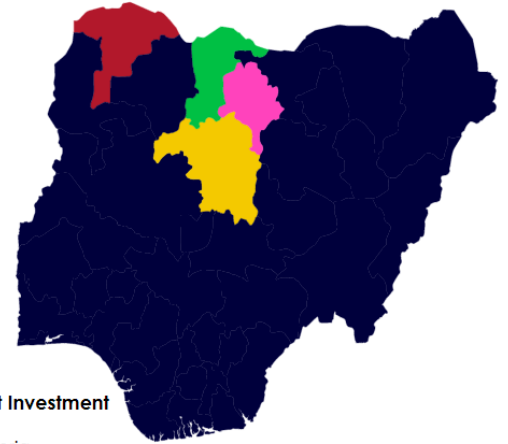
2022 – 2023 | Principal Recipient with 2 sub-recipients

- ❖ Conducting youth mentorship programmes, promoting digital literacy, building capacity on P/CVE and human rights for state and local government officials, promoting conflict sensitivity in the media for P/CVE, creating state-level peacebuilding teams, climate-smart agriculture, and aiding livelihoods.

#### Northeast Youth Initiative for Development (NEYIF)

2022-2025 | Principal Recipient with 1 sub-recipient

- ❖ Utilising youth to foster social cohesion through radio programming, social media campaigns, and community awareness events, training traditional leaders, youth, and local authorities in alternative dispute resolution, establishing conflict early warning and management mechanisms and vocational skills training for youth employment.



#### Current Investment

- Nigeria
- Katsina (WEP)
- Kaduna (AAN)
- Kano (AAN)
- Sokoto (NEYIF)

Investment started: 2016

Investment to date: USD 11.75 million

Current investment: USD 3.65 million

Active grants: 3

#### Investment Focus



Mainstreaming PVE into governance and policy at the state level, community-led structures for ADR, community policing, and early warning systems



Kaduna, Kano, Katsina, and Sokoto states



National, local, and state governments; women, unemployed youth, police, religious and traditional leaders



2022 – 2025



GCERF in Nigeria works in collaboration with the Office of the National Security Advisor (ONSA)

### Violent Extremism in Nigeria: Drivers

**Limited trust** in the government, security forces, and the justice system due to exacerbated sense of marginalization and exclusion of citizens.

**Limited socio-economic opportunities**, especially for the youth lead to greater youth unemployment and poverty.

**Religious conflicts**

**6th**

On the Global Terrorism Index 2022, with 448 deaths in 2021

### Current Programming: Systems Approach

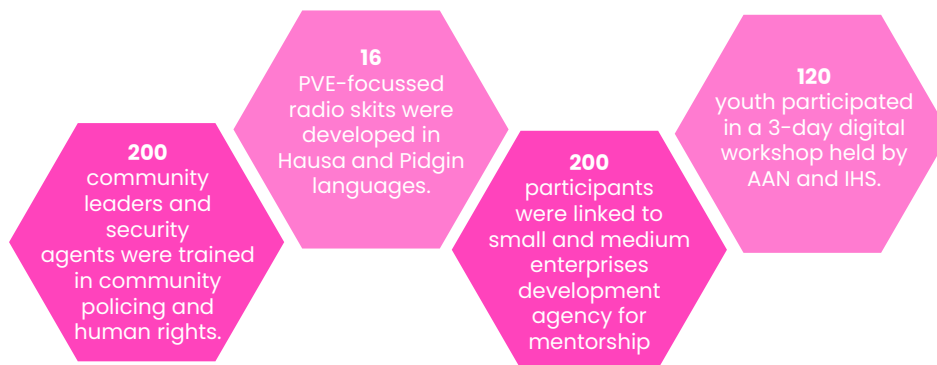
**National:** Implementation of components 1, 3 and 4 of the Nigeria Policy Framework and National Action Plan on P/CVE: (i) strengthening institutions and coordination of P/CVE programming; (iii) engaging communities and (iv) building resilience and integrating strategic communications in PVE programming, policy advocacy for PCVE, facilitating the relationships/communication between CBOs and state and local government for better more inclusive governance.

**Community:** Establishing mechanisms for peaceful conflict management and resolution, and the inclusion of community and religious leaders in PVE.

**Individual:** Entrenching tolerance, creating enabling environments for girls and women, vocational training for access to positive economic opportunities, youth mentorship, developing digital literacy skills.

### Key Outputs\*

\* January 2022 – March 2022



### Key achievements\*

\* October 2021 – June 2022

 <p>In Q2 2022 AAN in collaboration with IHS, an information communications technology company, delivered a 3-day digital literacy skills workshop for youth in Kano state. Unemployment is one of the principal drivers of VE recruitment, therefore this training aimed to equip youth with basic digital literacy skills to enable them to access a greater range of the labour market. The next workshop will take place in Katsina state.</p>	 <p>Building on lessons learned and best practices of Round 1 and 2 funding, AAN is currently working to establish Community Action Response Teams in Kaduna and Katsina states. CARTs are a community-led mechanism for community policing, early warning conflict, and alternative dispute resolution. Third-party evaluations of previous CARTs found that they are sustainable structures that continue to mitigate community conflicts after the lifespan of grants. CARTs are also linked to State and Local Conflict Management Alliances for the vertical free flow of information between community structures and government.</p>	 <p>In Round 2 funding, WEP and AAN both successfully lobbied for the establishment of state-level Youth Development Commission Bills in Kogi and Nasarawa. These bills ringfence state budget to be allocated for youth-centric purposes to address issues like unemployment and access to quality education.</p>
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Through their interfaith dialogues activity, WEP brings together members of different religions to discuss divisive religious narratives and roles that leaders can play in PVE.

*“An invitation to an interfaith dialogue came to my church and as a woman leader, I was one of those to accompany the Imam to the meeting. I was glad I did, the facilitators led discussions on peace and PVE in our community, I was happy to hear other parents share the same concerns I had. We did not just have robust engagements, we have decided to hold meetings for young people in our places of worship every Friday to share information with our imams and young people, the issues of crime and VE are being addressed from a religious angle and since my children are always there, I believe we are on the right path.”*

- Female religious leader who participated in interfaith dialogues in Benue State, WEP, January 2022

## Story of Change

Imam Abdullah\* was born in Katsina Town to an Islamic Cleric who was well respected and revered amongst his people, he was held in such high esteem because of his insistence on the purity of Islam and how it should not be polluted by foreign practices. "I grew up knowing that there was only one way to be a Muslim and it was the way my father taught and wrote about it. Imams from other towns and states near us would converge at our house to listen to my father. He was a good preacher too and people thronged mosques where he was scheduled to preach. Growing up in that environment it was only natural that I also turned out to be an Imam"

He said he started feeling terrible when he realised after returning home from school abroad that the practice of Islam had changed and what he saw was very different from what he knew and learnt from his father. There were many sects that believed different things and did different things which he felt were very different from what he knew and was taught.

*"I started hating all those sects and their members and what they stood for, all the things they believed and did. This continued until last month when we ...religious leaders [were] invited to an interfaith dialogue on peace, security and PVE in the State [as part of WEP's GCERF-funded SAVE programme]." At the meeting, the discussions were around what we could do as religious leaders to promote peace and religious tolerance. I asked myself how I could do that when I even hated... [how] ... my own faith worshipped and believed ... differently ... I did not to even talk of those from the other faiths. Throughout the meeting, I was battling with my thoughts, how could I work... meet ... and collaborate with all these people. As I ...[went] home and reflected on all I heard, I realised I was part of the problem. As a preacher, I was promoting religious intolerance, I was not better than a violent extremist out there. I decided that I should be different, that meet[ing] has changed my life, it has changed my sermons and my interactions. I am now part of the religious ... [leaders] working to promote religious tolerance and peace through my messages and platforms but most importantly I am not alone...I am working with others and I am sure we will do very well."*



\*name changed

As part of the livelihoods skills training, WEP teaches their beneficiaries viable skills such as soap making, sewing, shoemaking, etc., to make a living:

*"Since the death of my husband who was killed during an attack on our community by bandits, my children and I have been suffering because we rely only on farming from which what I harvest is not enough to eat and sell to earn money. When this programme began, I was very happy because I was selected to learn baking, and this has really helped me. I make snacks and sell them to earn money; I can now take care of my children's needs."*

- Nguper, female beneficiary of the livelihoods skills training, Kwande LGA, Benue, March 2021

## GCERF's Added Value



GCERF focuses on **building institutional capacity** e.g. CSOs,, government agencies, and community engagement forums



GCERF invests in building a PVE-focused **community of practice** with CSOs, government agencies, and experts



Communities are at the **forefront of project design and implementation**, and the programme works with existing community structures for sustainability



All project design and implementation are done in coordination with **nationally-aligned**, locally-led programmes



GCERF connects CSOs, communities, and other stakeholders with government and security actors, leading to **better coordination** and relationships



GCERF's consortium model and capacity-building approach enables us to work in **remote areas**

Find out more about becoming an investor, our work, and the collective impact we make at: [www.gcerf.org](http://www.gcerf.org)  
[contact.nigeria@gcerf.org](mailto:contact.nigeria@gcerf.org)

