

Generations For Peace Institute Research
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Programme
Research

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Generations For Peace Programmes in Kaduna, Nigeria: **Monitoring & Evaluation Capability and Programme Impact**

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About Generations For Peace Institute

Generations For Peace Institute (GFPI) conducts, invests in, and disseminates applied interdisciplinary research and best practices in partnership with leading universities such as the Georgetown University, the University of Oxford, as well as other institutes, research centres, individual academics and researchers. As well as research on Generations For Peace's own programmes, the Institute's research projects also examine peace-building interventions by other organisations, therefore making broader contributions to the fields of peace building and conflict transformation in general.

The overall objectives of the Institute reflect the aspirations of Generations For Peace to make a practical difference to programme work on the ground, supporting a growing community of practice by demonstrating the impact of and advocating for increased use of sport-based activities for sustainable peace building.



About Generations For Peace

Generations For Peace (GFP) is a Jordan-based leading global non-profit peace-building organisation founded by HRH Prince Feisal Al-Hussein and Sarah Kabbani in 2007. Dedicated to sustainable conflict transformation at the grassroots, Generations For Peace empowers volunteer leaders of youth to promote active tolerance and responsible citizenship in communities experiencing different forms of conflict and violence.

In the last five years, Generations For Peace has trained and mentored more than 8,100 volunteer leaders of youth in 46 countries and territories in the Middle East, Africa, Asia, and Europe. With our support, their ongoing programmes address local issues of conflict and violence, and have touched the lives of more than 160,000 children, youth and adults.

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1. List of Acronyms

ADPE	Advocacy For Peace Event
ADPT	Advocacy For Peace Training
EWEI	Empowering Women for Excellence Initiative
GFP	Generations For Peace
GFPI	Generations For Peace Institute
GGSSJr	Government Girls Secondary School Junior
GGSSSr	Government Girls Secondary School Senior
M&E	Monitoring and Evaluation
MSC	Most Significant Change
NGO	Non-Governmental Organisation
NGR	Nigeria
PRS	Prince Schools
RW	Refresher Workshop
SPD	Sport for Peace and Development
SPT	Sport For Peace Training
SPPC	Sport For Peace Programme for Children
SPPY	Sport For Peace Programme for Youth
TTT	Train The Trainer
YOWE	Youth Orphans and Widows Empowerment
1GD	First generations Delegate
1GP	First generation Pioneer
2GD	Second generation Delegate
2GP	Second generation Pioneer
3GD	Third generation Delegate
3GP	Third generation Pioneer
4GD	Fourth generation Delegate

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3.

Introduction



Learn more about what Generations For Peace does in Nigeria and 45 other countries and territories in the Middle East, Africa, Asia and Europe:
<http://bit.ly/1EmMQ55>

“ Five years into this project of change, this report provides a twofold assessment: first, it delineates the monitoring and evaluation capabilities of GFP Pioneers and Delegates running programmes in Kaduna State, Nigeria. Second, based on data collection in Kaduna City, it assesses the impact these programmes have had in their target communities.”



Generations For Peace (GFP) is a global non-profit organisation, aimed at conflict transformation through sport-for-peace programmes in conflict-ridden communities. These programmes are volunteer-driven and community-led; GFP trains individuals – labelled Pioneers and Delegates – who in turn train others within the community to carry out sport-for-peace programmes.¹ Currently, GFP is active in 46 countries and territories in Africa, Asia, and Europe. This report focuses on Kaduna, Nigeria, where GFP has been operational since 2008, conducting advocacy events, sport-for-peace activities, and training workshops. Five years into this project of change, this report provides a twofold assessment: first, it delineates the monitoring and evaluation capabilities of GFP Pioneers and Delegates running programmes in Kaduna State, Nigeria. Second, based on data collected on the ground in Kaduna City, it assesses the impact these programmes have had in their target communities.

This focus stems from two considerations: first, the state of the Sport for Peace and Development (SPD) field, where a number of recent works have noted the enthusiasm for sport as a peace-building tool amongst certain groups – and the parallel scepticism with which such efforts are viewed by others. Together, these studies point towards the dearth of evidence-based assessments and integrated systems of monitoring and evaluation in the SPD sector.² In order to address

¹ This process is conducted through GFP's "Pioneer Certification Programme," about which more information can be found at: Generations For Peace, "Pioneer Certification Programme," 2012. Retrieved on 20 July 2012 from <http://www.generationsforpeace.org/UserPages/MenuDetails.aspx?MenuID=110>

² Sarah J. Hillyer, with M. Zahorsky, A. Munroe, and S. Moran, "Sport & Peace: Mapping the Field," Generations For Peace Institute: Research Report (Generations For Peace Institute, 2011); ZA Kaufman, TS Spencer, and DA Ross, "Effectiveness of Sports-Based HIV Prevention Interventions: a Systematic Review of the Evidence," *AIDS Behaviour*, 17:3 (2013), pp. 987-1001; Daniela Preti, "Monitoring and Evaluation: Between the Claims and Reality," Sport, Peace and Development, Sport and Society series, Keith Gilbert and Will Bennett eds. (Champaign, Illinois: Common Ground Publishing LLC, 2012); Marie Biermann, "Claims and Effects of Sport-in-Development Projects – a State-of-the-Art Analysis," Master's thesis (Germany: University of Paderborn, 2011); SELA Advisory Group, "How to Monitor and Evaluate Sport for Development Projects," Network for Sport and Development (Copenhagen, Denmark: NSD, 2009); Alexis Lyras and Mary A. Hums, "Sport and Social Change: The Case for Gender Equality," *JOPERD – Journal of Physical Education, Recreation and Dance*, 80:1 (2009); Fred Coalter, "Sport-in-Development: A Monitoring and Evaluation Manual," UK Sport (UK Sport, 2008).

this, this report presents a case study of GFP programmes in Kaduna, Nigeria, charting the presence of monitoring and evaluation (M&E) processes in Kaduna and paying attention to areas of success as well as gaps in M&E capability. The study then independently presents evidence and assesses the overall impact of this programme in the targeted community against the standards of change set by the volunteers themselves.

Second, this focus is based on the nature of the project of change itself. In a community-driven project of change, it is community members who are responsible for identifying target communities, carrying out needs assessments and baseline studies, selecting entry points and targets, deciding how best to impart their message with the resources available, and determining the impact of their interventions over a period of time. Such a system capitalises on the local knowledge possessed by community members; however, it means that no external mechanism exists that standardises needs assessment, baseline analyses, or indicators and evaluation reports for these programmes. For these interventions to have value, therefore, it is necessary to understand how far these Pioneers and Delegates are able to measure and map the impact of their own work. While this is difficult in any organisation, no matter the model used,³ it is particularly challenging in a volunteer-based organisation, where community volunteers are not tied to the organisation in the same way.⁴ As such, focusing on sport-for-peace programmes conducted by volunteers is interesting not only to demonstrate the impact of conflict transformation through sport-based games in the SPD sector, but also to analyse the development of – and demand for – M&E systems in a volunteer-based organisation. In addition, this will allow the Generations For Peace Institute to pinpoint where investment in Pioneers and Delegates' capacity can improve data collection, a necessary step in a final and comprehensive assessment of programme impact.

Kaduna, Nigeria was selected to assess M&E capability and programme impact for two major reasons: first, GFP programmes in Kaduna had been operational continuously for almost five years, offering a reasonable passage of time over which impacts could have manifested. Second, the length of the programme meant that there was ample time for volunteers on the ground to have felt the need for impact assessment and evaluation, and perhaps started to develop basic systems of learning and improvement on their own. This was crucial for any demand-driven capacity-building measures put forward by GFP. Data was then collected through semi-structured interviews and focus groups conducted with 62 individuals, including GFP representatives, community beneficiaries, partners, and programme participants in Kaduna State. This was supplemented by programme reports from GFP and partner organisations on the ground, rounded up by personal observation of sport-based programmes in Kaduna City. Further details on research methodology are presented in Section 4.1. This offers a starting point

“ In a community-driven project of change, it is community members who are responsible for identifying target communities, carrying out needs assessments and baseline studies, selecting entry points and targets, deciding how best to impart their message with the resources available, and determining the impact of their interventions over a period of time. Such a system capitalises on the local knowledge possessed by community members; however, it means that no external mechanism exists that standardises needs assessment, baseline analyses, or indicators and evaluation reports for these programmes.”

3 Preti, “Monitoring and Evaluation: Between the Claims and Reality,” 312; John Hailey and Mia Sorgenfrei, “Measuring Success: Issues in Performance Management,” Occasional Papers Series No: 44 (INTRAC: Oxford, 2004); Oliver Bakewell and Anne Garbutt, “The Use and Abuse of the Logical Framework Approach,” SEKA – Resultatredovisningsprojekt (SIDA, 2005).

4 Literature dealing with these issues is scarce, though some work has been done on volunteering in water quality monitoring and international humanitarian assistance. See: Kushner et al. “Evaluating Your Volunteer Water Quality Monitoring Program,” Factsheet XVI: Guide for Growing Extension Volunteer Monitoring Programs, National Facilitation of Extension Volunteer Monitoring Efforts Project (USDA NIFA, 2012); Daniel Buckles and Jacques Chevalier, “Assessing the Impact of International Volunteer Cooperation,” International Forum on Development Service (Forum) Discussion Paper (Forum 2012).

**Useful resource:**

Keith Gilbert and William Bennett eds.,
"Sport, Peace and Development," Sport and Society series,
<http://bit.ly/1udlewW>

for further analyses based on more structured indicators and detailed baseline studies as M&E systems become institutionalised within these communities.

This report is divided into five main parts. The first offers a general introduction to the site of the programmes, both Nigeria as a whole and Kaduna State in particular. This section also describes the conflict situation that GFP representatives confront and aim to transform. The second outlines the structure of GFP programmes in Kaduna State as of December 2012. The third section presents research methods and aims, and assesses GFP representatives' monitoring and evaluation capabilities according to five parameters:

1. Understanding of the conflict
2. Espoused and practised theories of change
3. Mechanisms for learning and improvement
4. Collection of data based on reliable indicators, baseline studies, and most significant change stories
5. Unintended outcomes and causal attribution of change.

The report demonstrates that while the foundation for effective monitoring and evaluation existed – a clear understanding of the conflict context, a shared and focused theory of change, and routinised mechanisms for learning, reflection, and adaptation – there was room for greater capacity-building to equip implementers with the ability to properly use indicators and other measurements to track change and evaluate their findings.

From here, the fourth section sheds light on the actual impact of the GFP programmes in Kaduna State, discussing how far this is compatible with GFP representatives' theories of change. This was done in five ways: first, a standardised assessment of the perceived "scale" of change was carried out. Second, impacts captured through anecdotal evidence and observations were systematically compiled, and it was found that incidents demonstrating a breakdown of cultural stereotypes, improved interpersonal relationships, and changes in individual mindsets reoccurred frequently. Third, Most Significant Change (MSC) stories were collected from all respondents and presented to over 30 GFP Pioneers and Delegates for discussion. Two major changes emerged from this: a personal change in the attitudes and behaviour of GFP members themselves, and an increase in trust and tolerance within the community, with people from different ethnic and religious backgrounds better able to be friends with one another. Fourth, important unintended outcomes of the programme were elicited, consisting most strikingly of the mainstreaming of the GFP message in other aspects of participants' lives. Finally, by confirming that no other social and development initiatives in the area work with the same target participants, and accounting for the effect incidents of violence may have on programmes, this report definitively concludes that the observed impacts were a direct result of GFP programmes in Kaduna State.

The concluding section identifies important themes that emerged from the research, including a demand for diversification – moving beyond sport as the only vehicle for change – and the recognition of the need for M&E to track change and improve the quality and outcomes of their programmes. This section then offers independent recommendations based on challenges and suggestions pinpointed by GFP Pioneers and Delegates in Kaduna.





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Read & Share

Useful resource:

Alexis Lyras and Mary A. Hums, "Sport and Social Change; The Case for Gender Equality," JOPERD - Journal of Physical Education, Recreation and Dance, (2009)



Read & Share

Useful resource:

Fred Coalter, "Sport-in-Development: A Monitoring and Evaluation Manual," UK Sport (UK Sport, 2008) <http://bit.ly/1KSHhOr>







4.

Conflict Context in Kaduna State, Nigeria



Useful resource:

Andrew Walker, "What is Boko Haram?" United States Institute of Peace: Special Report (Washington DC: 2012)
<http://bit.ly/157cf4l>



This section outlines the context GFP representatives operate in in Kaduna State, Nigeria, offering an overview of the challenges and cleavages that exist in the region. Nigeria's documented population, as of 2006, was 140,431,790,⁵ with population estimates for July 2012 placing the figure at closer to 170,123,740.⁶ The territory is divided into 36 States, the Abuja Federal Capital Territory, and 776 Local Government Areas. Despite revenues from oil and allocations to the Federal, State and Local Governments, Nigeria remains a "poor" country – 70% of the population lives below the poverty line, as of 2007.⁷ One in five children die before the age of five and seven million children are not in school.⁸ Life expectancy is 52 years, and only 48% of the population has access to safe, clean drinking water. Unemployment stands at 21% in the country as a whole.⁹ In addition to problems of poverty, unemployment, and illiteracy, Nigeria also experiences divisions along religious and ethnic lines: the country is 50% Muslim and 40% Christian, with 10% holding to indigenous belief systems. Major ethnic groupings include the Hausa and Fulani (29%), Yoruba (21%), and the Igbo (Ibo – 18%).¹⁰ This distribution on its own is no cause for tension; however, these cleavages have been inflamed at various points in time, most clearly evidenced by the Nigerian Civil War 1967-1970, pitting Igbos against the Hausa-led government in the North,¹¹ and the current tensions between Muslims and Christians in the North and Central parts of Nigeria, again exemplified by the rise of groups such as Boko Haram.¹²

Kaduna State, where the Generations For Peace programmes analysed in this report are based, presents a microcosm of many of the trends prevalent in Nigeria

5 "Population Distribution by Age and Sex (State and Local Government Area): Vol IV," 2006 Population and Housing Census, National Planning Commission (Abuja: 2010).

6 "Africa: Nigeria," CIA: The World Factbook (2012). Accessed on 25 July 2012 from: <https://www.cia.gov/library/publications/the-world-factbook/geos/ni.html>

7 Ibid.

8 "Kaduna State: City Development Master Plan. Executive Summary" (2011), p. 10.

9 "Africa: Nigeria," CIA: The World Factbook (2012). Accessed on 25 December 2012 from: <https://www.cia.gov/library/publications/the-world-factbook/geos/ni.html>

10 Ibid.

11 Edlyne E. Anugwom, "Ethnic Conflict and Democracy in Nigeria: The Marginalisation Question," *Journal of Social Development in Africa*, 15:1 (2000), pp. 61-78.

12 Andrew Walker, "What is Boko Haram?" United States Institute of Peace: Special Report (Washington DC: 2012).

as a whole. Kaduna State is commonly considered part of Northern Nigeria, as demonstrated in Map 1.¹³ The total population of Kaduna State, as of 2006, was 6,113,503.¹⁴ Kaduna City, where the bulk of GFP programmes are concentrated, is estimated to have a population of 1,561,000 as of 2010.¹⁵ While unemployment is significantly lower – including estimated jobs in the informal economy, unemployment in the City is only 5.1% – poverty figures mirror those of the country as a whole, estimated at 70% of the population.¹⁶ Roughly 70–75% of all school-age children in the State attended school as of 2008.¹⁷

In addition to poverty and access to education as issues in Kaduna State, religious and ethnic tensions also play out similar to the national scene: while it is difficult to find reliable figures for the distribution of Christians and Muslims in the State – gathering these statistics is a politically loaded issue – it is estimated that the groups are of roughly equal size, with perhaps some degree of Muslim majority.¹⁸ The population of Kaduna City is estimated to be 40% Christian.¹⁹ To some extent, religious and ethnic divides in the State reinforce each other, with the majority Hausa and Fulani communities being predominantly Muslim, and with the remaining non-Muslim population largely composed of minority groups.²⁰ As is the case in the rest of Nigeria, the northern parts of Kaduna State are largely Muslim and the southern areas predominantly Christian. Kaduna City also demonstrates this ethno-religious demography, especially after major incidents of violence broke out between Muslims and Christians in 1987 (the Kafanchan disturbances), 1992 (clashes in a marketplace in Zangon-Kataf), and 2000 (Shariah riots in Kaduna City);²¹ Kaduna North is now predominantly Muslim and Kaduna South mostly Christian, with a number of families moving out of mixed communities to live with their coreligionists, and many groups afraid to venture into areas dominated by members of the other religion.²²

Finally, there exists a political dimension to the conflict as well. While the reorganisation of states in Nigeria has eased the pressure in some regions, it has “satisfied some but not all the demands of different ethnic and religious groups for greater self-determination.”²³ In Kaduna State, where different religious groups vie for access to power and resources in the same political and economic system, political and economic dominance overlays the ethnic and religious divides in damaging ways: the southern (Christian) districts are comparatively less developed than the northern (Muslim-Hausa) areas. In addition, within the southern districts, “socio-economic opportunities and infrastructure improvements have tended to be concentrated in areas or enclaves inhabited by Hausa settlers”²⁴ – a legacy of the political and economic domination of the Muslim Hausa community during colonial and pre-colonial times.²⁵

13 Appendix A.

14 “Population Distribution by Sex, State, LGA and Senatorial District: Vol III,” 2006 Population and Housing Census, National Planning Commission (Abuja: 2010).

15 Tony Lloyd, “Analysis of Economic Development in Kaduna State and City,” Kaduna Master Plan Review: Working Paper170211 (2011).

16 Tony Lloyd, “Analysis of Economic Development in Kaduna State and City,” Kaduna Master Plan Review: Working Paper170211 (2011), p. 7.

17 “Kaduna State: City Development Master Plan. Executive Summary” (2011), p. 23.

18 “Northern Nigeria: Background to Conflict,” International Crisis Group: Africa Report No. 168 (2010), p. 34.

19 “Kaduna State: City Development Master Plan. Executive Summary” (2011), p. 40.

20 “Northern Nigeria: Background to Conflict,” International Crisis Group: Africa Report No. 168 (2010), p. 34.

21 Ibid. p. 35.

22 “Northern Nigeria: Background to Conflict,” International Crisis Group: Africa Report No. 168 (2010), p. 35. This is a trend also borne out by interviews conducted with GFP representatives, partners, programme participants, and community beneficiaries in Kaduna City between 29 November and 7 December 2012.

23 “Kaduna State: City Development Master Plan. Executive Summary” (2011), p. 11.

24 “Northern Nigeria: Background to Conflict,” International Crisis Group: Africa Report No. 168 (2010), p. 34.

25 Edlyne E. Anugwom, “Ethnic Conflict and Democracy in Nigeria: The Marginalisation Question,” *Journal of Social Development in Africa*, 15:1 (2000), p. 63.



Useful resource:

“Northern Nigeria: Background to Conflict”, International Crisis Group: Africa Report No. 168 (2010)
<http://bit.ly/1yfpBUN>







5.

The GFP Mandate: Sport For Peace Programmes in Kaduna, Nigeria

“ Most programmes are run by GFP Satellite Office in Kaduna City, while some Pioneers and Delegates run “Step Down” programmes independently, with some logistical support from the Office.”



GFP programmes are run by individuals working on a volunteer basis; these individuals, depending on their qualifications and contributions to GFP's work, are classified as “Delegates,” and – through further training and involvement – move towards becoming “Pioneers” through GFP's Pioneer Certification Programme. These Delegates and Pioneers are then expected to train others in the same way – an innovative technique forming part of GFP's “Cascading Model.” This section demonstrates how these GFP volunteers engage with the conflicts on the ground in Kaduna.

Most programmes are run directly by the GFP Satellite Office in Kaduna City, while some Pioneers and Delegates run “Step Down” programmes independently – with some logistical support from the Office. Office programmes are of four main types:

1. Advocacy For Peace Events (ADPEs): These events spread awareness about the message of Generations For Peace to the target audience, introducing the organisation and presenting some sport-for-peace activities.
 - a. Empowerment Seminars: These are a subset of ADPEs held regularly, usually once a month.²⁶ A separate group of 25-30 young girls, youth, and/or women participate each time. These seminars introduce GFP, followed by sport-for-peace activities with the participants, and a session on peace building and values of tolerance. The seminar rounds up with a session on skills acquisition, usually teaching women an income-generating technique such as liquid soap production or knitting. This is done in partnership with other NGOs.
2. Sport For Peace Programmes: These are targeted at different combinations of community members – children, youth, and men and women – and involve bringing individuals from divided communities together through sport-for-peace activities.
 - a. Sport For Peace Programmes for Youth (SPPYs): These are held every

²⁶ Based on preliminary 2012 reports from GFP Satellite Office, Kaduna. Attended one such ADPE/ Empowerment Seminar on 30 November 2012 with St. Matthews Catholic Church Women's Group, Zumuntemata Hall, St. Matthews Television, Kaduna, Nigeria.

fortnight or once a month in three schools in Kaduna City:

- i. Prince Schools (since 2008)
- ii. Government Girls Secondary School Junior Section Independence Way (since 2010)
- iii. Government Girls Secondary School Senior Section Independence Way (since 2010).

In all three cases, sessions begin with some warm-up exercises, then sport-for-peace games, followed by a “debrief” that tests participants’ understanding of the messages being imparted through these games. While the Government Schools are girls-only, at Prince Schools, these sessions were originally targeted at girls alone, but later expanded to boys in order to be more inclusive.²⁷

- c. Other Sport For Peace Events (SPEs): These are held on a one-off basis with women or youth from different religious communities, covering material similar to the SPPYs, aimed at sensitising these groups to messages of peace and tolerance. In the past, some have involved working separately with Muslim and Christian women and then bringing both groups together for a combined event.²⁸

3. Training Workshops (TTTs/SPTs/ADPTs/RWs): These are held intermittently to assist existing GFP representatives as well as expanding the GFP network in Kaduna. These range from Train The Trainers (TTTs) activities, Sport For Peace Trainings (SPTs) that impart sport-for-peace facilitation skills to a wider group of individuals, Advocacy For Peace Trainings (ADPTs) that transmit advocacy skills, to Refresher Workshops (RWs) that build capacity for existing Pioneers and Delegates.²⁹

These programmes are the exclusive prerogative of the GFP Satellite Office in Kaduna. In addition to these programmes, five second and third generation Pioneers and Delegates have put a number of “Step Down”³⁰ programmes in place. The main thrust of these programmes mirrors the three categories outlined above:

1. Advocacy For Peace Events (ADPEs): 15 such events have been held since 2010, targeted towards government officials, local chiefs, women and youth leaders, NGO representatives, religious leaders (sometimes overlapping with youth associations), teachers, sports people, and social media activists. In almost all cases, this involves an introduction to the mandate of Generations For Peace, followed by short sport-for-peace drills to demonstrate the message.
2. Sport For Peace Events (SPEs): 17 such Step Down events have been held since

27 Interview with George Whiskey (Principal of PCS), Principal’s Office, PCS, Kaduna. 10h00. 3 December 2012; Focus Group 1 with participants, Felicity, Patience Garba, Rose Joseph, Juliet, Lois. Prince Schools, Kaduna. 11h50. 3 December 2012; Focus Group 2 with participants, Amara, Bitos, Precious, Mira, Teresa. Prince Schools, Kaduna. 12h05. 3 December 2012; Interview with Bilkisu D. Ubangari (Principal GGSS Junior), Principal’s Office, GJSSJr Independence, Kaduna. 14h00. 3 December 2012; Interview with Mr. Ado Adze Mande (Vice Principal, Academics, GGSSJr), Principal’s Office, GJSSJr Independence, Kaduna. 14h20. 3 December 2012; Focus Group 3 with participants Juliet Igbe, Glory Okoli, Favour Okoli, Clana Adebisi, Khadijat Lawal and Nancin Peter, Principal’s Office, GJSSJr Independence, Kaduna. 14h50. 3 December 2012.

Attended one such SPPY on 3 December 2012, at Prince Schools, Kaduna.

28 Christiana Arams (3GP), Focus Group 2 with Implementers, EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 17h33. 2 December 2012.

29 Based on preliminary 2012 reports from GFP Satellite Office, Kaduna.

Attended and facilitated in Kaduna Refresher Workshop, Kaduna Business School, Kaduna, 4-6 December 2012.

30 “Cascaded Generations For Peace Events and Programmes, Kaduna, Nigeria,” GFP Satellite Office (2012).



See interviews with
Kaduna Pioneers:
link
<http://bit.ly/1MPCOPz>



“ The difference between the “Step Down” programmes and those put in place by the Satellite Office directly is usually the profile of the target audience; the “Step Down” programmes reflect which particular problem each Delegate or Pioneer finds the most important in causing the current conflict in Kaduna State. Many of the ‘Step Down’ programmes represent the step away from the gender-focused programmes of the Satellite Office; some focused on destitute children in the North, others on Christian youth leaders, and still others dealt with ethnic and religious divides.”

2010. These were not held as frequently or regularly as the Office programmes; some Pioneers and Delegates were able to hold these repeatedly amongst targeted schools and communities, but others conducted one-off events.

3. Training Workshops (TTT/SPTs): Since 2010, two workshops of this nature have been held as Step Down events. Participants were introduced to the Generations For Peace mission and values and then underwent training on peace building and sport, working with children and youth, as well as the GFP Certification Process. This would also include some information on how to plan and implement GFP programmes.³¹

The difference between these programmes and those put in place by the Office directly is usually the profile of the target audience; the “Step Down” programmes reflect which particular problems each Delegate or Pioneer finds the most important in causing the current conflict in Kaduna State. As such, many of these “Step Down” programmes represent a step away from the gender-focused programmes of the Satellite Office; some focused on destitute children in the North, others on Christian youth leaders, and still others dealt with ethnic and religious divides.

In addition, since 2009 the GFP Satellite Office has been engaged in a formal non-exclusive partnership with the Empowering Women for Excellence Initiative (EWEI). EWEI is an organisation that aims to empower women by focusing on educational attainment, civic participation, self-esteem, and leadership skills. To a large extent, organisational mandates overlap nicely, as attested by members of both GFP and EWEI.³² The current skills acquisition-based ADPEs held under the Generations For Peace mandate started out in early 2012 as part of EWEI Empowerment Seminars,³³ before becoming separate events. Additionally, the SPPYs used EWEI’s existing affiliations with specific schools to merge EWEI’s mandate of female empowerment with GFP’s message of inclusion.³⁴ GFP programmes informally draw upon the resources of other organisations as well, such as Youth Orphans and Widows Empowerment (YOWE) and Deniab. Representatives from these organisations take part in the monthly seminars, offering sessions on income-generating skills such as knitting and liquid soap production.³⁵ These local partnerships, both formal and informal, have allowed GFP representatives to build consistent projects, as evidenced by the regularity of many of the Office programmes, as well as offering a platform from where these programmes can “Step Down” and diversify.

These programmes aim to make a change in two main ways. According to the EWEI 2011 Annual Report, the Let Her Play campaign – under which GFP programmes have been run in Prince Schools and Government Girls Secondary Schools Junior and Senior in collaboration with EWEI – was “designed to step up the inclusion of girls in sport, pass on Generations For Peace values like respect, tolerance and teamwork, build bridges and bring children and young people from different sides

31 A full list of each Pioneer and Delegate’s Step Down programmes, as of July 2012, was made available at the GFP Satellite Office in Kaduna, Nigeria.

32 General introduction by Safiya Ibn Garba and EWEI team members (Joy Anthony, Mavis Orjime, and Babatunde Ajiga). EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 15h00. 30 November 2012.

33 Based on preliminary 2012 reports from GFP Satellite Office, Kaduna.

34 General introduction by Safiya Ibn Garba and EWEI team members (Joy Anthony, Mavis Orjime, and Babatunde Ajiga). EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 15h00. 30 November 2012.

35 Interview with Mrs Teresa Biniyat (Resource person, YOWE), EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 16h30. 30 November, 2012; Interview with Mrs Olabisi (Resource person, Deniab), EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 16h40. 3 December, 2012.

of the ethnic, social, and religious divides in communities in conflict.”³⁶ Building on this, observation of one Advocacy Event/Empowerment Seminar at St. Matthews Television, Kaduna, on 30 November 2012, and one Sport For Peace Event held at Prince Schools on 3 December 2012, demonstrated the following:

Theory informing Kaduna Satellite Office SPEs/SPPYs:

GFP programmes bring children (primarily girls, but some boys) together through sport-based games → Foster trust, teamwork, cooperation, and self-confidence → Break down cultural stereotypes about themselves and the Other (specifically conceptions of gender roles) → Behavioural change in participants → Female empowerment and sustainable peace.

Theory informing Kaduna Satellite Office ADPEs:

GFP programmes bring women together through sport-based games and skills acquisition sessions → Foster trust, cooperation, independence and self-confidence through income-generating skills and peace-building drills → Break down cultural stereotypes about themselves and the Other (specifically conceptions of gender roles) → Behavioural change in participants → Female empowerment and sustainable peace.

This is the theoretical basis that this report aims to evaluate, both in terms of its efficacy and impact, as well as Pioneers and Delegates ability to monitor and evaluate progress on this front.



See how EWEI works with girls, women, and the whole communities in Nigeria:
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<http://bit.ly/1DASmBV>
or at
<http://www.eweing.org>

36 "2011 Annual Report," Empowering Women for Excellence Initiative – EWEI (2011), p. 15.





6. Evaluation Parameters: Monitoring and Evaluation Capability



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This section assesses the monitoring and evaluation capabilities of Generations For Peace Pioneers and Delegates running programmes in Kaduna State, Nigeria. It answers the question: How well equipped are implementers on the ground to monitor and evaluate Generations For Peace programmes?

6.1 Research Methodology

The data presented in this report was gathered in Kaduna City between 29 November 2012 and 7 December 2012. The main forms of data collection were semi-structured interviews and focus groups; I conducted 12 focus groups with four to six participants (usually 20 minutes to 45 minutes each), and 16 semi-structured interviews (usually lasting between 30 minutes and 50 minutes each), encompassing 62 individuals in total. Semi-structured interviews and focus groups were chosen over other research tools – such as surveys or structured questionnaires – because they offered room for open-ended questions focusing on conflict context, theories of change, indicators, baselines, and Most Significant Change (MSC) stories, as well as mechanisms for learning and adaptation. Focus groups in particular allowed interviewees to respond to and build upon the experiences of other members, offering a platform for more detailed discussion and reflection. On 6 December 2012, over 30 GFP Pioneers and Delegates were asked to participate in an MSC Task, taking the results of Most Significant Change stories collected over the course of the research and coming to an agreement, through discussion, as to which constituted the most significant change.³⁷ In addition, the research relied on Office and Step Down programme reports, made available by the GFP Satellite Office in Kaduna, as well as observation of two important events held by the GFP Satellite Office: first, on 30 November 2012, an Advocacy For Peace Event targeted at 30 women from St. Matthews Catholic Church Women's Group, held at Zumuntemata Hall, St. Matthews Television, Kaduna, and second, a Sport For Peace Programme for Youth event/session held with about 70 students at Prince Schools, Kaduna, on 3 December 2012.

³⁷ This is in line with the methodology suggested by Rick Davies and Jess Dart, "The 'Most Significant Change' (MSC) Technique: A Guide to Its Use" (2004).

For the purposes of data collection, individuals were stratified into four major groups:

1. Implementers: 22 GFP Pioneers, Delegates, and Volunteers responsible for creating and assisting with programmes in Kaduna State.
2. Partners: Six representatives of identified partner institutions, both formal and informal – such as EWEI, YOWE, and Deniab – that offer logistical and personnel-based support to GFP. This also included one media representative familiar with GFP.³⁸
3. Community beneficiaries: Six school staff members who benefited from the Office programmes, as well as three parents of participating students.
4. Programme participants: four women who were first-time participants in GFP ADPEs and 22 children, 10 from Prince Schools and 12 from the Government Schools.³⁹

This stratification helped triangulate results, and was especially important for questions that focused on impact assessment: implementers' claims about the changes brought about by these programmes could be weighed against participants' and third party assessments of the impact of these programmes. In addition, programme reports helped fill in numbers, dates and figures where implementers or programme participants may have been unclear on specifics. Personal observation of programmes rounded up the analysis by making sure these programmes were carried out as depicted in the reports and interviews.

This methodology was limited in two ways. The first limitation was geographic: due to time constraints, data collection took place in Kaduna City alone. While this was useful in assessing the Office programmes – most implementers for these programmes are based in Kaduna City, and all Office programmes are run in Kaduna City as well – this limited a full appraisal of Step Down programmes being conducted in areas outside the city. Due to a Refresher Workshop being held from 4-6 December 2012, in Kaduna, this limitation was overcome with the arrival of GFP Pioneers and Delegates from outside Kaduna City; however, it was still not possible to speak to the community beneficiaries and programme participants of Step Down programmes. The second had to do with access. I was able to speak to only those community beneficiaries – both in schools and amongst parents – that the GFP Satellite Office had links with. This was extremely helpful in paving the way for an open exchange with an outside researcher – without their help, it would not have been possible to contact and speak with any community beneficiaries at all. However, it raised the problem of sample bias: it was uncertain whether the parents who were interviewed were actually representative of the community beneficiaries as a whole, or whether parents who had not been contacted for interviews were antagonistic to the programme. This was a problem with programme participants at the Government Girls Secondary Schools as well; in order to facilitate access, girls had been pre-selected by GFP implementers by contacting their parents and arranging for some of them to stay after school for these interviews. This was absolutely necessary – without parental permission, it would not have been possible to gather any data from them. However, it did make it difficult to ascertain if these girls formed a representative sample of the girls who participated in these programmes.

³⁸ In all cases, EWEI members were GFP members as well, but were counted primarily as EWEI members to create clear boundaries between GFP representatives alone and those with institutional affiliations with partner organisations.

³⁹ The Prince Schools students had been participating in regular GFP events for over a year, while most girls at the Government Schools had been involved for approximately two months.



Useful resource:
Heidi Ober, "Guidance for Designing, Monitoring and Evaluating Peacebuilding Projects: Using Theories of Change," Care International UK (2012)
<http://bit.ly/1F26j8U>



“ The overwhelming problem perceived in Kaduna State was that of religious conflict, with 28 out of 49 respondents identifying tensions between Muslims and Christians as the main issue confronting their communities.”

“ Especially interesting was the fact that gender-based issues featured very little in the responses. This is not to say that gender-based disparities do not exist in Kaduna State, or that they are not major challenge in the region, but rather that the overwhelming majority of respondents did not view them as the problem that was being addressed through GFP interventions.”

This issue was addressed at Prince Schools; interviews were held during school timings, and a random sample of girls and boys who had taken part in the Sport For Peace Event held earlier that day was selected. Answers given by this group largely matched the answers of programme participants at the Government Schools as well as the testimony of most community beneficiaries, lending validity to the data gathered from interviews that had been directly arranged by the GFP Satellite Office.

To assess how well equipped implementers on the ground are to monitor and evaluate their own programmes, the data collected was used to answer the following guiding questions:

1. Is there a clear understanding of the conflict context?
2. Does a theory of change exist – both espoused and practised?
3. Are there effective mechanisms for learning and adaptation? Is there evidence of redoing the theory or just improving the efficiency of projects?
4. Have baseline studies and indicators been set up? Have Most Significant Change stories been collected?
5. Are individuals picking up on unintended outcomes and clearly attributing results to their interventions?⁴⁰

⁴⁰ These are based on the Generations For Peace Institute's Results-based Enquiry Framework, as well as material drawn from Heidi Ober, "Guidance for Designing, Monitoring and Evaluating Peacebuilding Projects: Using Theories of Change," Care International UK (2012).

6.2 Understanding of the conflict context

Section 2 of this report outlined the context in Kaduna State within which Generations For Peace programmes have been operating. This section compares the documented conflicts in Kaduna State with the problems implementers, partners, community beneficiaries and programme participants identified as major issues facing their communities today – the issues they hoped the GFP programmes would address. Figure 1 below depicts which problems respondents found to be most pressing in their communities:

Conflict Context in Kaduna, Nigeria

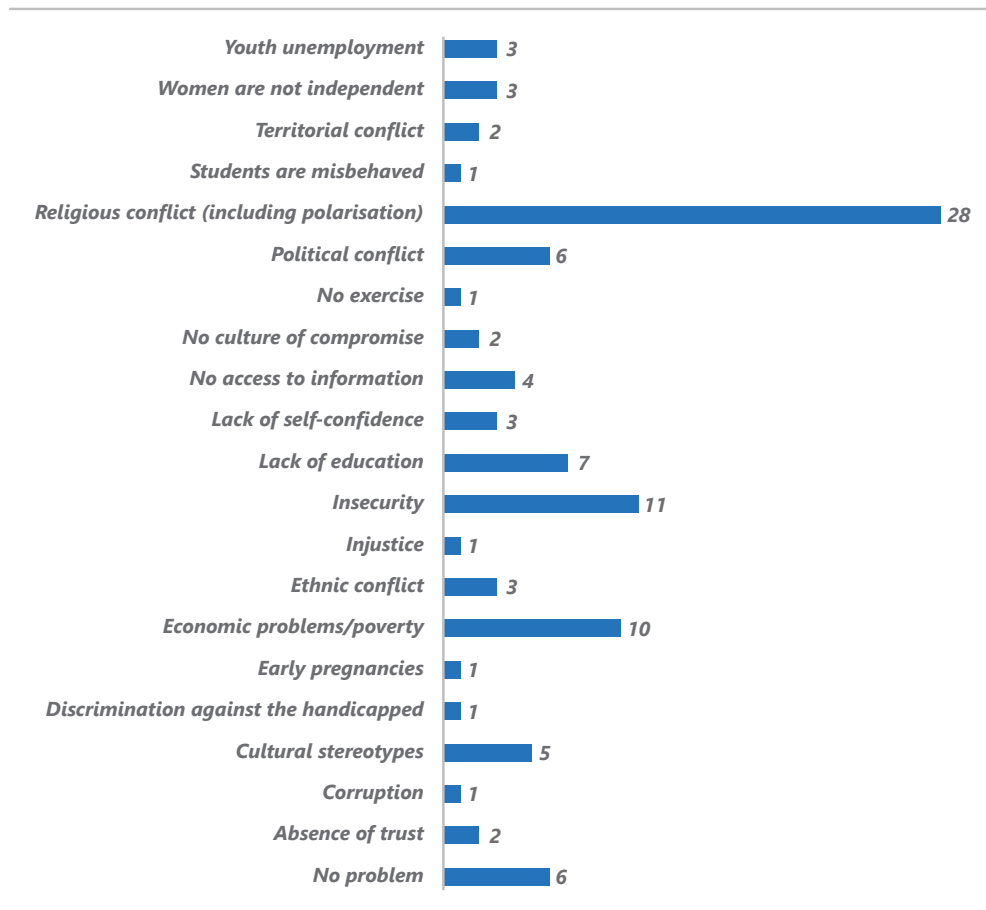


Figure 1: 49 respondents' understanding of the conflict context in Kaduna, Nigeria, December 2012⁴¹

The overwhelming problem perceived in Kaduna State was that of religious conflict, with 28 out of 49 respondents identifying tensions between Muslims and Christians as the main issue confronting their communities. Insecurity – including fighting, violence, and related restrictions on movement – was the second most common problem; many tied this to the religious conflict. Economic problems and poverty scored the third highest. These responses were very much in line with the expectations based on recent events in Kaduna State, as outlined in Section 2.⁴²

Most striking was respondents' ability to connect the reinforcing cycles of conflict

“ Most striking was respondents' ability to connect the reinforcing cycles of conflict in the region: six separate individuals discussed how political conflict over access to power was disguised and perpetuated as religious conflict, and how persistent problems of economic underdevelopment made people susceptible to ideological manipulation.”

⁴¹ These responses are based on the answers of 49 individuals – some, particularly younger programme participants, were unable or unwilling to answer the question posed. In addition, each problem identified by an individual is given equal weight here; if an individual identified religious conflict, corruption, and ethnic conflict as three problems plaguing the community, these have been counted as three separate answers.

⁴² Figure 10 in Appendix C categorises these problems by different groups of respondents. This breakdown demonstrates that implementers, partners, community beneficiaries, and programme participants largely share their analysis of major problems in the community; both religious conflict and insecurity show the greatest clustering of responses from all groups, though other responses remain scattered.



Useful resource:

SELA Advisory Group,
 "How to Monitor and
 Evaluation Sport for
 Development Projects,"
 Network for Sport
 and Development
 (Copenhagen,
 Denmark: NSD, 2009)
<http://bit.ly/1sMSE4o>

in the region: six separate individuals discussed how political conflict over access to power was disguised and perpetuated as religious conflict, and how persistent problems of economic underdevelopment made people susceptible to ideological manipulation.⁴³ Others described how incidents of violence had forced communities to polarise – with some giving vivid descriptions of personal experiences of leaving schools and neighbourhoods – and how this polarisation had entrenched cultural stereotypes and biases.⁴⁴ Especially interesting was the fact that gender-based issues featured very little in these responses: only three individuals identified women's lack of independence as a major problem, and three others alluded to problems that could potentially be gender-based concerns, such as a lack of self-confidence – though this could equally apply to both men and women, or children, as the case may be. Two separate categories – no access to information and lack of education – scored four and seven responses respectively, and could apply to both men and women. This is not to say that gender-based disparities do not exist in Kaduna State, or that they are not a major challenge in the region, but rather that the overwhelming majority of respondents did not view them as the problem that was being addressed through GFP interventions.

6.3 Espoused and practised theories of change

How do these problems translate into a coherent theory of change that informs the interventions GFP members are undertaking in Kaduna, Nigeria? Theories of change are "the core, often implicit, assumptions about how change happens that guide practitioners' intervention design. ... the causal processes through which change comes about as a result of a program's strategies and action."⁴⁵ For any intervention, a clearly defined theory of change offers "a testable hypothesis of how the planned activities will contribute to achieving the desired results for the program."⁴⁶ Analysing the validity of a posited theory of change is crucial in ascertaining whether the good – or bad – performance of a programme can be attributed to implementation techniques or to theoretical assumptions and design. Understanding whether implementers on the ground have a clear articulation of how their proposed activity will lead to their desired changes is therefore a vital step in assessing their monitoring and evaluation capabilities, because any programme they put in place must be evaluated against their own theory of change.

Interviews and focus groups with all four sets of respondents elicited each individual's understanding of the GFP programmes' theory of change. In addition to questioning the implementers of these programmes, the research design focused

43 Interview with Babatunde Ajiga (2GP and EWEI Secretary Board of Trustees). EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 15h30. 30 November 2012; Abdulrazzaq Usman (3GP), Focus Group 1 with Implementers, EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 16h41. 2 December 2012; Nuraldeen Abubakar (3GD), Focus Group 1 with Implementers, EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 16h41. 2 December 2012; Joseph Iorse (3GD), Focus Group 2 with Implementers, EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 17h33. 2 December 2012; Shaibu Abubakar (4GD), Focus Group 2 with Implementers, EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 17h33. 2 December 2012; Interview with Abdiel Kude (3GP), Refresher Workshop Venue, Kaduna Business School, Kaduna. 17h40. 5 December 2012.

44 Interview with George Whiskey (Principal of Prince Schools), Principal's Office, PCS, Kaduna. 10h00. 3 December 2012; Interview with Mavis Orjime (2GP and Program Officer at EWEI, Administration and Logistics). EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 17h10. 30 November 2012; Nuraldeen Abubakar (3GD), Focus Group 1 with Implementers, EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 16h41. 2 December 2012; Joseph Iorse (3GD), Focus Group 2 with Implementers, EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 17h33. 2 December 2012; David Okeunle (Volunteer), Focus Group 1 with Volunteers, EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 17h45. 3 December 2012; Benson James M. (Volunteer), Focus Group 2 with Volunteers, EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 18h00. 3 December 2012; Agada Solomon A. (Volunteer), Focus Group 2 with Volunteers, EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 18h00. 3 December 2012.

45 Ilana Shapiro, "Theories of Change." Beyond Intractability. January 2005. p. 1. Retrieved on 17 September 2012 from: <http://www.beyondintractability.org/print/2386>

46 Heidi Ober, "Guidance for Designing, Monitoring and Evaluating Peacebuilding Projects: Using Theories of Change," Care International UK (2012), p. 6.



on partners, participants, and beneficiaries' understanding of these theories. This was done for two reasons: firstly, it is useful to assess whether participants and community beneficiaries understand what implementers are trying to achieve – this is to make sure that the message is actually being delivered. Secondly, for any participatory initiative that carries out peace building at the micro-level, it is important to determine whether participants share implementers' conception of problems, processes, and desired outcomes – that is, whether the intervention is relevant to their own experiences.

Overall, it was clear that almost all individuals within each group – barring some of the younger programme participants – had a very precise formulation of a causal chain that linked the actions taken by GFP to their desired outcomes. While none of these were detailed enough to construct a "results hierarchy" – matching a proposed outcome to each logical step in the sequence⁴⁷ – the theories put forward by the implementers, their partners, and the community beneficiaries all appeared valid and insightful. They built closely upon the problems each individual had identified as important, and clearly outlined a causal process by which their individual targets would be met. Most importantly, several individuals recognised that the intervention could lead to multiple complementary outcomes, and delineated different theories for these parallel outcomes.

The theories of change identified by the respondents can be grouped into five broad categories:

1. The Socialisation Effect:

GFP programmes bring young children and women from different religions and ethnic backgrounds together through sport → Foster trust, teamwork, and cooperation → Break down cultural stereotypes about the Other (instituted by parents/society) → Behavioural change in participants → Increases peaceful coexistence in society.

2. The Cascade Effect:

GFP programmes bring people from different religions and ethnicities together through sport and advocacy → Increase tolerance, rational thinking, and trust → Translate into other parts of their lives (performances, interactions) → Pass it to their parents or their own children, who pass it on in turn → Collectively take responsibility and ownership of the peace effort → Sustainable peace.

3. The Leadership Thesis:

Continuous participation in sport activities → Foster teamwork and cooperation → Increased self-confidence and thinking of more than just themselves → Ability to speak in front of others and good leadership.

4. Personal Change:

Participation in GFP programmes and training → Personal change in GFP members → Showing tolerance instead of escalating conflict situations → Example to others → Peace continues to reign.

5. The Inoculation Effect:

GFP programmes get children to interact through sport → Break down cultural stereotypes about the Other → Individual change → Guard against manipulation by outside forces → Sustain peace.

“Analysing the validity of posited theory of change is crucial for ascertaining whether the good - or bad - performance of a programme can be attributed to implementation techniques or to theoretical assumptions and design. Understanding whether implementers on the ground have a clear articulation of how their proposed activity will lead to their desired changes is therefore a vital step in assessing their monitoring and evaluation capabilities, because any programme they put in place must be evaluated against their own theory of change.”



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47 Heidi Ober, "Guidance for Designing, Monitoring and Evaluating Peacebuilding Projects: Using Theories of Change," Care International UK (2012), p. 9.

“ It is useful to assess whether participants and community beneficiaries understand what implementers are trying to achieve - this is to make sure that the message is actually being delivered. And, it is important to determine whether participants share implementers’ conception of problems, processes, and desired outcomes - that is, whether the intervention is relevant to their own experiences.”

“ All the theories of change identified by respondents were grouped into five broad categories: The Socialisation Effect, The Cascade Effect, The Leadership Thesis, Personal Change and The Innoculation Effect. ”



The causal processes identified in these theories of change are approximations of the steps outlined by 54 respondents, aimed at capturing the broad contours of their theories; for example, while Theory 2 (the Cascade Effect) lists “sustainable peace” as the ideal outcome, some respondents that described the same process listed “a unified Nigeria” as their goal. Similarly, some respondents had more detailed theories and others had very simple two-step processes in mind. The theories outlined above aim to capture the main thrust of each.

Figure 2 shows the number of respondents that hold to each theory, demonstrating how far the individuals on the ground share an understanding of the causal processes by which GFP programmes institute change.

Distribution of Theories of Change

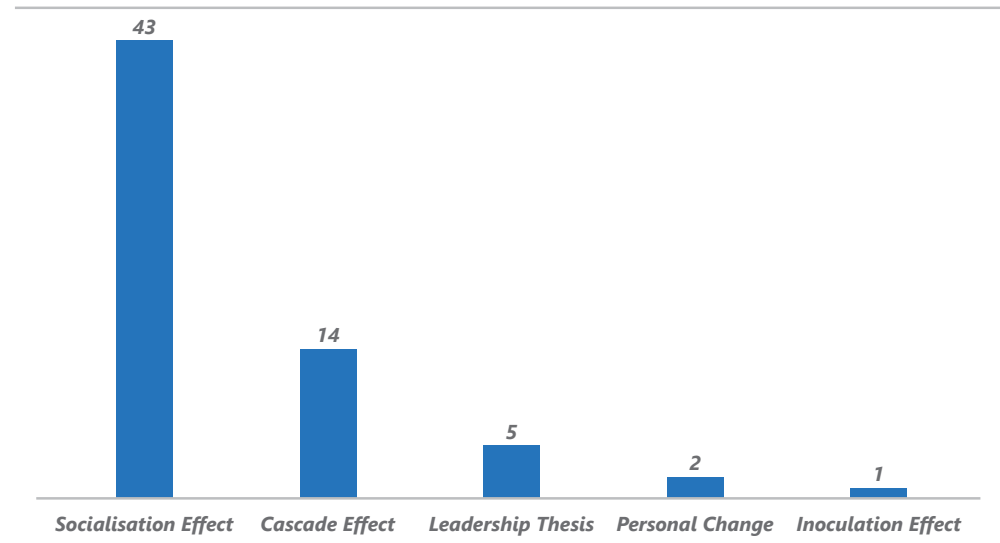


Figure 2: Distribution of theories of change held by 54 respondents.

Figure 3 disaggregates these theories by categories of respondents, in order to identify if there is any systematic deviation in the theories held to by GFP implementers and partners and those put forward by programme participants and community beneficiaries.

Distribution of Theories of Change (Disaggregated by Respondent Categories)

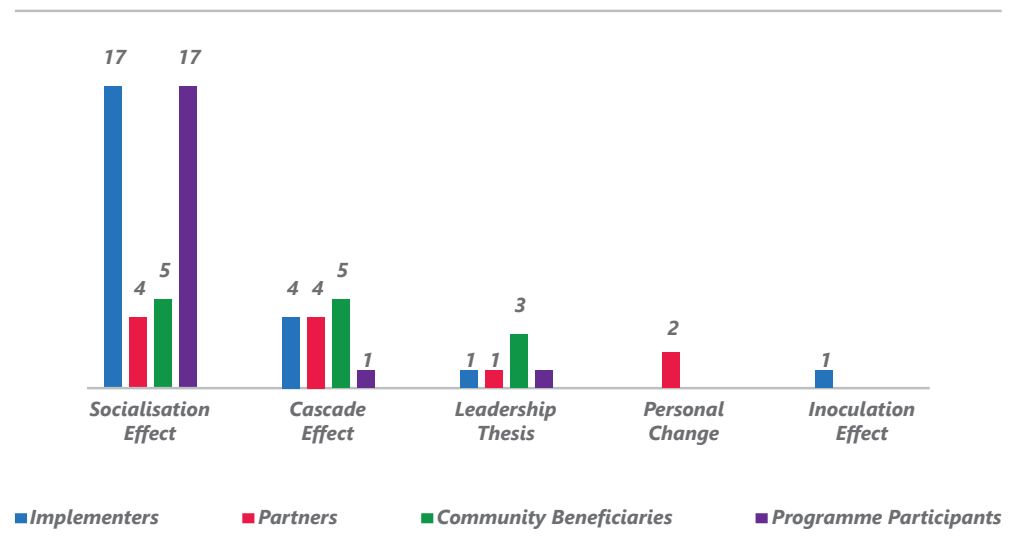


Figure 3: Distribution of theories of change put forward by 21 implementers, six partners, nine community beneficiaries, and 18 programme participants.

From both Figure 2 and Figure 3, it is clear that the Socialisation Effect is a) the most common theory of change and b) the theory held by the majority of each category of respondents. This is important in demonstrating that the four major groups involved in GFP programmes in Kaduna do in fact have a shared and relatively focused understanding of the problems in their community, the causal process by which they are to be addressed, and the outcomes they desire. In addition, it demonstrates that the theory of change that 43 respondents hold in common is very much in line with GFP's mandate to address structural and cultural violence at the local level through the use of sport-based games.

The second cluster, the Cascade Effect, is also adhered to by a relatively even cross-section of the respondents. 14 respondents list this theory of change as the driving force behind these programmes – a drop from the 43 respondents who find the Socialisation Effect to be the causal logic informing these programmes, but still a significant number. It is also useful to keep in mind that some respondents identified more than one theory of change at work in these programmes, and some listed both the Cascade Effect and the Socialisation Effect as important processes. Both these theories are compatible with each other, and as Section 5 demonstrates, there is strong evidence for the validity of both. The remaining three – the Leadership Thesis, Personal Change, and the Inoculation Effect – also demonstrate valid theories, addressing specific problems in the community and offering a causal logic linking each intervention to a solution, but are not shared by a critical mass of individuals on the ground. As a result, these are not counted as the theories of change that inform the GFP programmes on the ground, but rather as parallel outcomes of the intervention.

Having established the theories of change Pioneers and Delegates adhere to, the question then becomes: how far do the theories-in-use (outlined in Section 3) correspond to the theories held by the individuals involved in these programmes?⁴⁸ First of all, it is not immediately apparent from observation of programmes on the ground whether the Cascade Effect, one of the major theories of change identified by respondents, is a theory-in-use, since it is a theory borne out “behind the scenes,” in participants’ private lives. However, it is reasonable to assume that these programmes are indeed aimed at multiplying their impact by having individuals spread awareness within their family and the wider society.

Overall, the current theory-in-use does not contradict respondents’ espoused theories of change; rather, it reflects a narrower focus than the theories identified through interviews. The theory-in-use is essentially a subset of the Socialisation Effect; while the Socialisation Effect referred explicitly to only religious and ethnic divides, encompassing both men and women, the actual theory-in-use focuses on religious, ethnic, and gender disparities in Kaduna, with programme implementation tailored towards women and the ultimate outcome of female empowerment. Causally, both are informed by the same logic: bringing disparate groups together through sport-based games breaks down barriers, builds tolerance, teamwork, and self-confidence, and leads to a change in interpersonal relationships and – eventually – positive dynamics for peaceful coexistence.

The difference in focus can be explained by reference to the conflict context in

“ The current theory-in-use does not contradict respondents’ espoused theories of change; rather, it reflects a narrower focus than the theories identified through interviews. The theory-in-use is essentially a subset of the Socialisation Effect; while the Socialisation Effect referred explicitly to only religious and ethnic divides, encompassing both men and women, the actual theory-in-use focused on religious, ethnic, and gender disparities in Kaduna, with programme implementation tailored towards women and the ultimate outcome of female empowerment. Crucially, this is not a contradiction but an expansion of the mandate of the GFP programmes in Kaduna State. ”

⁴⁸ This section does not comment on the theory-in-use in “Step Down” programmes in Kaduna State; this is because the researcher was not able to witness any of these programmes in action and only had access to implementers’ espoused theories.

Section 4.2. Given that few individuals highlighted gender-based concerns as key problems confronting the community, and a large majority selected religious conflict and polarisation as major problems, the theories of change that emerged from interviews and focus groups with respondents fit more closely with the majority's problems and objectives. As a result, while the espoused theory – the Socialisation Effect – encompasses the theory-in-use in Kaduna, it addresses a larger target audience than the GFP Satellite Office's current programmes, moving beyond women alone to work with men, women, and children. Crucially, however, this is not a contradiction but an expansion of the mandate of the GFP programmes in Kaduna State.

6.4 Mechanisms of learning and adaptation

Having established that most individuals on the ground in Kaduna share a clear and focused theory of change, it is important to understand how this theory of change informs the programmes themselves – is it a singular, linear process or is it open to adaptation and refinement? In other words, are there effective mechanisms for learning and adaptation? Do these offer any evidence of redoing the theory or just improving the efficiency of programmes?

In order to determine mechanisms for learning, it was first necessary to understand what kind of challenges individuals on the ground faced – this would offer insight into the mechanisms set up to overcome these challenges. Figure 4 below lists the major challenges faced by a total of 25 implementers, partners, and community beneficiaries in the implementation of GFP programmes in Kaduna:

Challenges Faced in Kaduna, Nigeria

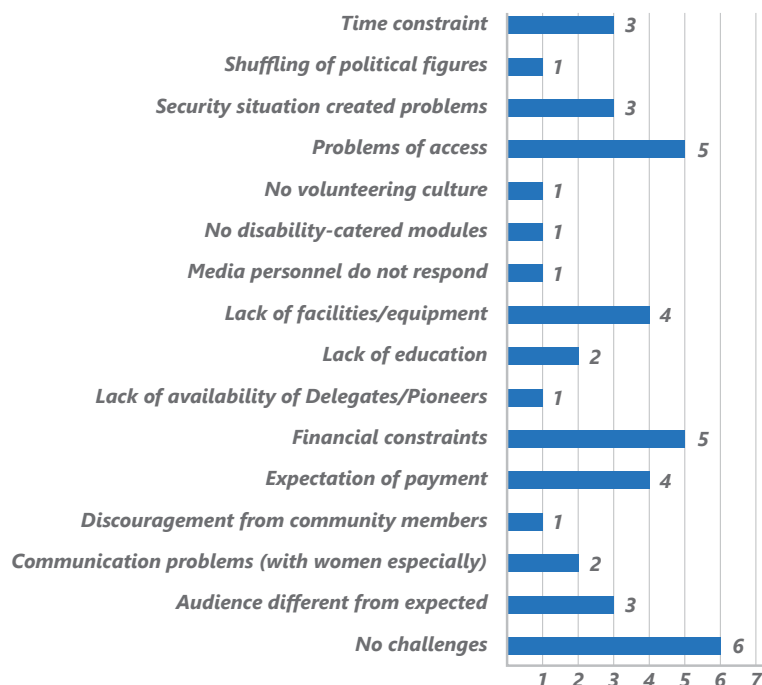


Figure 4: Challenges faced by a total of 25 implementers, partners and community beneficiaries in Kaduna, Nigeria (December 2012).

Challenges disaggregated by respondent categories are presented in Appendix C. It is important to note that out of the community beneficiaries, five out of six initially stated that there were no challenges or problems in implementing the programmes; when pushed further, the challenges they alluded to were time constraints in implementing the programme, and the security situation

that hampered attendance at events held outside the school.⁴⁹ The bulk of the challenges identified – most notably financial constraints, lack of facilities and equipment, and problems of access – were put forward by implementers and partners.

Out of 20 implementers and partners polled on their ways of dealing with these challenges, three major techniques emerged, with individuals sometimes using all three to address problems they faced in their work:

1. Adapting to situations by improvising on the ground
2. Informally discussing these problems with other GFP members
3. Regular meetings at GFP Satellite Office each month.

Adapting to situations by improvising on the ground:

Nine implementers and partners identified this as their method of dealing with problems that they encountered on the ground. This usually involved changing around the games that implementers had planned to hold, changing the focus of the content, sometimes switching venues, or searching for interpreters in the case of unexpected communication barriers.⁵⁰ This sort of adaptability on the ground was often used to overcome difficulties caused by substandard facilities, a lack of equipment, or an audience different from the one they had planned for.⁵¹ One Pioneer stated that no matter what happened, “I will find a way, I will continue. The thing is, whenever you turn left or right, you will always find one or two things that are a way out for you, to solve your problem.”⁵² All of these improvisations were targeted towards improving the implementation and efficiency of the planned programme.

Informally discussing these problems with other Pioneers, Delegates, and Volunteers:

Ten implementers and partners listed this as the way in which they dealt with problems they might be consistently facing. This method was entirely informal, relying largely on telephone conversations or text message communication between Pioneers and Delegates when a problem came up, sharing advice and solutions. For this kind of learning and reflection, the most important platforms for coming together were the programmes themselves, as well as training workshops for GFP members, where assisting Pioneers and Delegates would meet and discuss current issues. Mohammad Adamu, a third generation Delegate, described this in the following way:

“We always do in a group discussion, because sometimes people come to programme, have – like we are sitting down, here we are, during lunch, breakfast, we sit down and discuss some things. Or somebody will tell you we enjoy this programme, this thing does this, you understand? Things like that.”⁵³

“ Out of 20 implementers and partners polled on their ways of dealing with challenges, three major techniques emerged, with individuals sometimes using all three to address problems they faced in their work: adapting to situations by improvising on the ground; informally discussing these problems with other GFP members; regular meetings at GFP Satellite Office each month.”

49 Interview with Mrs Murna Sawok (Principal GGSS Senior), Principal's Office, , GGSSSr, GJSS Senior Independence, Kaduna. 13h15. 3 December 2012.

50 Interview with Mavis Orjime (2GP and Program Officer at EWEI, Administration and Logistics). EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 17h10. 30 November 2012; Interview with Babatunde Ajiga (2GP and EWEI Secretary Board of Trustees). EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 15h30. 30 November 2012; Abdullahi Benaiah, (3GP), Focus Group 1 with Implementers, EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 16h41. 2 December 2012; Faaizah Audu (3GD), Focus Group 1 with Implementers, EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 16h41. 2 December 2012; Abdulrazzaq Usman (3GP), Focus Group 1 with Implementers, EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 16h41. 2 December 2012.

51 Interview with Mavis Orjime (2GP and Program Officer at EWEI, Administration and Logistics). EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 17h10. 30 November 2012; Abdulrazzaq Usman (3GP), Focus Group 1 with Implementers, EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 16h41. 2 December 2012.

52 Abdulrazzaq Usman (3GP), Focus Group 1 with Implementers, EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 16h41. 2 December 2012

53 Interview with Mohammad Adamu (3GD), Refresher Workshop Venue, Kaduna Business School, Kaduna. 18h00. 4 December 2012.

“ However, it is apparent that the focus remains on “fire fighting”, tackling issues as they present themselves and seeking to ensure smooth implementation of programmes based on existing theories of change - that is, improving the efficiency of current programmes. ”

Most crucially, what emerged from this was a system of informal personal mentorship: Delegates and Pioneers would repeatedly point towards specific individuals within the GFP network whom they could always call upon and turn to for help and advice. Individuals viewed certain Delegates and Pioneers as their mentors and “superiors,”⁵⁴ and felt they could call upon them at any time. This was based in an ethos of sharing and learning from others’ experience, put forward most clearly by Babatunde Ajiga:

“Honestly, there is nothing as good as knowing something. What makes you better than me in your field is information. What you know that I don’t know, in your field. And what makes me better than you in my field, is what I know and you don’t have, that experience. So why I pass this on is that we are different and we have to learn from each other.”

Regular meetings at GFP Satellite Office each month:

Six implementers mentioned regular meetings that took place at the GFP Satellite Office in Kaduna each month. These meetings offered a formal and routinised platform for GFP Delegates and Pioneers to discuss issues and come up with solutions. They also helped create an annual calendar of events, coordinating the availability of GFP members. Not only did this offer a means of sharing experiences, it also helped in making sure that what is decided upon is actually implemented; as one Delegate pointed out, “If you present your problems in a meeting as they said, a solution is being given, you work with the solutions because the meeting is held official.”⁵⁵ Preliminary reports from the GFP Office bear this out: the minutes and agenda of each meeting are recorded, along with the attendance of Pioneers and Delegates and a road map for future actions.⁵⁶ These meetings are usually attended by eight to ten Delegates and Pioneers, and have been taking place since January 2012. Most problems discussed at these meetings remain those linked to the challenges above, and solutions are aimed at ensuring smooth and efficient implementation of the planned programmes.

From the mechanisms outlined above, it appears that the GFP structure on the ground provides a strong network of support and learning for Delegates and Pioneers struggling with programme implementation. The formal system of meetings at the GFP Satellite Office is shored up by a very useful arrangement of informal personal mentorship, where Delegates and Pioneers who are unable to attend these meetings can seek help from other GFP members on a regular basis. However, it is apparent that the focus remains on “fire fighting,” tackling issues as they present themselves and seeking to ensure smoother implementation of programmes based on existing theories of change – that is, improving the efficiency of current programmes. When asked if there had been any incident that made it seem like the programmes were not having the effect the implementers, partners, and community beneficiaries wanted, 18 of 34 respondents stated that there had been no incident that discredited the programmes. Others identified the challenges they had faced in implementation rather than focusing on the theory that the programme was working with. Only four respondents identified issues that might lead to a rethinking of the programmes’ theory of change, and only one of these respondents had raised this with anyone else in the GFP network

54 Interview with Joy Anthony (4GD and Program Officer at EWEI, Media and Publicity). EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 18h15. 30 November 2012.

55 Shaibu Abubakar (4GD), Focus Group 2 with Implementers, EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 17h33. 2 December 2012.

56 Based on preliminary 2012 reports from GFP Satellite Office, Kaduna.

– this time through informal discussion. These four issues are as follows:

1. Without addressing structural problems of poverty and economic underdevelopment, programmes targeted towards underprivileged children did not make these children less susceptible to violence. As Babatunde Ajiga described for his programmes with Almajiri children in Kaduna State:

“After training these ones, after talking to them and stepping down these programmes to them, we found out that most of them still hungry, they could still be influenced, so what we now do is we want to have a skill acquisition programmes for them, whereby they can go and be learning different skills to be able to help themselves in the future, and that way together we can go on promoting sustainable peace in the state.”⁵⁷

This reflects, first of all, a recognition that the original causal logic did not lead to the desired outcome, and secondly, a reworking of the initial theory of change to incorporate income-generating skills that would address the problem of poverty in addition to passing on the GFP message through sport-for-peace and advocacy events. This conclusion was the product of self-reflection, and did not come out of the formal or informal mechanisms of learning described above.

2. Working with adults led to less change than working with children, so it would be better to target programmes towards young children. Christiana Arams described that programmes were more effective when they target individuals before they are set in their ways, so it is important to “catch them young.”⁵⁸ Again, this conclusion was a product of self-reflection and had not yet been implemented on the ground in her programmes.
3. Girls continued to engage in verbal abuse despite being part of GFP programmes for some time. Faaizah Audu pointed out this problem as an example of the theory of change not leading to the desired outcome, but this was not shared through formal or informal mechanisms of learning.⁵⁹
4. Finally, one Delegate rejected the theory of change underlying GFP programmes altogether by casting doubt on the usefulness of sport-based games as a tool for bridging divides and bringing people together. Daniel Musa gave the example of his own community, where for four months he had observed boys from two different ethnic groups, the Hausa and Gwari, playing football every day and fighting after each match. This engagement was increasing polarisation in the community. He felt there was no meaningful difference between sport-based games and competitive sport, and stated:
“For me – I speak as an African entity – this sport ... are they really African-oriented? That’s what I ask myself. Can African be able to imbibe them? Can African be able to accept them? Regardless of the issue of illiteracy, we need to bring it down to them. Do people easily understand the content of the sport? ... I think they can’t. Why? What

“ Overall, while effective and structured mechanisms for single-loop learning existed, with individuals reflecting on and adjusting specific inputs to improve delivery of outputs, evidence for double-loop learning remained patchy. While some individuals had a good grasp of potential problems in their theories of change, as well as suggestions for redoing this theory to overcome the issues, most of these were not communicated through established mechanisms of learning and adaptation and remained dispersed examples of individual reflection. ”

57 Interview with Babatunde Ajiga (2GP and EWEI Secretary Board of Trustees). EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 15h30. 30 November 2012.

58 Christiana Arams (3GP), Focus Group 2 with Implementers, EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 17h33. 2 December 2012.

59 Faaizah Audu (3GD), Focus Group 1 with Implementers, EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 16h41. 2 December 2012.

do I mean by that? If we go to a remote rural area, which I belong to, people can hardly understand – they can only participate and observe it within that time, and that thing ends there. They can only remember, maybe when you come to them, ‘Ah, I remember when this guy came to our community he engage us in this thing.’ But does that send a message to them?”

Instead of using sport, he suggested a different approach to achieving the same objectives:

“In Africa now, we have our own culture, we have our own tradition, that we can adapt, and once for instance in a community we have an elder person, who can tell you a story about his own forefathers, about your culture. You listen to him attentively. You know what that message is, coming from him. So there are other methods and ways that we can adapt.”⁶⁰

These critiques and suggestions had been communicated through the informal network that existed between GFP members; in addition, this was shared at the 4-6 December 2012 Refresher Workshop in Kaduna as part of one of the Open Space sessions, inviting discussion from a number of GFP members.

Beyond these four instances of rethinking the prevailing theory of change, there was also some recognition for a need for institutionalised mechanisms of learning that tested the theory of change itself. This was extremely important in demonstrating GFP Pioneers and Delegates’ appreciation that streamlined mechanisms for monitoring and evaluation were necessary in ascertaining whether their programmes were working, and if not, whether the problem lay in implementation or in a faulty assessment of needs and processes of change. This was brought out most clearly in an interview with Abdulrazzaq Usman, who stated that:

“There should be – come up with a blueprint, okay, this is the problem, this area, this Area A, this is the problem, this tribal – or – or communal crisis – what they like? What they look like? So go deep down, and take – it may take more than a year as they work on needs assessment, and make changes, to see if this is not working, then lets go to Plan B, Plan C to achieve our aim. So that should be the aim, where there are these forums where people make researches and understand the intricacy of the community. Deep down in the community, not on the surface. Deep down.”⁶¹

Overall, then, while effective and structured mechanisms for single-loop learning existed, with individuals reflecting on and adjusting specific inputs to improve delivery of outputs, evidence for double-loop learning remained patchy. While some individuals had a good grasp of potential problems in their theories of change, as well as suggestions for redoing this theory to overcome these issues, most of these were not communicated through established mechanisms of learning and adaptation and remained dispersed examples of individual reflection.

60 Interview with Daniel Musa (4GD). Refresher Workshop Venue, Kaduna Business School, Kaduna. 15h40. 5 December 2012.

61 Abdulrazzaq Usman (3GP), Focus Group 1 with Implementers, EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 16h41. 2 December 2012.

6.5 Indicators and baseline studies

GFP Pioneers and Delegates responsible for implementing programmes on the ground in Kaduna State at the time of this research had not been given any formal exposure to monitoring and evaluation, and as such were not familiar with the terms “indicators,” “baseline studies,” or “most significant change” stories. Instead, respondents were asked how they knew their intervention was having the effect they wanted, and if they had collected any data on participants before they began their programmes. Almost all respondents realised the need to “measure” their progress, and utilised different means of doing so, predominantly interviews, questionnaires, and observation. As a result, this study codes any tools used to track change as demonstrating the presence of “indicators.” Any attempt to capture information about participants prior to the start of a GFP programme is considered a “baseline study.” Table 1 lists the responses of 49 individuals who responded to questions on these issues:

	Baselines	Indicators
Yes	3	29
No	46	12
Do not know	0	8
Total	49	49

Table 1: Number of implementers, partners, community beneficiaries, and programme participants who commented on the presence of baselines or indicators in GFP programmes in Kaduna, Nigeria (December 2012).

What is immediately apparent from this table is the almost total absence of baseline studies carried out when programmes started. All programme participants stated that they had not been asked for any information before the programme began, and only three individuals – two partners and one community beneficiary – stated that some information about participants had been gathered prior to the start of any programme. Mrs Bilkisu Ubangari, Principal of Government Girls Secondary School Junior, stated that GFP implementers had asked the school staff for the ages and classes of students before the start of the programme, as well as some general information on their attitudes; interviews with Mavis Orjime and Babatunde Ajiga bore this out.⁶² Communities were selected for intervention on the basis of local knowledge of problem areas as well as ease of access;⁶³ one Delegate defended the validity of this system by stating, “because we live here, we know where the problems – especially these trouble spot areas. The trouble spot areas, this is where they need it.”⁶⁴

62 Interview with Bilkisu D. Ubangari (Principal GGSS Junior), Principal’s Office, GGSSJr, GJSS Junior Independence, Kaduna. 14h00. 3 December 2012; Interview with Mavis Orjime (2GP and Program Officer at EWEI, Administration and Logistics). EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 17h10. 30 November 2012; Interview with Babatunde Ajiga (2GP and EWEI Secretary Board of Trustees). EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 15h30. 30 November 2012.

63 Abdulrazzaq Usman (3GP), Focus Group 1 with Implementers, EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 16h41. 2 December 2012; Interview with Mohammad Adamu (3GD), Refresher Workshop Venue, Kaduna Business School, Kaduna. 18h00. 4 December 2012; Interview with Abdiel Kude (3GP), Refresher Workshop Venue, Kaduna Business School, Kaduna. 17h40. 5 December 2012; Interview with Gloria Kude (4GD), Refresher Workshop Venue, Kaduna Business School, Kaduna. 13h15. 5 December 2012.

64 Abdulrazzaq Usman (3GP), Focus Group 1 with Implementers, EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 16h41. 2 December 2012.

“ While effective and structured mechanisms for single-loop learning existed, the evidence for double-loop learning remained patchy ”

Twenty-nine individuals – including implementers, partners, community beneficiaries, and programme participants – testified to the fact that GFP implementers collected data on the progress of the programmes, more or less regularly, using interviews, questionnaires, and personal observations. At Prince Schools and Government Girls Secondary Schools Senior and Junior, these interviews were conducted with two or three students – a mix of boys and girls in Prince Schools, and of course girls only at Government Girls Secondary School Senior Section – once every two months. The sampling strategy here appeared flawed: some programme participants stated that they were asked for their views every time, instead of a mix of students being asked.⁶⁵ These interviews usually addressed questions along the following lines:

1. What do you feel about the programme?
2. How do you apply this to your daily life?
3. How do you feel being involved in Generations For Peace programmes with people who are able-bodied?
4. How did you feel working or playing with your seniors?
5. How did you feel with a senior girl (for example)? How did you see the other person, how are they on the field?⁶⁶

Questionnaires were administered to a wider group, sometimes to everyone taking part in a particular programme, and were used to take down demographic data for the participants (especially age, names, gender – as well as being used to add up total numbers in attendance). These questionnaires usually asked the following questions:

1. What do you really enjoy in the programme?
2. What do you dislike in the programme?
3. What would you want the programme to be like?
4. What are your expectations of the programme?
5. Are you satisfied?⁶⁷

All Sport For Peace programmes ended with a “debrief” session. At the end of each sport-for-peace drill, participants would be gathered and questioned on what they felt the point of each drill was, giving the implementers an opportunity to ascertain whether they were getting their message across.⁶⁸ However, other than the demographic data collected through the questionnaires – offering a good indication of the change in numbers of students participating – no formal record was kept of any of the information gathered through these tools.⁶⁹ Interviews were mostly used to make sure the programme was on track, and to take quotes for media and external briefings. Part of observation was also anecdotal evidence based on chance encounters with children and parents – many of whom described major changes in their children’s behaviour since the start of these programmes.⁷⁰ While this evidence was overwhelmingly positive, it was not aggregated into systematic measurements of different outcomes. In addition, no significant change

65 Focus Group 1 with participants, Felicity, Patience Garba, Rose Joseph, Juliet, Lois. PCS, Kaduna. 11h50. 3 December 2012.

66 Interview with Mavis Orjime (2GP and Program Officer at EWEI, Administration and Logistics). EWEI/ GFP Kaduna Satellite Office, Malali, Kaduna. 17h10. 30 November 2012.

67 Interview with Joy Anthony (4GD and Program Officer at EWEI, Media and Publicity). EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 18h15. 30 November 2012.

68 Attended a Sport For Peace Event for Children and Youth at Prince Schools, Kaduna, Nigeria, on 3 December 2012.

69 Documentation for these interviews was not available at the GFP Satellite Office in Kaduna.

70 Interview with Mavis Orjime (2GP and Program Officer at EWEI, Administration and Logistics). EWEI/ GFP Kaduna Satellite Office, Malali, Kaduna. 17h10. 30 November 2012.

stories were collected, nor was there evidence of attempts to ascertain whether observed changes were directly caused by the GFP intervention or if there were parallel variables driving the change.

Measurement of progress made by the Advocacy Events/Empowerment Seminars was entirely lacking; all programme participants interviewed stated no knowledge of any data being gathered, both before and after the programme. Implementers and partners bore this out as well, stating that a different set of women was targeted each time, and that there was no follow-up with the previous target groups.⁷¹ Observation was once again used to ascertain whether these women were enjoying the sessions and understanding the message of the peace drills, but none of this information was compiled formally or systematically.⁷² Delegates themselves understood the problem with this approach: Abdulrazzaq Usman particularly pointed out the importance of monitoring to make sure that these women were incorporating the messages and skills imparted to them in their daily lives.⁷³

6.6 Unintended outcomes and causal attribution

Another important aspect of evaluating the impact of programmes is being able to identify unintended outcomes of the planned interventions. While some attempts had been made – through interviews, questionnaires, and observation, as described above – to assess whether desired outcomes were being achieved, there was no identifiable system in place to assess unintended outcomes. Similarly, there were no discernable attempts made to ensure whether the observed impacts were directly caused by the GFP programmes or whether there might have been some other factors driving the process.

Overall, then, an analysis of the M&E capabilities of the GFP Pioneers and Delegates demonstrated two important processes: the internal development of a foundation for successful monitoring and evaluation using theories of change, with the clear need for more expertise, and the recognition that horizontal learning, reflection, and communication were integral to the success and sustainability of these programmes.

“ An analysis of the M&E capabilities of the GFP Pioneers and Delegates demonstrated two important processes: the internal development of a foundation for successful monitoring and evaluation using theories of change, with the clear need for more expertise, and the recognition that horizontal learning, reflection, and communication were integral to the success and sustainability of these programmes.”

71 Interview with Mrs Teresa Biniyat (Resource person, YOWE), EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 16h30. 30 November 2012; Interview with Mavis Orjime (2GP and Program Officer at EWEI, Administration and Logistics). EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 17h10. 30 November 2012; Interview with Mrs Olabisi (Resource person, Deniab), EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 16h40. 3 December 2012.

72 Observation of one such ADE/Empowerment Seminar on 30 November 2012 with St. Matthews Catholic Church Women's Group, Zumuntemata Hall, St. Matthews Television, Kaduna, Nigeria.

73 Abdulrazzaq Usman (3GP), Focus Group 1 with Implementers, EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 16h41. 2 December 2012.





7.

Programme Impact: Evidence

“ While respondents demonstrated a strong understanding of the conflict context, the presence of a shared and focused theory of change, and structured mechanisms of learning and adaptation, there was minimal information gathering on specific indicators; in addition, no systematic attempts were made to ascertain unintended outcomes and identify the actual drivers of change in their programme context.”



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Section 4 assessed the monitoring and evaluation capabilities of GFP representatives on the ground in Kaduna, Nigeria. While respondents demonstrated a strong understanding of the conflict context, the presence of a shared and focused theory of change, and structured mechanisms of learning and adaptation, there was minimal information gathered on specific indicators; in addition, no systematic attempts were made to ascertain unintended outcomes and identify the actual drivers of change in their programme context.

This section sheds light on the actual impact of the GFP programmes run in Kaduna State, Nigeria. This is done in five ways:

- Firstly, a standardised assessment of the scale of change is presented by asking each respondent if they felt the GFP programmes had led to no real change, a small change, or a big change in the lives of people in their community.
- Secondly, changes captured by respondents through observation and anecdotal evidence are systematically compiled.
- Third, the results of Most Significant Change stories – collected from each respondent and then discussed by over 30 implementers – are presented.
- Fourth, a list of unintended outcomes caused by the programmes is put forward.
- Finally, an attempt is made to ascertain whether the changes that occurred on the ground are a) direct products of the GFP intervention or caused by some external factor and b) whether any external factor negatively influenced outcomes during this time, pointing towards external reasons for specific outcomes rather than an internal flaw in the theory of change or programme implementation.

These measures have been created to overcome a significant missing data problem. In the absence of comprehensive baseline studies and formal indicators, it is not possible to track change in specific attitudes, beliefs, and behaviours over time except through the compilation of observational and anecdotal evidence,

and broad measures of change. By triangulating different types of data – scale of change, current attitudes, and significant change stories – this section offers an understanding of the impact of these programmes in the eyes of people on the ground, rather than a quantification of the changes that have occurred. In addition, by zooming in on unintended outcomes and questions of causality, this section disentangles the role of GFP programmes as a force for change from other initiatives or processes that may be taking place on the ground.

7.1 Scale of change

30 respondents (implementers, partners, and community beneficiaries) were asked if they felt the GFP programmes had led to no change, a small change, or a big change in the lives of people in their community. Programme participants were not asked this question because some participants were attending GFP programmes for the first time, some had been involved for a couple of months, and others had been part of these programmes for over a year – as such, it was assumed that their answers to this question would not be comparable. The results of this are presented in Figure 5:

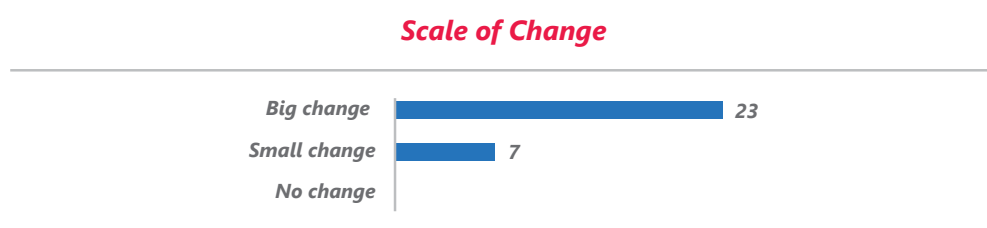


Figure 5: 30 respondents' estimation of scale of change brought about by GFP programmes in Kaduna State, Nigeria (December 2012).

Disaggregated by respondent categories, the results are as follows:

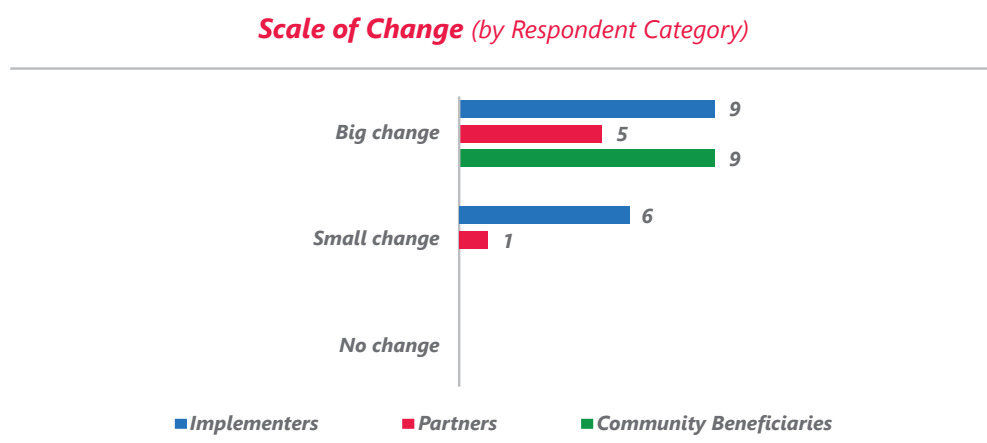


Figure 6: 15 implementers, six partners, and nine community beneficiaries' estimations of the scale of change brought about by GFP programmes in Kaduna State, Nigeria (December 2012).

Most striking in this breakdown is the fact that all community beneficiaries – including school staff and parents – felt that the programme had led to a big change in their communities. In fact, it was the assessment of the implementers that was more cautious, with six implementers answering “small change.”

7.2 Observed impacts

This section demonstrates the impact of GFP programmes in Kaduna in two ways: first, it presents the current attitudes of 22 programme participants – all students – towards issues of religion and gender. In the absence of a baseline study, this provides only a snapshot of where current beliefs stand. As a result, this assessment is shored up by a compilation of impacts observed by implementers, partners, community beneficiaries, and programme participants themselves.

Six girls from GGSSSr, six girls from GGSSJr – both girls-only schools – and ten students from PCS (two boys and eight girls) were asked the following questions:

	YES	NO ("They are equal")
Are girls better than boys?	1	21
Are boys better than girls?	0	22
Is any religion better than another?	0	22

Table 2: Current attitudes towards religion and gender amongst programme participants at PCS and GGSSJr and GGSSSr in Kaduna, Nigeria (December 2012).⁷⁴

As is apparent from Table 2, all programme participants stated that no religion is better than any other – in fact, in place of "no," all replied with the statement, "They are equal." For the other questions, one (female) respondent laughingly stated that girls were better than boys – other than that, all responded again with the statement, "They are equal."

It is useful to see how these answers fit in with general outcomes observed by respondents on the ground. These impacts are largely based on respondents' individual observations, anecdotal evidence, and – in some cases – data they have gathered through interviews and questionnaires, and are presented in Figure 7:

⁷⁴ Focus Group 1 with participants, Felicity, Patience Garba, Rose Joseph, Juliet, Lois. Prince Schools, Kaduna. 11h50. 3 December 2012; Focus Group 2 with participants, Amara, Bitos, Precious, Mira, Teresa. PCS, Kaduna. 12h05. 3 December 2012; Focus Group 3 with participants Juliet Igbe, Glory Okoli, Favour Okoli, Clana Adebisi, Khadijat Lawal and Nancin Peter, Principal's Office, GJSSJr Independence, Kaduna. 14h50. 3 December 2012; Focus Group 4 with participants Josephine Innocent, Seyi Oladokun, Blessing Joseph, Isuida Maureen, Mangurat Haggan and Bilkisu Ali Gwabin, Principal's Office, GJSSJr Independence, Kaduna. 15h10. 3 December 2012.

Observed Impacts of GFP Programmes in Kaduna, Nigeria

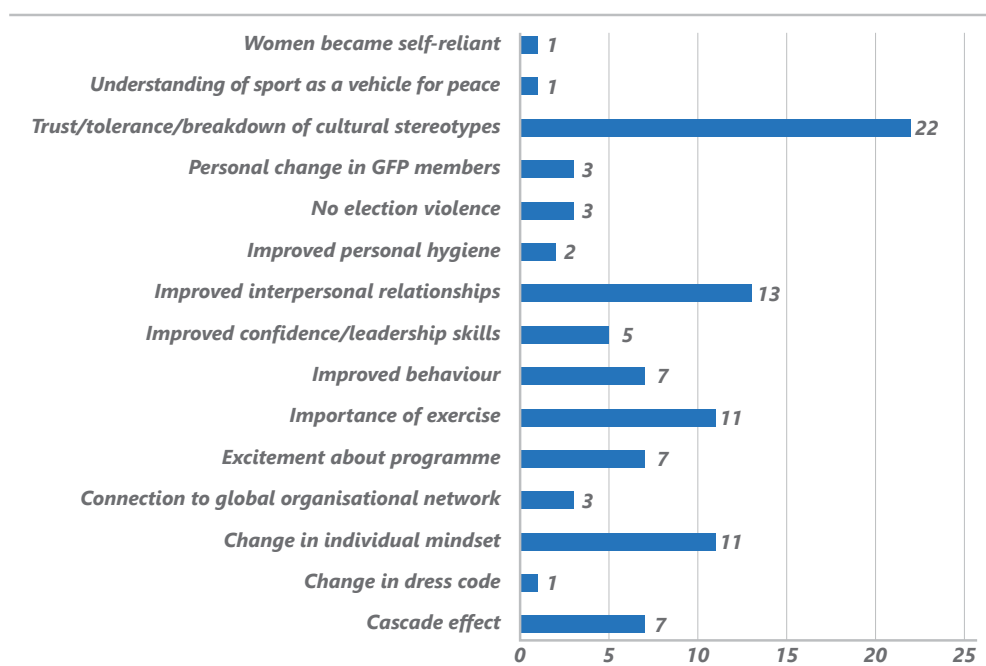


Figure 7: 53 respondents' observed impacts of GFP programmes in Kaduna, Nigeria (December 2012).

These recorded impacts lend credence to the theory of change held in common by most implementers and partners: the Socialisation Effect. Causal process steps that link inputs to outcomes in the Socialisation Effect score highly in this assessment of total impacts: "Trust/tolerance/breakdown of cultural stereotypes," "Improved interpersonal relationships," and "Change in individual mindset" score the highest. Most prominently, all four groups of respondents agree on these as important impacts, with 11 programme participants identifying increased trust and tolerance as an outcome of these programmes.⁷⁵ The realisation of the importance of exercise in individuals' lives also comes across as a strong and important outcome of these programmes. The Cascade Effect does not stand out as prominently as it did during the questions on theories of change, though seven respondents identify it clearly. One parent vividly described her daughter's actions since she joined this programme: "When she come back, anything that these people teach, when she comes she'll gather her friends – she's only 12 years old, but she gathers her friends and teaching them what she has been teach in the school."⁷⁶

Together, these results show that the GFP programmes in Kaduna have been making progress in line with the espoused theory of change put forward by the majority of implementers. These are based on an aggregation of all observed impacts. The next section uses a different technique to narrow down what respondents viewed as the most significant change in their community.



The MSC Technique was developed by Rick Davies and Jess Dart "The Most Significant Change Technique: A Guide to its Use" <http://bit.ly/1qLaB1a>



⁷⁵ Observed impacts disaggregated by respondent category are presented in Appendix C.


⁷⁶ Christiana Garba, Focus Group with parents, EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 17h00. 3 December 2012.

“ Two major Most Significant Changes emerged: a personal change in the attitudes and behaviours of GFP members, and an increase in trust and tolerance within the community ”

7.3 Most Significant Change

Fifty-three respondents were asked what they thought was the most significant change in the quality of people's lives in their community, since these programmes started.⁷⁷ Most Significant Change (MSC) stories were then grouped into seven broad categories, as many of the changes pointed out by each of these stakeholders overlapped and dealt with very similar themes. At the Kaduna Refresher Workshop held between 4-6 December 2012, these seven MSC stories were presented to over 30 GFP Pioneers and Delegates, all of whom deal with the programmes and communities under discussion. Ideally, the MSC technique offers an opportunity for participatory analysis across the spectrum of implementers and participants.⁷⁸ In this case, it was not possible to bring together all implementers, partners, community beneficiaries, and programme participants in one location to discuss these results; instead, a discussion between implementers was seen as a valid application of this technique because it forced GFP Pioneers and Delegates to assess whether their programmes were building towards any one coherent change that they could all agree on.

The following slide was presented to the attendees of the workshop:



**Most Significant Change:
Kaduna, Nigeria.**

1. People are **calm and live peacefully** with their family, which brings peace to all their relationships.
2. More **self-confidence**: people are willing to take the lead in programs and other interactions.
3. Increased **trust**, which **reduces the tension/suspicion/ barriers** between diverse religious and ethnic groups, as well as other hierarchies: people able to make friends across barriers.
4. Increased **reasoning, understanding and tolerance**.
5. Exercise routines have improved people's **health and fitness**, especially women.
6. **Behavioural change** or **change in individual mindset**: participants see themselves as an agent of change for peace.
7. **Personal change**: "self-tolerance" and a change in **your own attitudes and dealings with people**.

Figure 8: Most Significant Change stories compiled from 53 stakeholders in Kaduna, Nigeria (December 2012).

The Pioneers and Delegates were separated into three large groups, and each group was asked to discuss the seven stories amongst themselves and come up with one Most Significant Change from the 7 MSCs put up on the slide. Two groups selected MSC 7 ("personal change") while one group selected MSC 2 ("increased trust"); these two groups were then asked to come to an agreement about which of these remaining two changes was the Most Significant Change in their community.

⁷⁷ This included implementers, partners, community beneficiaries, and most programme participants – excluding only those who were participating in a GFP event for the first time and as such did not have the opportunity to have observed any changes over time.

⁷⁸ Rick Davies and Jess Dart, "The 'Most Significant Change' (MSC) Technique: A Guide to Its Use" (2004).

All attendees took ownership of the changes, sharing moving personal stories about why they felt one change was more important than the other. Many raised good points about understanding the purpose of the discussion itself: when one person suggested that MSC 2 (“increased trust”) should be cast out because it was 2 against 1, others responded that this was not a “battle” between sides, showing that the participatory nature of the exercise was clear to most. Due to constraints of time, the session was ended with two stories remaining rather than just one; while not ideal, this did serve to illustrate to the participants that each opinion and each story on the board (even the five that were not “shortlisted”) was valid and meaningful.

Most interesting was each person’s illustration of a theory of change through the MSC stories that they shared. Those favouring MSC 7 (“personal change”) stated that for any change to happen in the community and society at large through GFP programmes, it is necessary for the individual running these programmes to change first – once this change has occurred, the other 6 changes on the board, including MSC 2 (“increased trust”), would follow as a result of this first change. Some outlined what appeared to be a snowballing effect, showing how one change created others in a mutually reinforcing fashion, concluding that none of the changes were invalid but personal change formed the trigger for this series of changes. Those favouring MSC 2 (“increased trust”) pointed out that increased trust and reduced tension was the most significant change (rather than the “first” change, which they felt the other groups were focusing too much on) that their interventions had brought about; they argued that personal change in the Pioneers and Delegates was only important for one person, but it did not create trust between people. It was interventions with children that created interpersonal trust – and this was more significant than the change that occurred in the GFP representatives themselves.

This breakdown was especially interesting given that when interviewed regarding theories of change that informed this programme, 17 implementers had identified the Socialisation Effect – the idea that bringing individuals from divided communities through sport would socialise them to each other, breaking down entrenched stereotypes and increasing trust and tolerance – as the guiding principle behind these programmes. Only two partners had picked Personal Change – the theory MSC 7 appeared to be building on – as an important theory, and four implementers had pointed towards the Cascade Effect – the idea that one individual would then spread the message of peace to another, and so on. This disparity can be explained by two factors: first, the presence of other stakeholders – community beneficiaries and programme participants – may have pointed the discussion in a different direction. Two, the most important observed change does not need to be the same as the guiding theory behind the intervention. As the discussion demonstrates, the outcome can still be greater trust, fostered through increased interaction between divided communities – but this outcome can be achieved through personal change in GFP members.

“ Important unintended outcome: mainstreaming of the GFP message in other aspects of participants’ lives. ”

“Evidence for ‘mainstreaming of GFP messages in other interactions’ was offered in the form of regular text messages sent out by one Delegate advocating peaceful interactions on public holidays and other important days.”

“More worrying was the discovery of a case where different messages were being imparted through GFP events. Most of the time this reflects the personal affiliations of the implementer or partner conducting the event. As the GFP programmes expand and decentralise further, with more and more individuals brought into the fold, how can GFP maintain control over the messages that are passed to others under the banner of GFP events?”

7.4 Assessment of unintended outcomes

39 respondents answered questions regarding unintended outcomes. These results are presented in Figure 9 below:

Unintended Outcomes of GFP Programmes in Kaduna, Nigeria

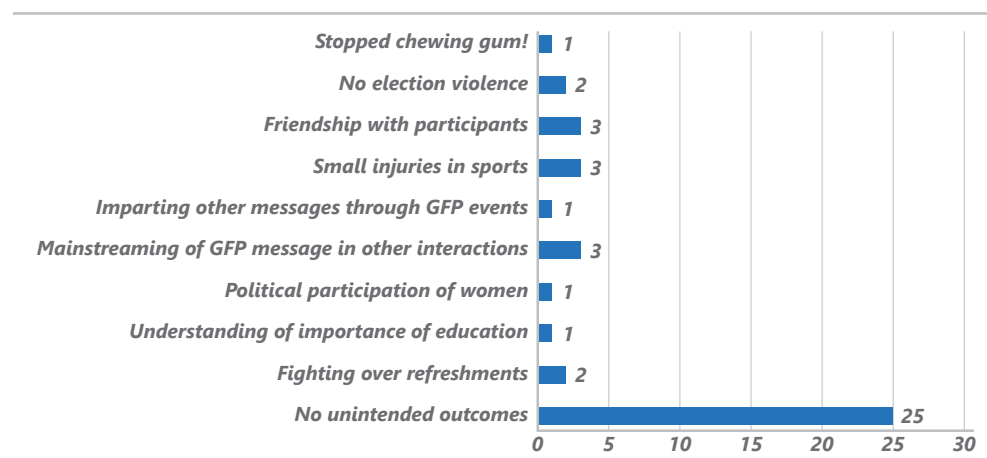


Figure 9: 39 respondents' assessment of unintended outcomes in Kaduna, Nigeria (December 2012)

Overall, respondents felt that there were no unintended outcomes of the programmes. Many stated that everything went as planned. The identified outcomes were overwhelmingly positive – only incidents of injuries or fighting over refreshments were negative occurrences. Some of the unintended outcomes were difficult to attribute directly to GFP interventions; for example, two respondents identified “no election violence” in local elections – held on 1 December 2012 in Kaduna City – as an unintended but important outcome of these programmes. While this is an entirely conceivable outcome of these interventions, without analysing other factors that impacted this election – contesting parties, security on the streets, preventive measures taken by the government – it would not be fair to attribute this result to GFP programmes. Other unintended outcomes were easier to track; for example, evidence for “mainstreaming of GFP messages in other interactions” was offered in the form of regular text messages sent out by one Delegate advocating peaceful interactions on public holidays and other important days.⁷⁹ In addition, three individuals described the impact GFP programmes had had on students in the Department of Performing Arts in a specific school they worked with – these students were now planning to incorporate peace messages into both dance and drama.⁸⁰ These were all heartening examples of how GFP messages were spreading through local communities.

More worrying was the discovery of a case where different messages were being imparted through GFP events. At one level, all GFP events impart messages that go beyond the direct mandate of the organisation; Advocacy For Peace Events with women, for example, might contain an impromptu session on what it means to be “good” Christian (or Muslim) mothers, or on the role of a woman in the

⁷⁹ Interview with Mohammad Adamu (3GD), Refresher Workshop Venue, Kaduna Business School, Kaduna. 18h00. 4 December 2012. The text message read as follows: [1 December 2012. 10.42pm. “Let’s shun political violence and thuggery. Vote wisely and promote peace in our dear community ‘Shaba Ward.’ God bless Kaduna and God bless Nigeria.”]

⁸⁰ Interview with Mavis Orjime (2GP and Program Officer at EWEI, Administration and Logistics). EWEI/ GFP Kaduna Satellite Office, Malali, Kaduna. 17h10. 30 November 2012; Interview with Gloria Kude (4GD), Refresher Workshop Venue, Kaduna Business School, Kaduna. 13h15. 5 December 2012; Interview with Abdiel Kude (3GP), Refresher Workshop Venue, Kaduna Business School, Kaduna. 17h40. 5 December 2012.

family.⁸¹ Most of the time this reflects the personal affiliations of the implementer or partner conducting the event. However, this raises the issue of when this sort of message can deviate too far from the aims of GFP programmes. In one case in Kaduna State, a Delegate described an Advocacy Event/Empowerment Seminar conducted in the school in which she worked, where – in addition to the usual sport-for-peace drills and peace-building talks – lectures were delivered on appropriate dress codes. She stated:

“Like when we started the new session, uh, two months back, we talked – we had a chat with a group, and they brought up more issues that the ladies are still – some of them are still not minding the way they dress. We should talk about that because it affects them negatively, and we did. And then I stressed the fact that it is irresponsible for you to dress in such a way that you are luring another person to do something that is wrong or inciting him. And I asked, “Do you know that your dress can cause you to be raped?” ... and the general consensus was that it could happen and so we should be careful.”⁸²

Discussions of rape and how best to address it can be a contentious issue in any context. This report raises this incident to shed light on the broader issue that this incident highlights: as these programmes expand and decentralise further, with more and more individuals brought into the fold, how can GFP maintain control over the messages that are passed to others under the banner of GFP events? This is an issue discussed further in the concluding section.

81 Personal observation at ADE/Empowerment Seminar on 30 November 2012 with St. Matthews Catholic Church Women's Group, Zumuntemata Hall, St. Matthews Television, Kaduna, Nigeria.

82 Interview with Gloria Kude (4GD), Refresher Workshop Venue, Kaduna Business School, Kaduna. 13h15. 5 December 2012.

7.5 Causality

The final step in assessing project impact is to make sure that the impacts outlined above – through estimates of the scale of change, observed impacts, current attitudes and beliefs, and Most Significant Change stories – are actually caused by the GFP intervention and not driven by some other factor. It is equally important to ascertain that no external factor was negatively affecting the GFP programmes; this would mean that some outside factor prevented desired outcomes from being achieved, and would mean that the current theory of change or programme implementation was still potentially valid and useful.

Table 3 below lists three clusters of causal factors that may have had an impact on the outcomes of GFP programmes in Kaduna State:

	Implementers	Partners	Community Beneficiaries	Programme Participants	Total
Negative impact of security situation	1	1	2	0	4
Security situation had no impact	2	0	0	0	2
No other social/ development programmes	1	0	8	16	25
Presence of other development programmes	2	0	1	0	3
Guidance and counselling sessions	0	0	1	0	1
Political changes in locality	0	1	0	0	1
Involvement of elders and tribal associations	2	0	0	0	2
No external factor had an impact	8	4	2	0	14

Table 3: 45 respondents' list of factors that may have affected outcomes in GFP programmes either negatively or positively in Kaduna, Nigeria (December 2012).

The first cluster deals with the security situation in Kaduna State. Four individuals felt that bombings and violence had impacted the programmes negatively, not in terms of participants' attitudes but rather in terms of the inconvenience caused by rescheduling and cancellations. Two others felt that the same security situation had no impact.

The second cluster deals with the concern that parallel social or development initiatives might be imparting similar messages to the same target audiences, thereby driving the outcomes currently attributed to GFP programmes. However, 16 programme participants and eight community beneficiaries stated that there were no other social or development programmes operating in the area – at least none that they were part of themselves. Three individuals logged the presence

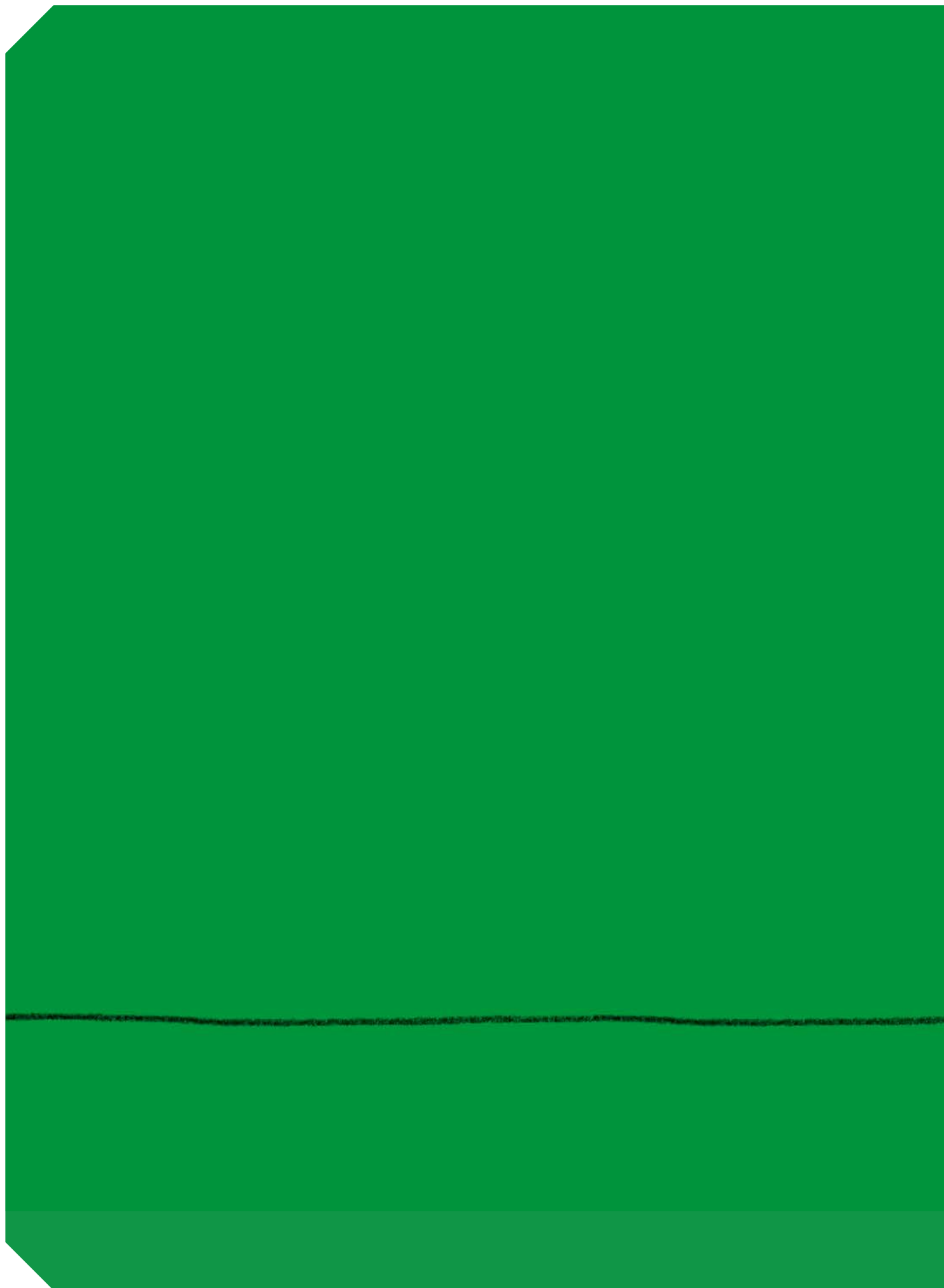
of other initiatives, but stated that there were very few organisations working amongst a large population, with no overlap of participants.⁸³ One community beneficiary mentioned guidance and counselling sessions held in schools to inculcate some of the same values of tolerance and respect that GFP imparted, but stated that these did not have much of an effect until the GFP programmes began.⁸⁴

The third cluster identified the positive impact that good coordination with community elders and political leadership had on certain programmes; the legitimacy these community elders gave to GFP initiatives helped significantly. While this meant that these networks were important in the positive results GFP programmes had in these regions, it did not take away credit from the GFP intervention itself, since the peace messages were delivered through the programmes themselves. Community elders did not cause the outcome, they offered GFP a platform whereby the programmes could be more effective than they might have been without this coordination. Finally, the last row of this table records the responses of those who felt that there was no external factor that had any meaningful impact on the GFP programmes in Kaduna.

In totality, the results of these five types of analyses demonstrate that GFP programmes in Kaduna State are leading to a significant ("big") change in the eyes of stakeholders on the ground; observed impacts and attitudinal surveys show improved interpersonal relationships and a breakdown of cultural stereotypes about the Other, in line with espoused theories of change; Most Significant Change stories demonstrate both proven impacts and an understanding of dynamics of change; where they exist, unintended outcomes are largely positive, centring around the mainstreaming of GFP messages in other interactions; and finally, by confirming that no other social and development initiatives in the area work with the same target participants, and accounting for the effect incidents of violence have on programmes, this report can definitively conclude that the impacts described above are a direct result of the GFP peace-building programmes running in Kaduna State.

83 Interview with Mohammad Adamu (3GD), Refresher Workshop Venue, Kaduna Business School, Kaduna. 18h00. 4 December 2012; Interview with Abdiel Kude (3GP), Refresher Workshop Venue, Kaduna Business School, Kaduna. 17h40. 5 December 2012.

84 Interview with Bilkisu D. Ubangari (Principal GGSSJr), Principal's Office, GJSS Junior Independence, Kaduna. 14h00. 3 December 2012.



8.

Conclusion and

Recommendations





This report has shed light on two aspects of GFP programmes in Kaduna State, Nigeria. After mapping major conflict issues in Kaduna State and the GFP structure present on the ground to address these issues in Sections 2 and 3, Section 4 assessed how well equipped GFP representatives in Kaduna were to monitor and evaluate the programmes they had put in place. This section demonstrated that respondents had a good grasp of the conflict context in which they operated, and they aimed to address this conflict through a shared and precise theory of change. In addition, structured mechanisms of learning and adaptation existed – both formal and informal – allowing individual members to react quickly and effectively to challenges posed. However, no baseline studies were carried out, little information was gathered on specific indicators – beyond tracing change in the number of participants – and no systematic attempts were made to determine causality and track unintended outcomes.

Section 5 evaluated the impact these interventions had within their target communities, showing that GFP programmes in Kaduna State were leading to “big” changes in the eyes of stakeholders on the ground. In line with stated theories of change, attitudinal surveys, observation and anecdotal evidence collected from implementers, partners, community beneficiaries, and programme participants demonstrated that interpersonal relationships, trust, and stereotypes about different groups had significantly improved. In addition, Most Significant Change stories gave credence to proven impacts as well as showcasing respondents’ understanding of the dynamics behind change. Unintended outcomes, when present, were largely positive, consisting of the inclusion of GFP messages of peace in GFP representatives’ personal or professional lives. Finally, by eliminating the possibility that other social and development initiatives might have an impact on the same target participants, and accounting for the effect a general climate of insecurity might have on the same participants, Section 5 demonstrated that the described impacts were directly caused by the GFP peace-building programmes in Kaduna State.

Four major themes emerged from the findings presented in this report, all of which have a direct bearing upon the outcomes and direction of these programmes in the future.

1. There appeared to be a disjuncture between the gender-focussed programming that was in place as a result of the EWEI-GFP Satellite Office collaboration, and the preoccupations of most GFP members on the ground in Kaduna State.

As Figure 1 in Section 4.2 demonstrates, 28 out of 49 respondents identified religious conflict between Muslims and Christians as the problem in their community that they wanted to address through the peace-building programmes they were putting in place.

Section 4.3 shows how this fits in with the theory of change most commonly held by stakeholders on the ground: the Socialisation Effect, according to which GFP programmes bring different ethnic and religious groups together through sport-based games, increasing trust by breaking down barriers and cultural stereotypes, improving interpersonal relationships, and eventually leading to positive dynamics for sustainable peace.

Most of the Step Down programmes functioned this way.

The Office programmes, however, operated under a narrower reading of this theory: instead of targeting all men, women, and children to bridge divides between them, these programmes were predominantly targeted towards girls and women (in all cases except at Prince Schools), and aimed at fostering female empowerment.

Again, this is not to say that gender mainstreaming is not an important issue in Kaduna State; rather, it was not the issue most GFP representatives perceived themselves as tackling.

As a result, while the espoused theory of change held by these representatives did not contradict the theory-in-use in the programme, it did not match it completely – it reflected only one facet of the larger theory GFP members in Kaduna subscribed to.

2. There was evidence to suggest that a number of GFP programmes had had knock-on effects.

Three individuals talked about the participants of some Step Down programmes – all students – considering incorporating peace messages in drama or dance, through the Department of Performing Arts in their school.⁸⁵ GFP Pioneers and Delegates felt that they should provide support – even if only in the form of encouragement – to students involved in such activities. Two individuals went further. One Delegate questioned the usefulness of the idea that sport-based games were a meaningful tool for peace building, suggesting that other means might be used to bring divided communities together.⁸⁶ Another Pioneer accepted the validity of sport as an entry point, but considered expanding the tools GFP used to conduct peace building:

“Based on the ethnic – uh – the ethnicity and our tribal differences, maybe if religious norms guide, if we went to a place maybe and we find out that they will not accept our peace, do we improvise and do

85 Interview with Mavis Orjime (2GP and Program Officer at EWEI, Administration and Logistics). EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 17h10. 30 November 2012; Interview with Gloria Kude (4GD), Refresher Workshop Venue, Kaduna Business School, Kaduna. 13h15. 5 December 2012; Interview with Abdiel Kude (3GP), Refresher Workshop Venue, Kaduna Business School, Kaduna. 17h40. 5 December 2012.

86 Interview with Daniel Musa (4GD). Refresher Workshop Venue, Kaduna Business School, Kaduna. 15h40. 5 December 2012.

something that is not related to what we are doing, but something new that will suit them and they will accept it?"⁸⁷

This raised an interesting issue: when implementers on the ground felt that their objectives, as GFP representatives, could be better met by using an approach that did not involve sport-based games, was it valid for them to expand the methods they used to bring about the same objectives?

So far, no GFP representative in Kaduna had actually made any such attempt under the GFP label; the unintended – but welcome – outcome of peace messages put forward through dance and drama was to be carried out by students themselves, and the earlier idea of a "peace festival"⁸⁸ had not yet been carried out either.

At the time of this study in December 2012, GFP's main focus remained sport-for-peace and advocacy-for-peace; the organisation has indicated that it will be expanding its mandate to include the use of art, empowerment, and dialogue as vehicles for peace, in response to demand on the ground in a number of programmes. This provides a great deal of choice to GFP representatives on the ground, and showcases the flexibility of the organisation itself in responding to local needs.

3. The third point is the challenge that decentralisation poses to the GFP mission.

The institutional setup necessitates a high degree of decentralisation; individuals are responsible for identifying conflict issues in their community, specifying a theory that will allow them to effect change, and then implementing programmes in accordance with this theory. In making this happen, GFP members sometimes affiliate with other organisations that impart their own message; in Kaduna, this is visible in the ADEs where sessions on income-generating skills are offered along with peace-building drills. However, in some cases the parallel values or messages communicated to participants may not sit as comfortably with messages GFP aims to impart. This is especially the case when moral claims are put forward during such programmes, as was evidenced in Section 5.4 with the example of attempts made to change girls' dress code. A more careful assessment of the content of each programme by other GFP representatives on the ground – perhaps drawing on the formal and informal networks that exist in Kaduna – might help in assuring that interventions put forward only those messages that GFP is clearly associated with.

4. Finally, a major theme that emerged was implementers' recognition of the need for M&E systems to assess the results of their work, even before any questions were asked about M&E capability.

Both at the Refresher Workshop in Kaduna and during individual interviews, GFP representatives spoke of the necessity of comprehensive needs assessment in the communities they worked in, before their programmes were put in place, as well as the need to involve programme participants in an early stage of the planning process. One Pioneer in particular stressed the absence of monitoring and evaluation in the ADPEs, where – unlike in schools – GFP members did not return to work with the same participants again and again, and had no way of tracking the impact of these interventions. As Abdulrazzaq

87 Interview with Mohammad Adamu (3GD), Refresher Workshop Venue, Kaduna Business School, Kaduna. 18h00. 4 December 2012.

88 Interview with Daniel Musa (4GD). Refresher Workshop Venue, Kaduna Business School, Kaduna. 15h40. 5 December 2012.

Usman pointed out:

"There should be a monitoring. If you teach me how to make soap, and I just go, there should be a system where they are monitored – those girls have been – that went through this programme, how is it benefiting them? ... One, to check if they are doing it. And how has it benefit them? ... So the primary programme should be improved on whereby these girls, having gone through this training, there should be a – what they call it – a check-back, a feedback to see that is it actually benefiting them? What comes out of it? Not just teaching them and forget about it. ... There's no follow-up, they might not even come again till – God knows when! The ones who went once, they may not come again for another four or two years, because the town is so big and only some of the people are in this programme. Touch and leave, touch and leave, touch and leave. Touch one side, make your impact, make your impact to be known in that area, then you go to many towns – assess what you've achieved within a short and long time."⁸⁹

This is a very important point, given the literature that documents the difficulty of putting in place M&E systems in many development organisations around the world.⁹⁰ This is especially true of organisations that carry out their work primarily through volunteers.⁹¹ Evidence from Kaduna shows that there exists a foundational framework on which theoretically informed M&E systems can be built, as well as an internal demand for M&E capacity building in volunteer-based organisations. This study therefore provides a good starting point for pinpointing when and under what conditions such a demand emerges, and how it can be developed further.

More broadly, the results presented here serve three main purposes.

First, they help to fill in a gap in evidence-based sport-for-peace programmes; in Kaduna specifically, the presentation of clear impacts, definitively attributed to GFP's work, validates the model of change that the organisation uses.

Second, as noted above, by tracing the internal development of M&E systems, this study shows that there is room for participatory processes and a sense of ownership in imparting M&E training to members of an organisation, responding to demand rather than using a top-down approach. This has implications for the field as a whole.

Finally, this study points out room for improvement for GFP's programmes, both in Nigeria and in other countries, echoing the call for increased M&E capabilities across the SPD sector.

This section concludes with some recommendations for sustaining and improving the programmes in Kaduna State. These recommendations are a product of GFP Pioneers and Delegates' own assessments of lessons learnt, elements necessary to make these programmes sustainable, and suggestions for improvement, as well as overall observations taken from the results of the research.

89 Abdulrazzaq Usman (3GP), Focus Group 1 with Implementers, EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 16h41. 2 December 2012.

90 Preti, "Monitoring and Evaluation: Between the Claims and Reality," 312; Hailey and Sorgenfrei, "Measuring Success: Issues in Performance Management"; Bakewell and Garbutt, "The Use and Abuse of the Logical Framework Approach."

91 Kushner et al. "Evaluating Your Volunteer Water Quality Monitoring Program"; Buckles and Chevalier, "Assessing the Impact of International Volunteer Cooperation."

Recommendations:

1. Broaden programme scope at the Satellite Office level:

An issue that has come out strongly through the findings presented in Section 4.2 (on conflict context) and 4.3 (theories of change) is that the theory of change espoused by the majority of stakeholders on the ground encompasses a larger target audience than the theory-in-use in the programme currently. As a result, it would be useful to expand the mandate of the GFP Satellite Office programmes, so that – in addition to the gender-focussed programmes that are currently in place – more programmes are targeted towards addressing religious and ethnic divides in men, women, and children in these communities, and not in women alone.

As Section 5 demonstrates, the current gender-focussed programmes are carried out regularly, and have had a significant impact in their target communities. The regularity of these programmes and the fact that they have now been in operation for over three years suggests that these can continue even if other programmes explicitly targeting religious divides are put in place.

2. Offer in-depth training for needs assessment, monitoring and evaluation:

Implementers have a good grasp of the conflict context in which they operate, they broadly agree on the theory of change that guides their interventions, and mechanisms for learning, adaptation and improvement exist both formally and informally.

However, formal procedures for tracking change do not exist; no baseline studies have been carried out, indicators to measure progress have not been set up, and in most cases no attempts have been made to ascertain causality and unintended outcomes. In the ADPEs in particular, there is no engagement with participants after a specific seminar is over.

This can be remedied by offering intensive training workshops to improve implementers' monitoring and evaluation capacity. The Refresher Workshop in Kaduna (4-6 December 2012) aimed to fill this gap by including a section on monitoring and evaluation; similar training workshops dedicated to monitoring and evaluation should be continued.

This serves to equip a few select individuals with greater expertise in monitoring and evaluation; using the informal system of personal mentorship already existing in Kaduna, these individuals can then work through an evaluation plan for each programme individually with the implementers concerned.

3. Involve more participants at the planning stage:

In most cases, GFP Pioneers and Delegates decide upon the content of the programme before key community members are asked for their permission or assistance in putting this programme in place.

Better results might be obtained by making the process of deciding programme content and structure more participatory, drawing upon the insights of community members and target participants to be certain which aspects of a particular programme should be stressed and which could be overlooked when dealing with a specific community.

4. Facilitate attempts to move beyond sport-based programmes:

One of the outcomes of these programmes has been participants and implementers' desire to move beyond sport as a tool for peace building, diversifying into peace theatre or community festivals.

This is a demand that the GFP Headquarters is thinking of responding to, offering support for art, empowerment, and dialogue-based approaches to peace building. It might also be useful for the Kaduna Office to form a network where such individuals can be put in touch with other organisations in the same region that might be pursuing peace efforts using different tools.

5. Improve control over programme content:

This is to ensure that a certain level of standardisation exists in the thrust of GFP programmes in different parts of the world – that is, the messages imparted in each programme are in line with the GFP mission, no matter where the programme is being carried out.

This can be done by a process akin to “peer review,” where other GFP Pioneers and Delegates look over the planned programme, potentially asking a few questions about what each implementer plans to say and what the programme is meant to achieve.

In the case of unplanned deviations, other GFP representatives on the ground can step in and steer programmes back on track.

6. Improve vocational training/skills acquisition outcomes:

Ten individuals identified “poverty” as a major problem in Kaduna State (Figure 1), and some of the regular seminars put in place by the GFP Satellite Office aim to address this by offering sessions on income-generating skills to female participants.

However, it is unclear how much of an impact these skills have had, especially when most women are only exposed to these sessions once. It might be useful to arrange repeated workshops for these skills.

In addition, the Office can help associate women with small-scale commercial manufacturers (in the case of liquid soap production, or even hand-knitted garments) in order to transform these skills into a real source of income.

Overall, GFP programmes on the ground in Kaduna State are regularly and consistently implemented, carefully planned, and enthusiastically received by partners, community beneficiaries, and participants alike. Investment in implementers' monitoring and evaluation skills, and an expansion in the target audience, can improve these outcomes further, leading to greater and clearly measurable impacts in the communities in which these programmes operate.

“ Overall, GFP programmes in Kaduna State are regularly and consistently implemented, carefully planned, and enthusiastically received by partners, community beneficiaries, and participants alike. Investment in implementers' monitoring and evaluation skills, and an expansion in the target audience, can improve these outcomes further, leading to greater and clearly measurable impacts in which these programmes operate. ”

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10.

Appendices

10.1 Appendix A: Map 1.



Administrative boundaries and regions in Nigeria (2010).

Map taken from: "Northern Nigeria: Background to Conflict," International Crisis Group: Africa Report No. 168 (2010), p. 29.

10.2 Appendix B: List of Interviews in Kaduna, Nigeria (29 November – 7 December 2012).

62 individuals.

30 November 2012 (1 focus group + 5 interviews = 9 people):

PROGRAMME PARTICIPANTS (women's groups)

[1 focus group, 4 people]

Focus group with 4 women, Advocacy Event, St. Matthews Catholic Church Women's Group, Zumuntemata Hall, St. Matthews Television. 13h00.

1. Mrs Elizabeth Ameh (left-most)
2. Mrs Fatima Raymond (second from the left, Women's Group leader)
3. Mrs Theresa Undie (second from the right)
4. Mrs Salome Eze (right)

PARTNERS (EWEI + Mrs Biniyat – Youth Orphans and Widows Empowerment, YOWE)

[4 interviews]

General introduction by Safiya Ibn Garba and EWEI team members (Joy Anthony, Mavis Orjime, and Babatunde Ayiga). EWEI/GFP Kaduna Satellite Office, Malali, Kaduna. 15h00.

1. Babatunde Ajiga (2GP and EWEI Secretary Board of Trustees). 15h30.
2. Mrs Teresa Biniyat (Resource person, runs YOWE). 16h30.
3. Mavis Orjime (2GP and Program Officer at EWEI, Administration and Logistics). 17h10.
4. Joy Anthony (4GD and Program Officer at EWEI, Media and Publicity). 18h15.

ASSORTED (MEDIA)

[1 interview]

EWEI/GFP Kaduna Satellite Office, Malali, Kaduna.

1. Garba Mohammad (Journalist, Northwest Bureau Chief for Newswatch). 18h00.

2 December 2012 (3 focus groups = 11 people):

IMPLEMENTERS

[3 focus groups, 11 people]

EWEI/GFP Kaduna Satellite Office, Malali, Kaduna.

16h41. Focus Group 1:

1. Abdullahi Benaiah (3GD)
2. Faaizah Audu (3GD)
3. Abdulrazaq Usman (3GD, from Youth Sport Federation of Nigeria)
4. Nuraldeen Abubakar (3GD)

17h33. Focus Group 2:

1. Christiana Arams (3GP, from Catholic Girls' Initiative)
2. John Eric (4GD, EWEI Volunteer)
3. Joseph Iorse (3GD, EWEI Volunteer)
4. Shaibu Abubakar (4GD)

18h20. Focus Group 3:

1. Risikat Mohammed (3GD, also runs Women With Disabilities Self-Reliance Centre)
2. Abidoje Jelilat (4GD)
3. Ruth Bala (4GD, involved in media coordination for GFP).

3 December 2012 (7 focus groups + 7 interviews = 38 people):

IMPLEMENTERS

[2 focus groups, 6 people]

EWEI/GFP Kaduna Satellite Office, Malali, Kaduna.

17h45. Focus Group 1:

1. Ayangealu Becky (Volunteer)
2. David Okekunle (Volunteer)
3. Siji Isaiah (Volunteer)

18h00. Focus Group 2:

1. Benson James M. (Volunteer)
2. Agada Solomon A. (Volunteer)
3. Gloria N. Muonekulu. (Volunteer)

PROGRAMME PARTICIPANTS (children)

[4 focus groups, 22 people]

Focus group with a total of 10 students (5 in each group, 8 girls and 2 boys) at Prince Schools, Kaduna.

11h50. Focus Group 1 (all girls):

1. Felicity (involved in SPCY for 1 year)
2. Patience Garba (1 year)
3. Rose Joseph (1 year)
4. Juliet (1 year)
5. Lois (1 year)

12h05. Focus Group 2:

1. Amara (involved in SPCY for 1 year)
2. Bitos (boy – 1 year)
3. Precious (1 year)
4. Mira (boy – 2 years)
5. Teresa (1 year)

Focus group with a total of 12 students (6 in each group, one group from GJSS Junior and one from GJSSSr, all girls, involved with SPCY for roughly 2 months). Principal's Office, GJSSr Independence, Kaduna.

14h50. Focus Group 3:

1. Juliet Igbe (leftmost)
2. Glory Okoli
3. Favour Okoli
4. Clana Adebisi
5. Khadijat Lawal
6. Nancin Peter

15h10. Focus Group 4:

1. Josephine Innocent (leftmost)
2. Seyi Oladokun
3. Blessing Joseph
4. Isuida Maureen
5. Mangurat Haggan
6. Bilkisu Ali Gwabin

COMMUNITY BENEFICIARIES (schools)

[6 interviews]

Principal's Office, Prince Schools, Kaduna.

1. Mr George Whiskey (Principal). 10h00.
SS3 Classroom, Prince Schools, Kaduna.
1. Mrs Ngozike (Headteacher of Nursery, Primary schools). 12h15.
2. Mr Ode (Vice Principal). 12h30.
Principal's Office, GJSSr Independence, Kaduna.
3. Mrs Murna J. Sawok (Principal). 13h15.
Principal's Office, GJSSr Independence, Kaduna.
4. Mrs. Bilkisu D. Ubangari (Principal). 14h00.
5. Mr Ado Adze Mande (Vice Principal, Academics). 14h20.

COMMUNITY BENEFICIARIES (parents of girls in SPCY, GJSS)

[1 focus group, 3 people]

17h00. EWEI/GFP Kaduna Satellite Office, Malali, Kaduna.

1. Mrs Cecilia Ndagi (rightmost, in green)
2. Mrs Christiana Garba
3. Mrs Olabise Oladoku.

PARTNERS ("DENIAB")

[1 interview]

EWEI/GFP Kaduna Satellite Office, Malali, Kaduna.

1. Mrs Olabisi (Resource person at ADEs, runs bead-making/knitting shop "Deniab"). 16h40.

4 December 2012 (1 interview = 1 person)

IMPLEMENTERS

[1 interview]

Refresher Workshop Venue, Kaduna Business School, Kaduna.

1. Mohammad Adamu (3GD). 18h00.

5 December, 2012 (4 interviews = 4 people)

IMPLEMENTERS

[4 interviews]

Refresher Workshop Venue, Kaduna Business School, Kaduna.

1. Gloria Kude (4GD). 13h15.
2. Daniel Musa (4GD). 15h40.
3. Abdiel Kude (3GP). 17h40.

10.3 Appendix C: Figures.

Conflict Context in Kaduna, Nigeria (by Respondents)

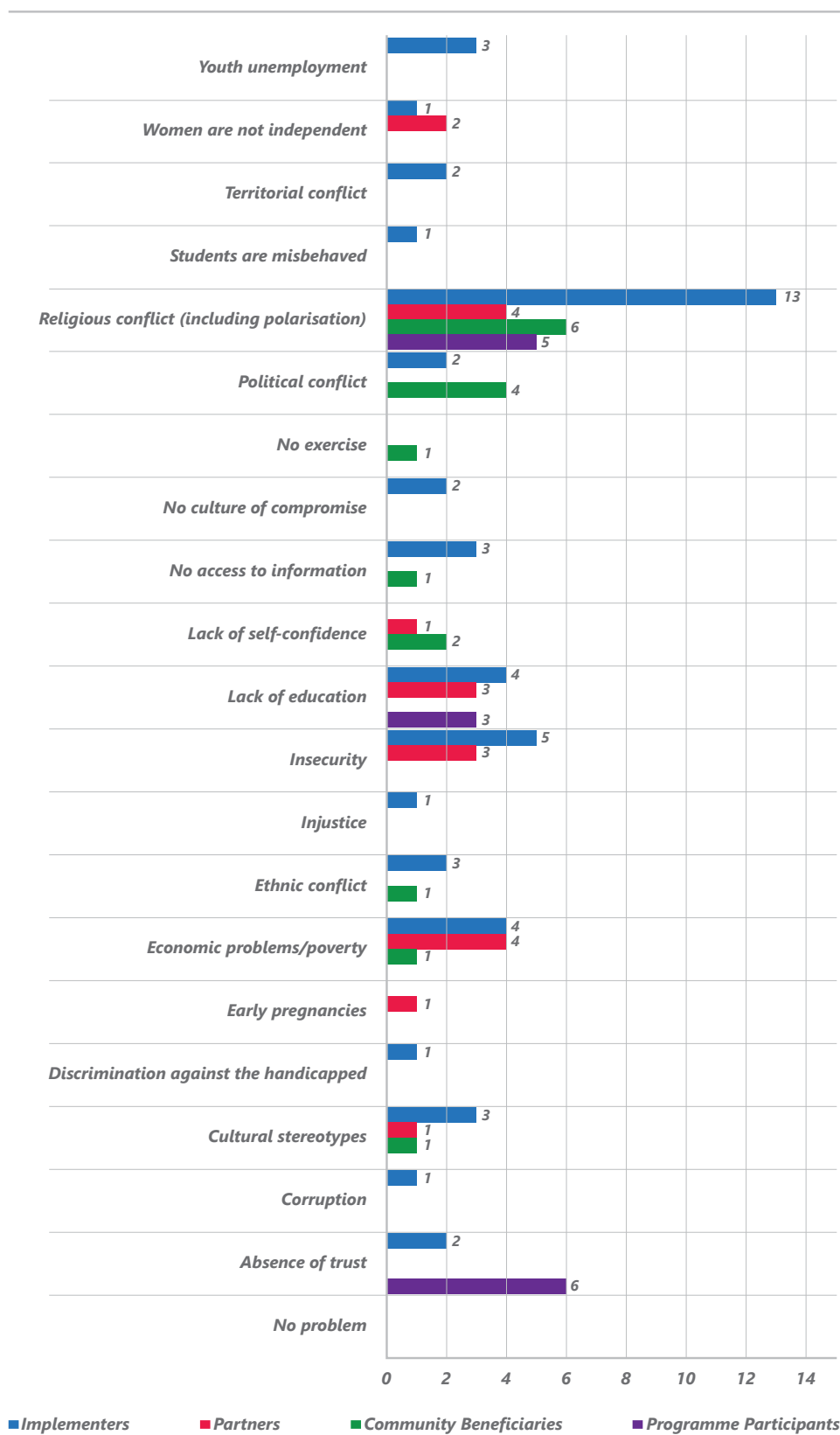


Figure 10: Conflict context in Kaduna, Nigeria (December 2012), divided by different categories of respondents.

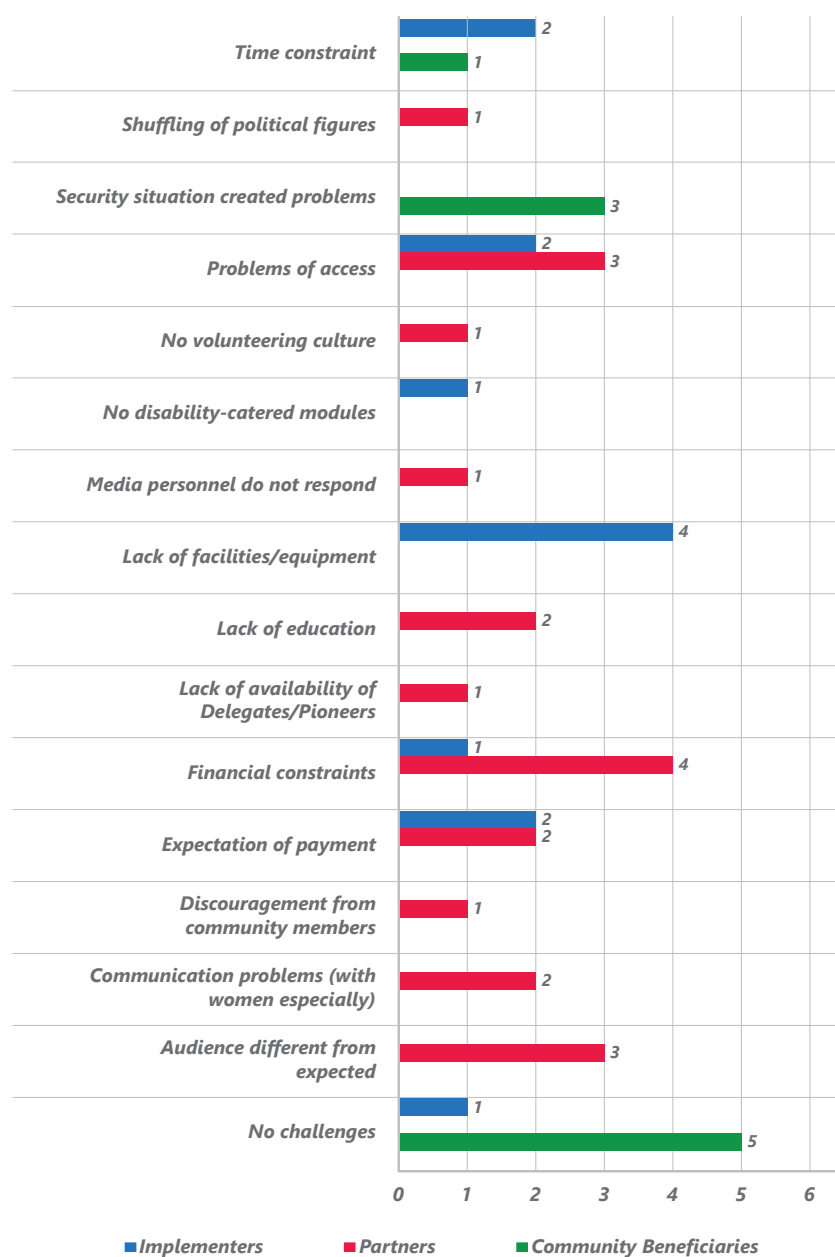
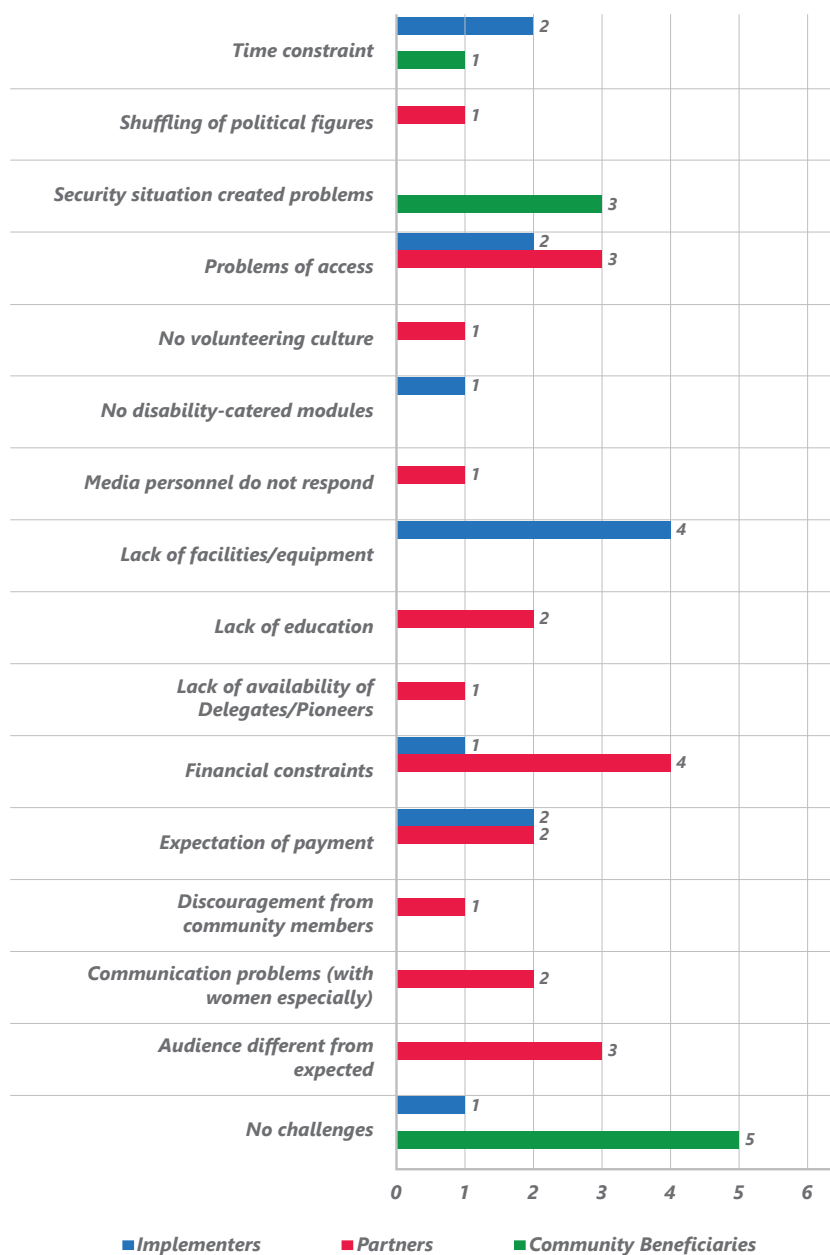
Challenges (by Respondent Categories)

Figure 11: Challenges faced by six community beneficiaries, five partners, and 14 implementers in Kaduna, Nigeria (December 2012).

Challenges (by Respondent Categories)**Figure 12:** 53 respondents' observed impacts of GFP programmes in Kaduna (December 2012).



About the Summer Field Research Intern

Sairah Yusuf

Sairah Yusuf completed her undergraduate degree at the Lahore University of Management Sciences (LUMS), in Lahore, Pakistan, and spent a year working in the development sector in Pakistan, focusing on government restructuring and institutional development. In 2010, Sairah was awarded the Noon Scholarship for the MPhil. in Politics: Comparative Government at the University of Oxford. At Oxford, her studies centred on the politics of the Middle East and the politics of South Asia. During this time, she focused on researching informal institutions and state building in South Asia, while carrying out fieldwork in northern Pakistan. This research sparked her continuing interest in the effectiveness of local, community-based processes of change.

About the Summer Field Research

Generations For Peace awards two research grants annually to selected postgraduate students pursuing Masters or Doctorate studies at the University of Oxford. The awardees conduct a field research which takes place during the University's summer vacations. The multi-disciplinary field research is focused on an activity or programme implemented in one or more countries in which Generations For Peace volunteers operate. In terms of outputs, each awardee is expected to provide a full research report focused on the local activity/programme, including a detailed write-up of the research conducted and any practical recommendations for the activity/programme organisers; and a supplementary report with further meta analysis and recommendations for Generations For Peace regarding activity/programme adjustment and opportunities for further research. A key objective of Generations For Peace in supporting research grants is to support knowledge transfer and capacity development therefore, it is also expected that the awardees will use their best endeavours to demonstrate (within the limits of practical context of their particular research situation) some knowledge transfer to and capacity development of the local actors.



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