

Project Title: Empower 250 Females in 3 Southern Kaduna IDP Camps

Background

Increasingly, the rise of ethno-religious mistrust, hatred and violence have become pressing problems for countries, communities, groups and individuals around the world. This is well evident in Nigeria, which is witnessing a massive escalation of interreligious violence between the two main religious organizations in the country - Christianity and Islam. There is also the problem of growing levels of ethno-religious mistrust, which is most prevalent among communities inhabited by indigenous people of different ethnic origins, particularly (but not exclusively) in states within the middle belt region. A third religion - the indigenous or traditional religion – generally, has been tolerant and accommodating of Christians and Muslims while contestations and incessant violent clashes have characterized the relationship between the two “guest” religions (Akanji, 2011).

Another factor that drives ethno-religious conflicts is unmediated or unfettered ethnic and religious consciousness, which plays out in large measures in the Middle Belt where it feeds the tendency to mobilize along ethnic or religious lines with the view to maximize gains at the expense of another competing group(s) (Yahaya. 2011). In fact, when mobilizations driven by agitations along ethnic or religious lines are used to defend or promote ideas, beliefs or thoughts, the resultant effect may be an eruption of an ethno-religious conflict between one aggrieved ethnic or religious group against another. In 2019, for instance, several hundred such deaths have already been recorded in southern Kaduna.

Historically, southern Kaduna has been prone to ethno-religious violence. The College of Education in Kafanchan was burnt down in 1987 due to a religious conflict between Christians and Muslims in Kaduna over alleged misrepresentation and misinterpretation of the Quran by Christians (Uroko, 2018). The violence soon extended to Zaria, Kaduna City, Katsina, Ikara and other cities/towns. Hundreds of Christians were killed, churches were burnt, and properties were destroyed (Abdulbarkindo et al, 2018). There was also the May 1992 Conflict (The Zangon Kataf conflict) in Kaduna, which involved indigenous Christians of Atyap community who were attacked by Muslim residents over the relocation and opening of the market on the outskirts of the town. The Atyap saw this as an affront both to their faith and businesses (Ladan-Baki 2015).

These ethno-religious conflicts reveal more clearly how ethnicity and religion have become increasingly interwoven in setting the stage for endless bloodletting (Ogunnubi and Ettang, 2018). Christian Solidarity Network (2019) reports that since February 2019, at least 120 Christians have been killed by Muslim Fulani militias in Christian communities of Adara chiefdom in southern Kaduna. And on March 1, over 30 Christians were also murdered by Muslim extremists in Maro; and in the Kajuru area, several churches and houses were also razed. Other violent clashes in southern Kaduna include an attack on the Adara people in Gida Maro and a reprisal attack on the Fulani of Iri in Kajuru Local government Area (LGA) (Premium Times, February 18, 2019). Also, Jema’a, Zangon Kataf, and Kaura LGAs recorded numerous deaths from attacks and massive destructions of houses and other properties that stranded about 2000 persons and caused humanitarian crises in Jema’a, Zangon Kataf, and Kaura in southern Kaduna (Daily Trust, October 7, 2017).

The net effect of the wanton destruction of lives and properties has been the dislocation of families and communities and the emergence of Internally Displaced Persons (IDPs) camps in the affected areas. Most of such camps are located staggeringly on public properties -- town halls (like Adara Town Hall, Sabo, Kaduna); public schools (like Maraban Kajuru LEA 1 Primary School in Kajuru LGA, and Nehemiah Camp, located at the Takau Primary school, Kafanchan, Jema’a LGA of Kaduna state). With the beginning of each school session, IDP occupants are forced to vacate the premises during school hours and to return when students leave. The Nehemiah Camp increased from 40 IDPs in 2016 to 2,114 registered IDPs in 2017 with occupants from different villages such as Pasakori, Unguwan Misisi, Gidan Waya, Gododgodo, Mile 1, Tudun Wada, and Goska, all within Jema’a LGA (The Guardian, 23 March 2019).

There is a scarcity of data on IDPs and IDP camps in Nigeria. However, the World Development Index Report of 2017 shows that the number of IDPs in Nigeria due to conflict and violence was 1,707,000 while the number of IDPs resulting from natural disasters was 122,000 (WDI, 2019). According to Internal Displacement Monitoring Centre, Nigeria had a total of 2,216,000 IDPs by 31st December 2018: 541,000 due to conflict and violence; and 613,000 due natural disasters (IDMC 2018). Southern Kaduna's large number of IDPs are scattered in various LGAs such as Kajuru LGA with 11 camps. In February 2019, the Maraban Kajuru town with the highest number of IDPs in southern Kaduna had about 44,110 persons (mostly children, women, and infirmed and aged persons) Whereas camps like JSS Kajuru had about 3,477 IDPs, Adara Town Hall, Sabo, Kaduna, had 25,011 IDPs (New Nigerian News Papers April 13, 2019).

Mostly made up of women and children, the IDPs camps in southern Kaduna often lack basic needs such as clean water, shelter, clothing and food. They face an assortment of problems such as grossly inadequate relief materials and financial assistance from the Nigerian government (Uroko, 2018) due to other pressing needs and the large and growing numbers of IDPs, which have put serious strains on both services and financial resources that constrain access to healthcare, housing and education (Bonoh et al, 2018; Uzobo & Akhuetie, 2018; LeVan et al. 2018). Other challenges include: issues of intra-camp intolerance, conflicts, criminality and violence, and general insecurity involving members of different ethnic communities, due to violence and insecurity, which render camp areas difficult or inaccessible for relief materials or aid workers; reports of child smuggling and trafficking; hunger and starvation, acute malnutrition, shelter/accommodation, waste management and electricity, and lack of good water (Akuto, 2017). Consequently, for most women and children IDPs in southern Kaduna, daily life is generally hard, precarious and hopeless. The large influx of displaced persons in many IDP camps have hindered their livelihoods, left them in cramped conditions, and forced them to survive on casual jobs, intermittent government agency donations, aid donations from private organizations and NGOs, and assistance from churches (most of the IDPs are Christians).

Therefore, this project hopes to reduce the suffering of the IDPs in southern Kaduna by empowering some women to support their families' daily needs through bead making, tailoring, and raffia weaving (which have available markets). It would also give women who are the sole providers of their families (for those whose husbands were victims of war) the opportunity to take care of their children. The young girls who would be empowered are those who lost both parents to violent conflicts and are solely dependent on relief materials. This empowerment programme would help the beneficiaries to provide for their subsistence.

Objectives

- To promote economic, social and political development of women and young girls in IDP camps in Southern Kaduna.
- To strengthen the economic capacity of women and young girls through skills training in selected IDPs in Southern Kaduna.
- To sensitize the IDPs on conflict transformation in preparation for their return to their various communities.

Target Group of People

The target group of people is the women (mothers) and young girls (youths) in selected IDP camps in southern Kaduna. Women, children, unaccompanied minors, and orphans are particularly vulnerable subsets of the IDP population in Nigeria (LeVan et al. 2018). The choice of this group is because women provide the quickest response to the daily care of the children and there is a need to empower them so as to provide for their daily subsistence without solely depending on the relief materials coming from philanthropists and humanitarian groups. Insufficient income and financial constraints are major challenges facing IDPs because their unprepared and forced relocations, and their often unemployed status impede their ability to provide for themselves and their families (Amuda, 2019). They need to work in order to provide their basic needs.

Project Description and Schedule

S/N	Activities	Description
1	A visit to the Kaduna State Emergency Management Agencies (SEMA), the National Commission for Refugees (NCFR), National Emergency Management Agency (NEMA), the security agencies (the Nigerian Police Force NPF), and Industrial Training Fund (ITF).	This visit is to interact with the appropriate agencies and officially inform them of the project as well as to seek possible cooperation.
2	A visit to 3 selected IDP camps in Kaduna.	This would be a meeting between 3 AfriHeritage team members and the management team in the IDP camps. This meeting is to inform them about the project and to request their assistance in nominating women and young girls from cross-sections of communities present in the camps; for the orientation workshop and entrepreneurship training.
3	Have an orientation workshop for 150 participants on political and social development and a training on conflict transformation and peace-building in the three selected IDP camps	150 women and young girls (50 from each camp would be selected from 3 camps) for a social and political orientation workshop, and conflict transformation and peace-building training. Opinion polls would be carried out to select participants for the social and political orientation workshop while the participants for training on conflict transformation and peace-building would be selected through the use of questionnaires).
4	Select 100 participants for the bead making (40 participants), tailoring (20 participants) and raffia weaving (40 participants) skills training and empowerment program in 3 camps.	100 participants would be selected from the three camps for a skills training.
5	Prepare 150 training kits for the social and political orientation workshop and for the conflict transformation and peace-building sensitization	150 Training/writing materials will be provided for the social and political orientation workshop and the conflict transformation and peace-building sensitization.
6	Have a 6 months training on tailoring for 20 women and young girls	Carry out an intensive weekly training on tailoring
7	Have a 4 weeks bead making and raffia weaving training for 80 participants	80 participants (40 for bead making and 40 for raffia weaving) would be selected for skills acquisition training.

8	Stream the training on AfriHeritage twitter handle and the institutional website.	The orientation and training processes would be streamed online and advertisement of the exhibition done. This way, AfriHeritage would reach the general public and stakeholders who would potentially become the buyers of the trainees craft product.
9	Prepare 100 materials for the skills acquisition training	100 training kits would be given to the trainees to enable them start their businesses
10	Select and work with 6 security officers (2 officers per camp)	6 security officers would be involved in the project so as to ensure orderliness
11	Hand over start-up kits and certificates of Participation to participants	100 certificates would be handed over to the participants at the end of their skills training to enable them to carry out their trade in their communities.
12	Conduct an impact evaluation survey on the training and on participants	Monitoring and Evaluation of the project will be done by 2 AfriHeritage staff
13	Preparation of project report	Project report would be prepared and posted on AfriHeritage Website

Participants

- 250 women and girls to involved in skills acquisition, orientation workshop and conflict transformation and peace-building sensitization
- 2 AfriHeritage staff to participate in the pre-project visits to Abuja and Kaduna State
- 3 AfriHeritage team members to participate in the meeting with the IDP camps management teams.
- 6 AfriHeritage staff to be involved in the Monitoring and Evaluation (M&E).
- 3 resource persons from Industrial Training Fun (ITF) for the entrepreneurship orientation programme and from a tertiary institution for the conflict transformation training.

Products

- Trained and empowered 100 women and young girls in bead making, tailoring and raffia weaving in 3 selected IDP camps in southern Kaduna
- Sensitised 150 women and young girls on political and social development, and conflict transformation and peace-building.

Budget

S/No	Description of Activities	Rate	No/Qty	AMT(USD)
(A) Visit to Kaduna SEMA; NCFR -Abuja, NEMA_Abuja, & ITF_Abuja & Kaduna to liaise & interact with the relevant Agencies				
	Return trip Enugu-Abuja-Kaduna (by Air & road + airport taxi) for 2 persons	254	2	509
	Accommodation & per diem (2 persons for 4 days)	80	8	638
	Local transport @ Abuja & Kaduna (2 persons for 3 days)	14	6	83
	Sub Total	-		1,230
(B) Visit to 3 IDP camps in S. Kaduna to liaise with camp Mgt to nominate project recipients				
	Return trip Enugu - Kaduna (by Air & road + airport taxi)	254	3	763
	Accommodation & per diem (3 persons for 3 days)	52	9	468
	Local transport @ Kaduna (3 persons for 2 days)	14	6	83
	Stipend to 2 security officials for 2 days	7	4	28
	Sub Total	-		1,342
(C) Socio-Political Orientation Workshop in 3 IDP camps + Conflict Transformation Training				
	Return trip Enugu - Kaduna (by Air & road + airport taxi) for AHI team	254	6	1,527
	Return trip Ibadan/Lagos - Kaduna (by air & Road + airport taxi) for 3 Orientation Resource persons	254	3	763
	Return trip for 3 Conflict Transformation Experts from Abuja, Jos & Zaria	28	3	83
	Logistics(PAS, canopy, chairs) per camp	208	3	625
	Entertainment for participants	5	495	2,475
	Accommodation & per diem (6 days for 6 AHI team)	52	36	1,872
	Accommodation & per diem (3 days for 3 Orientation Resource persons)	52	9	468
	Accommodation & per diem (3 days for 3 Conflict Transformation Experts)	52	12	624

	Daily car rental for entire project team for 5 days for camp A	28	5	139
	Daily car rental for entire project team for 5 days for camp B	28	5	139
	Daily car rental for entire project team for 5 days for camp c	28	5	139
	Fee for the 3 Orientation Resource persons for 2 days each	278	6	1,667
	Fee for the 3 Conflict Transformation Experts for 3 days each	335	9	3,015
	Stipend to security officials (2 per camp for 5 days)	7	30	208
	Sub Total	-		13,744
(D) 6 Months Training on Tailoring (5 days per week for 6 months)		-		
	Transport stipend for trainees	267	20	5,333
	Fee for 2 Trainers/Resource persons for 6 months	306	6	1,833
	Sub Total	-		7,167
(E) 4 Weeks Training on Bead making & Rafia weaving (5 days per week for 4 weeks)		-		
	Transport stipend for trainees	44	80	3,556
	Fee for the 2 Trainers/Resource persons for 4 weeks	139	2	278
	Sub Total	-		3,833
(F) Internet data for Streaming of Training on AfriHeritage Twitter handle & Institutional website		-	1	-
(G. i.) 30 Start up Kits for tailoring trainees		153	20	3,056
(G. ii.) 60 Start up Kits for bead making trainees		97	40	3,889
(G. iii.) 60 Start up Kits for Raffia weaving trainees		97	40	3,889
(H) Impact Evaluation Survey (At Inception, mid term and at the project end)				
	3 Return trips for 3 M & E Experts	254	9	2,290
	Accommodation & per diem for 7 days	52	21	1,092

	Local transport @ Kaduna for 6 days	14	18	250
	Sub Total			3,632
(I) Honorarium for Project team				
	Project coordinator	556	1	556
	AHI Project Officers	222	6	1,333
	3 M & E Experts (1 per camp for 3 streams)	278	9	2,500
	Sub Total			4,389
	SUB TOTAL (A+B+C+D+E+F+G+H+I)			46,171
	8% Administrative Charges			3,694
	GRAND TOTAL			<u>49,865</u>