



**Spotlight
Initiative**



FINAL REPORT

SUWA END-TERM EVALUATION

Project Title: “Improved Action Against Sexual and Gender Based Violence and Harmful Practices in Benue and Kaduna States, Nigeria”

- **Project Period:** 1st January 2020-31st December 2022
- **Final Evaluation Report date:** March 2023
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To UN Women Trust Fund (Spotlight Initiatives)

Disclaimer

This Evaluation Report has been developed by an independent evaluator. The analysis presented in this report reflects the views of the author and may not necessarily represent those of SUWA, its partners or the UN Trust Fund.

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II. Context and description of the project

1. Background and context

Sexual and Gender-Based Violence (SGBV) in Nigeria is almost accepted as a fact of life in some cultures. Irrespective of cultural contexts, many perpetrators of violence against girls/women count on the fact that their behavior will receive little censure from within their communities. It could be noted that culture, policy gaps, weak institutions such as families, and religious organizations, ignorance, and poverty are pieces of machinery that continue to fuel sexual abuse and physical and psychological issues among women/girls. There have been rising cases of girls who are minors being raped/defiled by teachers, guardians, uncles, supervisors, and even their fathers (David et al., 2018, The Guardian, 2018). Sexual violence/rape/harassment in schools is a significant public problem and represents the least reported but the most devastating major form of child abuse. According to Ezeilo (2020), statistics show that 83% of 396 rape victims reporting to the police in Benue State were girls between 7 and 17 years; while adolescents attending schools show that 1 out of every 5 girls has experienced forced sex/rape.

Nigerian educational centers seem to have become fertile ground for child sexual abuse (The Guardian, 2018). As the plague of child sexual abuse erodes the moral and social fabric of school children, schools and parents appear helpless and clueless concerning what to do as cases of SGBV reported at a police station, are often 'settled' covertly as the abuse itself. The figures for sexual molestations of school children in Nigeria are grim. Many teenagers have experienced forced prostitution and child marriage. Laws against sexual assault, rape, child marriage, and forced prostitution have been enacted (BBC, 11 Sept 2020) but it has been disseminated to appropriate quarters, especially at the community level. These have allowed many perpetrators to continue in the act. The laws provide a 14 years' jail term for the perpetrator but many are not aware of this (Director for SGBV Ministry of Women Affairs and Social Development Feb 13, 2020). This was a gap that needed to be addressed. Furthermore, SGBV is a daily reality for many Nigerian girls/women, only a fraction ever receive help and many are unreported. According to UNICEF, Nigeria has the third highest absolute number of child brides in the world – 3,538,000 – and the 11th highest prevalence rate of child marriage globally. Also, according to UNICEF 2017, 44% of girls in Nigeria are married before their 18th birthday and 18% are married before the age of 15. Many of the survivors are not taken through trauma healing thereby having psychological problems later in life.

Tolerance for SGBV was a clear theme embedded in cultural norms and behaviour within communities. Harmful social norms contribute to the tolerance and silence around SGBV. In Tearfund research (2018) participants of the Christian faith said that husband cannot be found guilty of raping his wife because the Bible clearly states that a husband is the head of the family and all a woman needs to do is respect him. This erroneous interpretation/belief also gives boys/men the courage to perpetrate the evil of rape even though they are not married. The project was designed to work through the issues with them and the community at large seeking to bring about reduction and attitudinal changes in behaviour. Violence against women/girls results in rigid and differently valued role allocations among men and women, limited access and control over

resources and benefits, lack of access to basic services such as education, health, and information, low representation in formal decision-making positions, limited participation in the decision-making process at community and family level, low participation in highly paid economic activities. In Benue and Kaduna States, SGBV survivors are blamed by their communities, which argue that they could have avoided being abused. Local culture does not permit a woman to divulge SGBV perpetrated by her husband, partner, or non-partner. There are prevailing attitudes that women are not worthy of respect, even when they have some sort of standing in society. SGBV disproportionately affects girls/women, and school and the journey to it can also be a place where girls experience violence from sexual harassment. This violation of girls' rights, especially when committed by those in positions of care or authority, can impact girls' ability to continue and complete their education. In many cultures, violence towards women/girls is accepted as a social norm. This needed to be challenged as a matter of urgency.

On the economic side, Nigeria has officially announced that the country is in recession. Nigeria's Gross Domestic Product grew by 0.51% (year-on-year) in real terms in the first quarter of 2021. This is slower than the 1.87% growth recorded in the corresponding quarter of 2020 but higher than the 0.11% recorded in the previous quarter (Q4 2020). This is contained in the Nigerian Gross Domestic Product report, recently released by the National Bureau of Statistics (NBS). According to the report, aggregate GDP stood at N40.01 trillion in nominal terms as against N35.65 trillion recorded in Q1 2020, while real GDP stood at N16.83 trillion in the review quarter. The oil sector contracted by 2.21% (year-on-year) in Q1 2021, while the non-oil sector grew by 0.79% in the same period. According to The Lagos Chamber of Commerce and Industry (LCCI) the current inflation rate of 18.12 percent in Nigeria, saying it is still very high. Statistics showed that Nigeria's inflation rate for March 2021, rose to 18.17% from 17.33% recorded in February 2021, a 0.82% increase compared to that of February. This is according to the Consumer Price Index report, recently released by the National Bureau of Statistics (NBS), The Guardian 18th May, 2021 pg4)

The project was designed to focus on the prevention of SGBV for women and girls in general with a special focus on violence in school, early/child marriage, and a response to survivors hence educational professionals, members of the general public/community at large, men and/or boys and uniformed personnel (i.e., police) will be the key targets in changing attitudes and providing essential services. Involving men was a key strategy for transforming socio-cultural norms and highlighting the importance of equal participation by women/girls, and men /boys in planning, implementing, monitoring, and evaluating programmes.

The emergence of COVID - 19 pandemic and the lockdown imposed by the Federal Government for several months gave rise to cases of GBV, the women/girls particularly being the worst hit (Roy et al., 2021). As movements were restricted, jobs lost, and avenues for social interactions shot down, people's frustrations increased, particularly men, who sought avenues to vent their frustrations. Hence, our steady campaigns and enlightenment ensured a steady decline in GBV cases as more and more awareness was being created within these communities.

Nigeria SGBV Situation Overview: It's been reported that 48% of women in Nigeria experienced violence since the Covid-19 Pandemic (Premium times 2021). UN (2020) briefly reported that there has been an increase in violence against women and girls during the Covid-19 known as the shadow pandemic. Vanguard (2021) reported that 30% of women and girls aged 15-49% have experienced one form of sexual violence or the other. In its effort to address the ever-increasing SGBV cases in Nigeria, the Federal Ministry of women affairs voted the sum of N393M in its 2022 budget to track rape cases and to rehabilitate victims (Nigeria Tribune 2022). The conflict has grieved implications for violence against women and girls in Nigeria going by the experience in the North East (World Bank 2019). The recently launched toll-free line for SGBV to enhance information sharing targeting five States in Nigeria has Benue State included because of the ongoing conflict that has persisted for years (The Authority Nigeria 2022). Africa news (2022) observed that **Nigeria**, Africa's most populated nation with a projected **200** million people, has always publicized issues around gender-based violence. It's in the effort of this publicity that the Nigerian States declared a state of emergency on SGBV calling on all state governors to immediately launch sex offender registries (Global Citizens 2020). As a result of the publicity on SGBV issues in Nigeria, reports have it that 34 States have domesticated the Violence against Persons Prohibition (VAPP) Act 2015 and also 32 States have also domesticated the Child Rights ACT (CRA) 2003 to control continuous cases of violence across states in the country (Premium Times, 2022). The Premium Times (2022) observed that the increasing cases of SGBV in the country are a result of delayed justice and the justice system in Nigeria. UNDP (2022) observed that violence and harmful practices against women and girls happen every day in Nigeria and that most of the time they are not reported.

UN Women (2022) reported that in Nigeria, Lifetime Physical and/or Sexual Intimate Partner Violence stood at 22.3% nationally while Physical and/or Sexual Intimate Partner Violence in the last 12 months stood at 13.8%, Child Marriage nationally is at 43.4% and Female Genital Mutilation/Cutting stood at 19.5% nationally. UN Nigeria (2022) reported that between January 2020 and July 2022, 7,349 Incidents of GBV were reported. In 4,281(58.25%) of these reported incidents, the relationship with the perpetrator was non-intimate with sexual and physical violence accounting for 72.3% of the cases. The Federal Ministry of Women Affairs recently received complaints of over 10,726 cases of Sexual and Gender-Based Violence (SGBV) with Sokoto State recording 738 cases as the highest. The report further noted that “the commonest form of violence and abuse reported included, rape, child marriage, wife battery, sexual harassment, sexual exploitation, prostitution, incest, negative widowhood practices, slavery and trafficking of girls” (This Day live, 2022). Considering the level of SGBV in the country, ICIR (2022) noted that, “the document from the NHRC showed a total of 104,280 Women and Gender Rights abuses complaints and 128,320 Sexual and Gender-Based Violence reports were received in 2020 by the commission. This report puts Delta States ahead of other states with 14,735 cases of sexual and gender-based violence complaints and 11,346 women and gender rights complaints (ICIR, 2022). This report, which is the most current from the commission, disclosed a total of 1,287,750 human rights violation complaints received in 2020 in Nigeria (ICIR, 2022). This current figure is less by 17,089 compared to the complaints received in 2019 because of the COVID-19 Pandemic which limited access for intending complainants. It's been further observed that circumstances of sexual and gender-based violence, women and gender rights abuses were at their peak during the COVID-19 pandemic year in 2020, which led to the declaration of a state of emergency on SGBV in the

country (ICIR, 2022). The research report on ‘Measuring the shadow pandemic: Violence against women during COVID-19’ noted that 45 percent of women from the countries where the study was carried out, Nigeria inclusive, experienced at least one form of violence directly or indirectly (ICIR, 2022).

Dataphyte (2021) reports that The Nigeria Demographic and Health Survey (NDHS 2018) report indicates that states with the highest widespread cases of sexual violence against women are the states with the highest population in Nigeria Lagos (First), Kaduna (2nd) and Kano (3rd). Lagos State recorded 4,860 cases of domestic violence, rape, sexual assaults, and others between September 2021 and July 2022. (This Day live (2022). “In Nigeria, more than 10,000 women a day are believed to suffer gender-based violence (GBV), and many cases go unreported (Ugbodaga, 2021)”. UN Nigeria (2022) Country analysis documented that at federal and sub-national levels, Nigeria has passed laws regulating violence against persons. Some of these as reported are The Violence against Persons Prohibition Act, (2015); Child Rights (2003), Trafficking in Persons (2003), CEFM (1991, 2005), Female Genital Mutilation (1999, 2000), Equal Opportunities (2007, 2013), Domestic Violence (2004, 2005), Reproductive Health (2001, 2003, 2005), etc. Afro barometer (2022) confirmed the availability of these numerous legal weapons to fight GBV in Nigeria including sections 17 and 34 of the constitution.

SGBV in Benue State: A survey carried out in Makurdi by Injury Prevention (2018) showed that 52.1% of the respondents thought that the incidence of domestic violence is high, while 63.3% had experienced domestic violence at one time or the other. Also, 43.7% said that cultural values and practices are the major causes of domestic violence in the area. The Benue first lady led stakeholders in an awareness walk against SGBV (Vanguard 2020). It’s been reported that “at least 80 percent of human rights violations that occurred in Benue State in 2022 are cases related to Sexual, Gender Based Violence (SGBV)” (Daily Trust, 2022)

SGBV in Kaduna State: The National Human Rights Commission in Kaduna documented 524 complaints of sexual and gender-based violence against women and girls in 2021. The upsurge in this violence was attributed to COVID-19 Pandemic (Punch Jan 2022). Kaduna as of 2020 is second in SGBV cases in Nigeria (ICIR 2022). An NGO has lamented the gap that exists among citizens in Kaduna on Violence against Persons Prohibition (VAPP) responsible for the increase in SGBV cases in the state (VON 2021). Zero tolerance to SGBV is being advocated in Kaduna (Radio Nigeria 2022). An NGO in Kaduna recently lamented the high incidence of sexual harassment of young girls in school, at home, and in communities (Enviro news Nigeria 2022). Concern has been expressed about the persistent inter-communal clash in Kaduna State with a high impact on women and girls in terms of violence. Women and girls in Kaduna are often targeted directly or indirectly in inter-communal violence. They also suffer economic hardships, through displacement, livelihood, and property destruction, or the loss of Household breadwinners as a result of the violence (Relief Web 2022). Report from Daily Trust, 10th July, (2021) showed that the increasing rate of gender-based violence resulted in the establishment of family courts in the three senatorial zones of Kaduna State by the Government.

III. Evaluation purpose, objectives and scope

The broad objectives of the evaluation are:

- To evaluate the entire project between 1st January 2020 -31st December 2022, against the effectiveness, relevance, efficiency, sustainability, knowledge generation, and impact criteria, as well as the cross-cutting gender equality and human rights criteria;
- To identify key lessons and promising or emerging good practices in the field of ending violence against women and girls, for learning purposes.

Specific Objectives

- Assess the level of implementation or otherwise of the project between 1st January 2020-31st December 2022
- To assess the effectiveness of the methodologies, approaches, and strategies used by SUWA in the implementation of its mission.
- To determine the impact of programme activities on the project beneficiaries within the period (outcome level)
- To assess SUWA's links with other organizations, nationally, and the impact of these links on SUWA's effectiveness and methodologies.
- To assess SUWA's movement building as part of the advocacy strategy, building alliances towards ensuring that SGBV issues are tackled with a sustained effort from the grassroots, state, and national levels.
- To assess SUWA's Institutional strengthening efforts within the period as part of SUWA's sustainability strategy
- To draw up a set of recommendations on how effective and impact of SUWA's activities can be increased in the future.

Scope of evaluation

This evaluation was carried out in sampled communities in two States; Benue and Kaduna. The sample communities are selected based on convenience sampling techniques. Convenience sampling is a method of research, it is a specific type of non-probability sampling method that relies on data collection from population members who are conveniently available to participate in a study. This sampling method involves reaching the beneficiaries wherever they can be found within the target community. In this evaluation, there are 3 target communities (Makurdi, Apir, Wanune) of Makurdi, and Tarka Local Government Areas (LGAs) of Benue State and 3 target communities (Atakaar, Kagoro, and Kafanchan) of Jema'a and Kaura LGAs of Kaduna State and 24 schools located within the 4 LGAs targeted in Benue and Kaduna States.

IV. Evaluation methodology

Description of the overall design

Descriptive research design is designed to accurately and scientifically describe a population, situation, or phenomenon. It can answer what, where, when, and how questions, but not why questions. A descriptive research design can use various research methods to investigate one or more variables. In this evaluation, descriptive research was adopted because it is an appropriate choice when the research aim is to identify characteristics, frequencies, trends, and categories. It applied to determine: the extent the intended project goal, outcomes, and outputs were achieved; the extent the project goal continues to be relevant to the needs of women and girls, the extent the beneficiaries/target groups participate actively in the project, the extent the project efficiently/cost-effectively implemented, the achieved positive changes in the lives of women and girls, the project contributed to ending violence against women, gender equality and women's empowerment, and the generated knowledge and shared with other practitioners.

Data sources

Data were collected through a Desk Review of SUWA reports, training materials, institutional capacity, beneficiaries, Gender Champions, Schools, Service providers, and other relevant stakeholders. Documents reviewed include relevant national strategy documents, e.g., the Nigerian National Action Plan on SGBV 2018, the project documents, and the theory of change (proposal). The Results and Resources Framework, Baseline Survey Report, data collection tools, monitoring plans, indicators and primary data, progress and annual reports of the project and baseline and end-line reports.

Description of data collection methods and analysis

A mixed-method approach was used in this evaluation. The approach of triangulation was adopted. Denzin (1970) categorized triangulation into; data triangulation, investigator triangulation, theory triangulation and methodological or method triangulation. For this evaluation, data triangulation and method triangulation were considered. Data triangulation in this evaluation was adopted because there are varieties of data sources in a study like this one. Weaknesses in one data source can be compensated for, by the strengths of other data, thereby increasing the validity and reliability of the results. Method triangulation is applied to reduce deficiencies and biases that come in a single method of analysis. The application of multiple methods in this evaluation will strengthen one method and equally compensate for the weaknesses of another. Data collected from the interview which is the qualitative data were analysed alongside the data collected from the questionnaire and the other secondary document which is the quantitative data. The evaluation methodology includes, but is not limited to the following approaches:

Data Analysis and Presentation: the data was analysed using descriptive statistics and Statistical package for Social Sciences (SPSS) version 26 was used to analyse data collected in the

field, especially quantitative data. While the qualitative data collected through interviews, FGD and KIIs were analysed using the NVIVO version 10 software. The results were presented in pie charts, histograms, graphs and other infographics for easy interpretation and making sense of the data without experts' interpretation.

Description of sample and sampling design

The population of this study was estimated at 828,444 people living in the following communities; Makurdi 438,000; Apir, 174,152; Wanune, 42,186, in Makurdi and Tarka LGAs of Benue State. Furthermore, Kafanchan, 79,522; Kagoro, 34,500 and Attakar, 60,084 in Jema'a and Kaura LGAs of Kaduna State. The sample size was estimated using the Bartlett, Kotrlik and Higgins (2001) table. Using Bartlett, Kotrlik and Higgins (2001), the sampling technique used in this evaluation is convenience sampling. Only the benefiting communities and schools were sampled for the evaluation. Since all the beneficiaries could not be reached at the time of data collection, the available and willing beneficiaries who consented were asked to fill out the questionnaire or were interviewed.

Limitations

Conducting this kind of research and submitting reports are without limitations. There are no challenges or limitations that are insurmountable. Evaluation is, however, a complex task and involves several steps. According to Worthen et al. (1997), evaluation is the determination of the worth or merit of an evaluation object, the evaluand. It encompasses the *identification, clarification, and application of defensible criteria to determine an evaluation object's value, quality, utility, effectiveness, or significance in relation to those criteria*. Evaluation of social programmes is concerned with practical utilisation and matters such as: (a) did the programme achieve what it was intended to do? (b) who benefited from the programme? (c) could the programme be conducted better or more efficiently? (d) what changes must be undertaken to improve particular aspects of the programme? The range of topics is virtually unlimited and, since every topic requires a specific methodological approach, there exists no general evaluation strategy. To overcome these limitations, this study engaged in the following steps:

1. Knowing the places (setting) where the evaluation will be carried out, and visiting the places to collect relevant information.
2. Recruit competent and qualified evaluators, research assistants and analysts who are knowledgeable in this area.
3. The evaluation criteria and the chosen procedure for the evaluation have been fixed.
4. Both quantitative and qualitative data for evaluation research are subjective, time-consuming, costly and difficult to analyse and interpret. But survey software was used for both the evaluation research methods.

V. Safety and ethical considerations and protocols put in place

Considering the sensitive nature of the subject of this project evaluation (Sexual and Gender-Based Violence (SGBV)), some participants may have experienced violent situations like rape which they may not want to disclose. It was very important to protect their safety and psychological status. Durrheim (1999) indicated that researchers need to protect the rights and welfare of such respondents. During the course of data collection, participants consented to give relevant information for the evaluation. Their involvement and willingness to express consent are essential. This evaluation was conducted in accordance with the principles outlined in the UNEG 'Ethical Guidelines for Evaluation'. In order to protect the rights of respondents, including privacy and confidentiality the following steps were taken in the evaluation process:

- Every respondent was supplied with information on the process and outcome of the evaluation in their mother tongue/English language, and informed written consent was obtained. The evaluation participants were assured that their individual names and data collected would not be made public except for the purpose of the report. As a way of being sensitive, the real names of survivors of SGBV were not included in this report. The real names supplied in this report include names of service providers, gender champions, and government officials who gave informed consent. Additional consent was obtained from parents/guardians of students and other beneficiaries who were below the age of 18. Their participation is also anonymous - in full compliance with ethical standards and regulations for minors' participation.

- The evaluators/enumerators and all the research team members were carefully selected and they received specialized training in collecting sensitive information and specific data relating to violence against women and girls. They were given orientation on SUWA's Safeguarding Children, Young People, and Vulnerable Adults Policy and made to endorse compliance.

- Data collection tools were designed in culturally appropriate terms and tones. Data collection visits were carried out between the hours of 8:00 am and 4:00 pm which was based on the agreed safest time across the target communities to minimize risk to respondents. Venues were selected by the resident gender champions, community leaders, and the project beneficiaries to suit the convenience, safety, and acceptability of every respondent.

- The interviewers gave an opportunity to every respondent to ask any questions, make observations and state any concerns about the project and evaluation process; and they were provided information on how and where they could seek needed support.

- The safety of respondents and the research team was considered

- This Evaluation report was built on a sound method of analysis to minimize under-reporting of violence.

- Protecting confidentiality and safety of women and the data quality

- No eligible participant was coerced or persuaded to give any information he/she did not want to give, even if he/she was a survivor.

- Fieldworkers were trained to kindly recommend women to seek special assistance at local services and sources of support.

- The evaluation report was stated in the guideline of donors to ensure that findings are properly interpreted and used to advance policy and intervention development.

VI. Findings with analysis per evaluation question

6.1 Effectiveness

Findings

6.1.1. VSLA has been widely accepted amongst SUWA's beneficiaries with easy replication of the model in different communities as a major means of poverty alleviation

- **Participation in VSLA has helped to increase my income:** 704 (98.5%) out of the 715 respondent members of VSLAs agreed that participation in VSLA has helped to increase income, 5 (0.7%) disagreed that participation in VSLA had helped to increase their income, 4 (0.6%) were not sure if participation in VSLA had helped to increase their income – *“VSLA has helped me to pay my children's school fees and also improved my family income. I can now support my husband better.”*

“I now make up to N20,000 monthly interest... VSLA is good.”

- **VSLA has helped to increase my access to capital for Income Generating Activities (IGAs):** 676 (94.5%) out of the 715 respondent members of VSLAs agreed that VSLA has helped to increase access to capital for Income Generating Activities (IGAs), 9 (1.3%) disagreed that VSLA has helped to increase access to capital for Income Generating Activities (IGAs), 30 (4.2%) are not sure if VSLA has helped to increase access to capital for Income Generating Activities (IGAs).

6.1.2 The Community Dialogue Sessions (CDS) have improved marriages, broken the walls of cultural barriers that usually prevent couples from enjoying their marriages as instituted by God, and fostered peace in families and communities

- *“I am now a better counsellor and parent because of the Gender Champion (GC) training I received and my experience in facilitating the dialogue sessions in my community.”*

6.1.3 90% of the women/girls feel safer in the community due to the effectiveness of the SGBVAC; 90% of men/boys are in support of changing harmful cultural norms.

Do you feel safe to report a camp officer/staff who harasses you sexually in your camp? 65 (87.8%) out of 74 respondents said yes, 7 (9.5%) said No, and 2 (2.0%) said not sure.

Do you feel safe reporting a fellow IDP who harasses you sexually in your camp? 66 (89.2%) out of 74 respondents said yes, 6 (8.1%) said No, and 2 (2.8%) said not sure.

137(36%) respondents agreed with the statement “I don't feel safe to report a staff who harasses me sexually in my school”, and 42(11%) partially agree. In comparison, 204(53%) do not agree with the statement “I don't feel safe to report a staff member who harasses me sexually in my school”. According to the results, most participants feel that it is safe to report a staff (53%) and the percentage of those that feel it is not safe is lower (36%). These results, however, mean that there is still much work to be done.

98(26%) respondents agree with the statement “I don't feel safe to report a fellow student who harasses me sexually in my school”, 30(8%) partially agree, while 256(67%) did not agree with the statement “I don't feel safe to report a fellow student who harasses me sexually in my school”.

6.1.4 SUWA'S COVID-19 implementation went along with the provision of kits; nose masks, hand sanitisers, hand washing gels, detergents, etc. helping individuals, families, and communities in their response to COVID-19 protection-

“The churches in the community played vital roles in creating awareness of COVID-19. Hand sanitisers supplied by SUWA were used before entering the church for service”- Gender Champion

*The COVID-19 messages were designed and printed on posters, leaflets, T-shirts, and face caps
"Avoid shaking hands"*

"Don't allow COVID -19 waste you" "Cough and sneeze into a tissue or elbow" "Wash your hands thoroughly"

"Keep your distance" "Stay at home if you feel ill", "Be kind avoid stigma".

Hand sanitizers and hand washing gels each were purchased and were distributed to the women in their various VSLA groups. These women were given education and necessary COVID-19 information in order to stay safe.

6.2 Relevance

Findings

6.2.1 VSLA has impacted the lives of women to the point that men got interested and formed their own VSLA group.

“I always see women smiling every time after their meeting, including my wife. I keep wondering why, so I decided to find out and at the same time join a VSLA group”

6.2.2 The Gender champions to a very large extent agreed that the programme is timely and beneficial to individuals, children, families and communities.

“The programme made an impact on our students. We were facing many challenges with the students before SUWA came but after the programme was introduced, most of the problems faced are now a thing of the past. They had issues of premarital sex and girls dropping out of school due to pregnancy. The programme sensitised them on sexuality, prevention, and other issues. The girls adjusted their lives and the issues of pregnancy and dropping out of school have stopped. The school interacted with parents to get feedback on the behavioural change of their children, and they expressed delight in the positive changes from the girls including increased respect for teachers and parents and morals in their conduct. Even the school administration testified about the achievement and positive impact of the programme on students and the entire school” **Teacher**

6.2.3 Early and child marriages reduced; Students are ambassadors of SGBV messages, teaching and educating fellow students, peers including parents

*“A case of a student who dropped out of school to get married because she was pregnant. She lost the baby after childbirth, left the marriage, and returned to school. The school re-admitted her and gave her another opportunity to complete her Secondary education. Even when the boyfriend came to ask her to return to him, she refused. She chose to focus on her education and graduated with very good grades. The school acted and guided her based on knowledge gained from interaction with SUWA”- **Teacher***

“The life skill manual is excellent and has given me a guide in counselling my students on SGBV issues because they are girls and at the risk of falling victims” (**Government Girls Secondary school**)

6.2.4 95% of the women/girls/men/boys that have been part of the programme have changed mindsets/perceptions by placing equal value on women/men/boys/girls

“I used to be harsh before but now I am a changed man. My culture couldn't allow us to send girls to school and we had not much value for them, the community dialogue sessions have changed our stand and views”

Women and girls are to be respected equally as men and boys in our community 160 (70.2%) of the respondents agreed Women and girls are to be respected equally as men and boys in their community, 26 (11.4%) partially agreed, and 42 (18.4%) did not agree with the statement.

6.2.5 Some survivors have gone through the trauma healing programme called “Journey to healing”. Survivors have discovered their self-worth; they no longer feel guilty as before:

***Job (not real name)**, a 47-year-old man from Tse-taavan from Guma LGA, lost both parents and sister in the herdsmen attack. His parents were both sick at the time of the attack. He tried to rescue them to safety but they insisted he should leave them because they were too weak to run.*

They said they were old enough to die already so he should save himself. He had no choice but to leave them and run. The sister died in the process of running from the herdsmen. He was so traumatized when he arrived at the camp. His blood pressure rose to 195 and he was almost dead when a friend rushed him to the hospital and he was taken care of. He said even after recovery, the guilt and pain that he couldn't rescue his parents won't leave him. He even took to drinking alcohol so he would be able to sleep, until the intervention of SUWA trauma healing sessions. He sleeps better, the sense of guilt has left, and no more an alcoholic.

We were All with Heavy Hearts before SUWA Came

My name is Mary (Not Real Name), 40 years old. My village is Mbagwen/Mbalagh. I am married with seven children; four of my children are with me in this Internally Displaced Persons (IDPs) camp while my husband and 3 children are taking refuge outside this camp; they sleep in the marketplace.

I came to this camp in November 2020 due to the Tiv/Fulani clash. Armed herdsmen attacked our community; they came slaughtering and butchering people with machetes. My son-in-law, his father, and my daughter were murdered in one day. All our houses were razed down and no one could stay there anymore. No one dares go there now.

SUWA came to this camp to support us with trauma counseling using the Journey to Healing approach, food support, reusable pad, soap, and sanitizers. We were all with heavy hearts before SUWA came but we are now relieved and happy. The government has never come to our aid since we came to this camp. Suddenly through the Journey to healing programme week by week, I can now see, hear, and even sleep. Hope for the future has returned.

I am Joy Gaga (not real name), 65 years old. My village is Nejir in Guma LGA, Benue State. I am a widow with 8 children; 5 of whom are here with me on this camp and 3 are with my sister, (somewhere) in Makurdi. Before the Fulani attacked our community, we were enjoying life; planting and harvesting with no internal conflict. My children were going to school and we were having enough to eat and pay their school fees. Life at this camp is difficult to explain. I face so many challenges. We live in these huts and when it rains, it pours on our bodies. No food, no water. We heard a rumour that this camp is not recognised but our Local Government Council (LGC) Chairman said it is. We have not had any government intervention since we came. They asked us to go back to Ukpam but there have been two attacks there this year and we feel it is not safe to go there. SUWA has helped us physically and spiritually. Whenever we see them, we feel a sense of relief. They tell us stories that give me hope and we have gone through the Journey to Healing program. They shared a story of a woman who suffered a similar situation but her life changed for the better. Before SUWA, we could not connect with our faith but now SUWA comes every week and now we can share in fellowship. Before SUWA, I was discouraged but with the encouragement of the SUWA team, as they shared stories upon stories, we now have renewed hope that tomorrow will be better by the grace of God. I have been able to forgive and move on with my life. I am fully engaged in doing some activities that now occupy my time and life. I am also giving hope to others.

6.2.6 SUWA's response to COVID-19 during the programme implementation was timely and relevant to the benefiting communities, families, and individuals.

I have received information materials on COVID which helped me to know how to protect myself better.

188 (82.5%) of the respondents agreed that they had received information materials on COVID which helped them to know how to protect themselves better, and 28 (12.3%) did not agree with the statement.

6.3 Efficiency

Findings

6.3.1 1244 women were trained on VSLA in 28 months with 55(220%) groups formed against 25 VSLA groups planned. It has really changed the lives of women, as most of them now have the willingness to venture into businesses with new ideas. Women in VSLA have contributed \$48,041.28 within the period of 3 years with 99.4% of them accessing loans to improve their businesses and increase family income. They are now able to pay school fees and are refunding the loans.

VSLA can provide services in places where there are no banks: 694 (97.1%) out of the 715 respondent members of VSLAs agreed that VSLA can provide services in places where there are no banks, 20 (2.8%) disagreed that VSLA can provide services in places where there are no banks, 1 (0.1%) were not sure if VSLA could provide services in places where there are no banks.

6.3.2 SUWA's document showed that 844 participants have become voices in their community due to increased knowledge, and have made allegiance/pledged to correct and help in changing cultural norms against women/girls. They equally had an understanding that harmful cultural norms have reduced and relegated them to the background, hence their willingness to stop it.

COMMUNITY TRANSFORMATION

“My name is ---, the Takad I of Atakar Chiefdom. I am happy to say that there has been a good partnership between my subjects, chiefdom, and SUWA over the past three years. The entire Takad nation home and abroad is happy to say the UNTF project implemented by SUWA had brought about a turnaround in the lifestyle of many people.

There has been a lot of family transformation that has to do with cordial relationships between couples as well as their children. The problems associated with social vices have reduced and children are more obedient and serious with their academics.

The resilience of women is enhanced as they are economically empowered through their self-help groups where they save and access loans for startups and strengthen their businesses. They no longer depend on their husbands for handouts as they are also able to contribute to meeting the needs of their families.

The weekly SGBV dialogue sessions are also spreading like wildfire as participants get to learn lessons that have helped to give a positive lasting impact on the lives of the people. Many people always look out for the Community Dialogue Sessions Graduation where they are issued certificates.

In Takad Kingdom harmful cultural practices, attitudes, and beliefs are beginning to change in favour of women and girls. We took a decision to stop a child or early marriages in the Takad Kingdom and as the traditional council to encourage men to allocate land to women and girls for the inheritance which was not part of our custom. We have given our support to the SGBV Community Action Committees to function and enforce the guidelines, which is an innovation by SUWA. This is helping to put perpetrators in check since it is no longer business as usual.

SUWA alongside the Community Gender Champions has done well. Our doors are wide open to SUWA and any of their interventions in all the communities of Takad Chiefdom.”

“Before SUWA’s intervention, GBV cases in Benue were underground and a secret family matter of about 5 cases per week or less but with SUWA’s intervention, people are opening up and know their rights better. We now receive more cases daily 2-3 because of the upsurge in cases reporting. SUWA listens to its clients and trainees with patience as I have participated in some of their training being a slow learner, SUWA’s Facilitators handle me very well. I have personally benefited from their capacity building in SGBV and VSLA, and I have started 5 VSLA groups and they are doing well” Assistant Director of Women Affairs in charge of the Gender-Based Violence (GBV) Centre at the Ministry of Women Affairs Benue State, Makurdi

“I am now a changed person as per the roles assigned to boys and girls. I will treat both sexes equally. No more discrimination. I now have a new Job with an INGO because of my exposure and experience with the SUWA Project” (Gender Champion)

*“I am now well-equipped by SUWA to give a voice to the voiceless by reporting SGBV issues. I now encourage affected people to speak out”- **Journalist and beneficiary of SUWA’s Capacity building for The Media***

*“With SUWA’s action committee in place, we have been handling cases and we are looking forward to a reduction in SGBV cases in my community” **Christian Community leader***

6.3.3 SGBV Committees handled cases and ensure justice is given to survivors.

Consultations, pieces of training, and interactions with uniform men and other service providers during this 3 years project, have been a huge success, it has brought about improved and good practice protocol in the ways cases are being handled promptly now, with a better understanding of the psychosocial impact of SGBV on women/girls, this has accelerated their responses. They have gained a better understanding of the feelings and situations of victims and survivors. They are willing to work in synergy with other stakeholders to end SGBV. They have equally committed to handling reported cases according to the law and ensuring justice for the victims and survivors. 440 were arrested, 77 were charged to court, with 9 convictions were made in partnership with the Sexual and Assault Redress Centre (SARC). They are deliberate and committed to handling reported cases in accordance with the law and ensuring the right justice is given to the victims and survivors. Actually now, the Police have become friends with the communities, they have a representative in all the SGBV action committees in the communities hence the friendly and prompt action given to survivors and victims. There is now a good communication flow between the communities and the uniformed men.

6.3.4 Men are involved in following the women for ANC, caring for them during pregnancy, and standing up to support the women, which has made a huge difference in the communities.

A man does not have to attend an antenatal clinic with the wife: 23 (10.1%) of the respondents agreed that a man does not have to attend an antenatal clinic with the wife, 38 (16.7%) partially agreed, 167 (73.2%) did not agree with the statement.

6.3.5 No cases of COVID-19 were recorded in the target communities; SUWA provided all the necessary support, sensitization, awareness, hand sanitiser, T-shirts and caps, and all the information about COVID-19

As of 31st December 2022, the Nigerian infection rate stood at 260,764, death 3,116, and recovered 224,939. SUWA institutional capacity was built with increased skills in digital technology and as such meetings are organized for Staff/volunteers on WhatsApp/Zoom/Google meet platforms. Members of Staff are able to create Schedules of meetings on calendars, organize zoom

meetings, and save their documents on the cloud. This has improved communication between the office and the field. Improved quality of work also. SUWA responded by ensuring that the COVID-19 Protocols are observed during meetings and activities; they provided hand washing gels, sanitizer, and face masks for the participants.

6.4 Sustainability

Findings

6.4.1 Businesses established through loans from VSLA are sustained, poverty-reduced, able to contribute to the home front through finances, and have voices to speak when necessary.

One of the purposes of a VSLA group is to provide the prospect with loans for investments and other needs: 702 (98.2%) out of the 715 respondent members of VSLAs agreed that one of the purposes of a VSLA group is to provide the prospect for loans for investments and other needs, 7 (1.0%) disagreed that one of the purposes of a VSLA group is to provide the prospect for loans for investments and other needs, 6 (0.8%) are not sure if one of the purposes of a VSLA group is to provide the prospect for loans for investments and other needs.

VSLA has helped me to provide more nutritious food for my household: 664 (92.9%) out of the 715 respondent members of VSLAs agreed that VSLA has enabled them to provide more nutritious food for their household, 34 (4.8%) disagreed that VSLA has helped them to provide more nutritious food for their household, 15 (2.4%) are not sure if VSLA has enabled them to provide more nutritious food for their household.

6.4.2. The girls now see themselves as equal to the boys, and are not intimidated or feeling sorry for being females. They now relate freely with their brothers and parents in all ramifications.

Are boys and girls created as equals? 550 (73.9%) out of the respondents' boys and girls in schools agreed boys and girls are created equal, 122 (16.3%) said No, and 9.6 (6.0%) are not sure.

6.4.3 The SGBV programmes have led to a safe school environment for women/girls. SGBV committees are now in place in 24 schools thereby enabling women/girls to speak out and report cases of violation against them

90% of the teachers in the targeted schools are in support and help in the prosecution of sexual assault/rape offenders; they work with the SRGBV committee in their schools when cases of assaults are reported, and they ensure offenders are punished. They help with the running of the school clubs

6.4.4 The impact of the school club sessions has made teaching easier for teachers as students gain good morals from the lessons learned at the club sessions.

6.4.5 Women/girls survivors of violence who have participated in the project activities including trauma healing counseling and community dialogue sessions now speak up for

themselves and others, which has helped in building their self-confidence, they do not feel they will be stigmatized or blamed anymore.

“I had a traumatic experience having watched men and children butchered by the herdsmen while women were captured and taken to the bandits' camps. The trauma I experienced made me seek refuge in alcohol and tobacco smoking and now an addict. The addiction had caused me to be heavily indebted. During these weeks of Journey to healing sessions, I have learned to forgive people and it has helped me to heal gradually. I no longer have any desire for alcohol and tobacco. I am learning to move on with my life”. IDP Camp, Makurdi

6.5 Impact

Findings

6.5.1 VSLA group has contributed to paying medical bills, establishing and sustaining business with little interest, e.g., poultry farming.

“I am into the poultry business; whenever I run short of money, I collect loans from the group to buy feed for my chicken. Going to ask neighbors for a loan has stopped. I am able to pay back the loan”

“I am separated from my husband; I joined the dialogue sessions when the call came for women in Mbaagi. I had lost hope after coming back to my father's house with my children and with no source of livelihood (since I have no farmland as a girl child). During the dialogue sessions, I realized the need for women to be empowered and chose to learn a trade to make a living. I now speak to other women on the need to be economically empowered and I am working at having access to land since I now know my right with the support of the gender champions”.

VSLA has helped beneficiaries in paying family medical bills 670 (93.7%) out of the 715 respondent members of VSLAs agreed that VSLA has helped them in paying family medical bills, 35 (4.9%) disagreed that VSLA has helped them in paying family medical bills, 10 (1.4%) were not sure if VSLA had helped them in paying family medical bills.

VSLA has helped beneficiaries to pay school fees with ease: 608 (85.0%) out of the 715 respondent members of VSLAs agreed that VSLA has helped them to pay school fees with ease, 95 (13.3%) disagreed that VSLA has helped them to pay school fees with ease, 12 (1.7%) are not sure if that VSLA has helped them to pay school fees with ease.

6.5.2 Over 80% of the men who went through the community dialogue session (CDS) testified of positive change

Participants during the community dialogues sessions have a change in their mindsets concerning SGBV and have pledged to create more awareness in their communities, schools, and business places, etc. to dissuade people against VAW/G and possibly get justice for them when there is a need. Male participants from the community dialogue sessions also wrote letters to the women

showing that 87.9% of men who participated have high support for equitable norms and are promoting the same in their communities. They equally confessed to getting involved in household chores and going to ANC with their partners which they were not doing before.

Dear wives,

LETTER OF APOLOGY

With a deep sense of humility, respect, and readiness to take responsibility, however, we truly apologize for the maltreatment in diverse ways for it was done out of ignorance. Thanks to God for being part of the programme organized by SUWA on Sexual and Gender-based Violence, which serves as an eye-opener.

We are truly sorry for the beating, cheating, marital unfaithfulness, overrule as a boss in the family, exercising supremacy/authority over you, quick to anger, and behaving as Lions in the family leading to a power imbalance where there is no equity in treatment which is violence.

Furthermore, we see you as second-class citizens due to bad cultural beliefs/norms and do not involve you in decision making which is linked with a lack of trust. More importantly, considering the aforementioned bad attitudes, you should please find a place in your heart to forgive us for we say all these with a repentant heart.

Yours Sincerely,

Your husband.

6.5.3 School authorities have established SGBV school clubs to raise more awareness and encourage students to report cases of SGBV.

I am currently 15years old. I live with my uncle here in Makurdi, he has been the one responsible for my upkeep and education. He has really been instrumental in seeing me through to this stage in life because I have been living with him ever since I was a little child.

But unfortunately, living in the house has not been a sweet tale. Hardly would I have time to myself to rest, as I have been the one saddled with all the chores at home which I do without complaint but anytime I want to take a rest after several hours of work, my uncle would rain insults on me and brand me several times that I would cry but that doesn't bother him.

To make matters worse for me, I wake up sometimes and find myself naked in bed. This has been going on for quite some time now, as one of my uncle's sons would come to touch me and make attempts to sleep with me. When I tried to make an attempt to report, I was threatened that I would be sent back to the village and so I couldn't help but keep it to myself.

Then, when this club was established in my school we were taught to speak up to get help. I summoned courage and approached the facilitator and told him my story. The facilitator

encouraged me to speak out, he went with me and also spoke with my uncle. The Uncle's son in question was cautioned and he stopped the act. - A School Club Member in Makurdi

"My Students are beneficiaries of the SUWA school club on SGBV and I must confess to you, I am seeing significant changes in my students' behaviours towards each other as males and female"
Principal Universal Basic Education - UBE Secondary School Apir

6.5.4 The club sessions have helped students to be able to make good choices (career, friends, etc.) in life

"The SGBV club has made me have a better understanding of who I am, how to make the right choice when making friends as a young girl and the things I need to avoid. In summary, life is an adventure whereby I must dare to be different in sticking to the right decisions..."

"I did not see the importance of being in school. I was always quarreling with my mother, because she always insisted that I must be in school. I felt I was doing her a favour because she was not privileged to go to school. I was privileged to attend the SGBV club session, which has helped to change my mindset. I know better now that I can choose my career path and I can be a great person. I now have a better relationship with my mother. Thanks to SUWA for the privilege to learn and improve my life".

"I am the guidance and counseling teacher and I have read the life skills manual used for the SGBV club sessions. I discovered the content is rich and user friendly. I have adopted it for use in my counseling sessions with the students. I have discovered that there is now an increase in the number of students seeking help or counseling, disciplinary cases have reduced in the school; they have become more assertive, and students are looking to the future with hope and taking their academics more seriously. Parents have often come to thank me for the positive changes in the lives of their children".

"I am 14 years, the Head boy of the School. At first, when the club was established, I never wanted to attend because I felt Uncle (Mr) Robert was gathering us for boring 'talk talk' sessions. But as the meeting progressed, I would hear my friends and classmates talking about how interesting, educating, and entertaining the lessons were. I decided to come to see for myself and ever since then, I have not looked back. I wish the lessons would still continue even after I leave this school because it is a huge eye-opener. Now I know how well to treat and relate with the opposite sex and the right decisions/choices to be made in order to have a better life and a bright future. I personally wish these lessons can be included in our school curriculum. God bless SUWA and her team".
school club member in Makurdi

6.5.5 Awareness from SUWA on safer sex has helped to increase the student's knowledge and understanding of their environment and helped them to make informed decisions about their sexuality.

“My twin sister who is 17 years old got pregnant after having unprotected sex with her classmate, despite the pill she took not to get pregnant. She had to drop out of school (SS2), deliver her baby, and as well take care of the baby. The lesson on safer sex learnt from the SGBV club sessions has helped in understanding how to handle relationships, and plan better to avoid what happened to my twin sister. Also, it is helping me in choosing my career path and how I want my life to be in the future. I have made up my mind not to have unprotected sex”. **YCS Government College, Kagoro.**

6.5.6 The Journey to the Healing process is bringing IDPs back to their normal life and enabling them to move on and have hope for the future.

“I came to this camp in 2018 traumatized with my BP 220 because I lost my father, mother, and sister to the attack in my community. With SUWA’s trauma healing, I am now healed and my BP is normal” **Camp Chairman**

- *“I shared my story and this has helped to lessen my burden while in the camp here”*

6.5.7. No record of any COVID-19 cases in any of the implementing communities; the reason being that SUWA’s sensitisation has helped and the distribution of hand washing gels, sanitiser, and masks made a difference.

6.6 Knowledge generation

Findings

6.6.1 The leaders have gained financial management skills; the members have learned how to manage money better.

Each VSLA cycle ends with Share out: 699 (97.8%) out of the 715 respondent members of VSLAs agreed that each VSLA cycle ends with Share out, 7 (1.0%) disagreed that each VSLA cycle ends with Share out, 9 (1.3%) are not sure if each VSLA cycle ends with Share out.

6.6.2. Over 700 participants were trained and educated on the dangers of sexual and gender-based violence.

“Honestly, I thank God for this programme because it has made my work easier as the focal person, people have got to know much about their rights regarding SGBV and the importance of voicing out to save lives. Also, to our parents, they were able to know their role and responsibilities regarding their children and how to treat them equally and both parents should get involved in their upbringing”

7.1 Gender Equality and Human Rights

Findings

7.1.1. Letter written by male participants from the dialogue sessions to their women shows that 89% of men who participated in community dialogue have high support for equitable norms and are promoting the same in their communities. They equally confessed to getting involved in household chores and going to ANC with their partners which they were not doing before.

Apology.

We the men are here to step down from our high throne of pride to admit the wrongdoings we have been putting you through in the past few years.

We have neglected you women in so many ways that we cannot imagine, it hurts when you needed just a piece of love and we were not close by to give it. We have this mindset that women are weaker and depend on men for survival which is not true. With each drop of tears, you women have shed because of our constant abuse, we are sorry.

We have abused you women sexually because we always put our needs and feelings first, we are deeply sorry. We promised not to force our daughters into early marriages anymore. Once again thank you SUWA

Yours faithfully,

Your Men.

“Being a GC helped prepare me for my marriage with cultural barriers now broken. When I got married in July 2021, I attended antenatal with my wife, something many men and my culture do not accept. Almost every day, I would be alone at the antenatal clinic, I continued and I was with my wife in the labour room. I am grateful to SUWA for giving me the opportunity to be part of the GC in Benue State which has now made me a better Father and a husband”

“I am here with my son (babysitting him) as my wife goes to work because of what I have learnt from being a GC and facilitating community dialogue sessions”

Movement building and Institutional Strengthening

SUWA’s UNTF project for the past three years brought about the following movement building and institutional capacity strengthening towards SGBV work sustainability.

The growth in grassroots movements powered through SUWA’s intervention is evident in approaches so far put in place. The involvement of Community Gender Champions, SGBV Community Action Committees, Service Providers, Ministry of Women Affairs and Social Development, Media Practitioners Against SGBV (MEDPA-SGBV), faith/traditional leaders and security personnel, and others have created the opportunity for the SGBV work to thrive. Our investment in such movements has strengthened their roles to be sustainable even at the end of the project cycle.

The SGBV Community Action Committee (SGBVCAC): In every targeted community, SUWA facilitated the formation of community-specific action committees that are composed of key stakeholders of SGBV actions namely: a representative of the traditional ruler, female and male faith leaders, legal practitioner, health worker, social worker, women leader, female and male youth, female and male children, security personnel (police), a female and a male gender champion. This committee is trained on how to monitor community events and actions in order to be able to identify, document, report, and follow up on cases of SGBV and how to effectively respond to cases when they occur. SUWA facilitates the development of terms of reference and guidelines for detecting and responding to SGBV cases. The action committees also develop culturally appropriate SGBV messages and updates on the SGBV work which are communicated with people that attend faith programs on weekly worship days. They are encouraged to enlighten their wards and other members of the community, and they in turn give feedback after their religious activities. The feedback they get shows the level of awareness in the community and the willingness of people to become voices as the majority of the community people attend such fora. They speak with people who are financially buoyant to help cater for orphans and help with the payments of fees for people that are not able to. The SGBV Community Action Committees address SGBV cases within the various communities. They play the role of smooth referrals as well as ensure that survivors get justice. They motivate the community members to take action towards ensuring SGBV-free communities where women and girls can thrive to their highest potential. The SGBVCAC carry out advocacy functions to hold men and boys accountable for their actions that may be detrimental to the lives of women and girls. Because of the multi-sectoral nature of these committees, they are usually a formidable and effective team in preventing and

addressing SGBV cases in their locality. An example is that of Wannune with the following key achievements: They “**Meet twice every month** to review and plan activities, **4 homes reconciled** that were almost broken, **11 Children (age ranges 3-15) supported** over the three years who were suffering from one form of SGBV or the other, **10 awareness and advocacy visits** carried out and their role and functions in the community are now well-known with people and families approaching them with cases of GBV for support and intervention.”

Media Practitioners against SGBV (MEDPA-SGBV): SUWA mobilised media practitioners from key media houses in the two target states (Benue and Kaduna) and a neighbouring State (Plateau). The media staff were trained on the sensitivity and peculiar nature of reporting on SGBV and the media role in directing the course of justice for survivors as well as advocating for effective policy framework and legislation on violence against women and girls. As a result of this training, a movement tagged Media Practitioners against SGBV (MEDPA-SGBV) was formed and has since then been a community media network that has intensified the voices of stakeholders in the fight against SGBV. The members of this network have been featuring SUWA staff and gender champions on their programme at their own cost as their contribution to amplifying the campaign against SGBV. Since the number of the radio houses such as Plateau Radio and Television Corporation (PRTVC) have audiences across several states including Benue and Kaduna States, those programmes have made the general public to be aware of SUWA services and other service providers close to their locations and service-seeking and SGBV case notification is increasing from the grassroots. Knowing that when they report, they would find support, has increased confidence for survivors to report cases and speak out to help others who may have been suffering in silence for years. Below is a comment from one of the network members.

“Before coming in contact with SUWA via the conference they organised, I didn’t know that SGBV was a major issue in my community. At the conference, my eyes were opened and I realised that SGBV issues are grossly underreported in Nigeria. I now have a soft spot for SGBV issues reporting.” **Journalist with the Voice Newspaper**

Village Savings and Loans Associations (VSLAs): In 28 months, SUWA facilitated the formation and running of 55 VSLA groups with a total of **1,244** women members who have contributed \$48,041.28, **with 99.04% accessing loan** in the target communities of Benue and Kaduna States. The VSLA has helped with financial stability, better living and ventures into different kinds of business that have built better capacity for them to have increased income and ability to achieve economic reliance. This has enabled women to derive joy and satisfaction in contributing to the payment of children's school fees, medical bills and even feeding and better shelter. The power imbalance is reducing as women are now involved in family and community decision-making processes. The value of women/girls has increased, they are treated with dignity. The women and girls have confessed to experiencing a better quality of life; mindsets are changed, and potential is discovered. The creation and use of Self-Help Groups/Village Savings and Loans Associations (VSLAs) have proved to be a turning point for most women and survivors to be able to bounce back to have means of livelihood either through the establishment of small businesses,

boosting of existing businesses and reactivation of previous businesses. They have been able to have economic freedom as they need not depend on other people for little support or handouts. They can now help to provide for the needs of their families. This has been proven as sustainable as more groups are being formed; existing groups are birthing new groups and they are increasing by the day.

Community Gender Champions and Community Dialogue: Potential gender actors in target communities were recruited in pairs of female and male gender champions and trained as the primary change agents in their communities. The training of ‘Gender Champions’ who facilitate mindset and behaviour change around SGBV/DV within their communities and by ‘Community Dialogues’ which are small group discussions run for at least ten (weekly) sessions, led by the gender champions. These dialogues create a safe space for men and women in separate groups to discuss SGBV in their communities. The process often leads to SGBV/DV committees being created organically, which bring in traditional leaders, faith leaders, legal, health, and security personnel, gender champions, and women who together handle issues of SGBV/DV, we have found this combined approach, bringing together men and women, and those in authority with those without formal authority; and it has had a significant impact in changing all mindsets. Cumulatively, this approach has done much to reduce domestic violence. In part, the gender champions raised the subject from the grassroots, are trained to handle the topics, and facilitate the discussion in the Community Dialogues.

The gender champions worked to create awareness, conduct regular curriculum-based dialogue sessions over 10 consecutive weeks, help in referrals of survivors, and carried out counseling and trauma healing/journey to healing sessions. In some communities, they have raised two to three generations of community dialogue participants; meaning that members of a set of community dialogue who have completed the 10 weeks sessions and graduated, mobilized other community members on their street and worked with the gender champions to facilitate sessions of another cycle of community dialogue; and on and on such that the dialogue sessions have become an unstoppable movement. At graduation, community dialogue participants design specific messages challenging the SGBV menace and harmful cultural practices which they post in strategic locations in their communities such as market squares, churches, mosques, viewing centers (cinema houses), and clubs to elicit discussion and questions and answer sessions. These in turn have helped to mobilize people to join the community dialogue sessions. The outcome of these dialogue sessions has reported changes in beliefs, attitudes and harmful practices against women and girls.

The gender champions have become voices for the marginalized and are seen as gender role models as they are stationed within the communities. They liaise with the SGBV Community Action Committees to fast-track actions when SGBV issues arise. The gender champions have become social change agents, engaging power holders and the broader society in addressing the systemic problems of SGBV and all forms of injustice against women and girls while promoting alternative visions or solutions. The gender champions have helped to lift up the voices of survivors.

Partnership with Service Providers and Government Agencies: The service providers are made up of legal professionals, health practitioners, security personnel, traditional and religious leaders within the respective communities who provide professional, social, and customary services. They help in handling cases of SGBV within the communities and ensuring that justice is served against the perpetrators. The amplification of voices on SGBV is made through community organizations like the Ministry of Women Affairs and Social Development, Okaha Women and Child Development Organization, Federation of International Women Lawyers (FIDA), Salama Assault and Referral Centre by creating safe spaces for survivors, offering counseling sessions and facilitating the course of justice. Faith and traditional institutions/leaders are an integral part of movement building as they always exist within the communities. They use their various platforms to sensitize their followership on SGBV, and make their venues available for SGBV community dialogue sessions, discussions, and engagements that help to reduce stigma, build trust and create forums for open discussions to break circles of silence. This has worked as people give it credence as it is coming from their religious beliefs and leaders. Below are some comments from partners.

“My exposure to the SGBV training built my capacity to see the depth and devastating nature of GBV in society. Partnership with SUWA on the SGBV project equipped my organization, enabling us to reach out to schools with awareness. Now, more students speak out with boldness without being afraid. Director Okaha Women & Children Development NGO

Like Okaha women and Children development NGO, SUWA as part of its movement building went into strategic networking, collaboration, and partnership with 10 national organizations and 3 International organizations in the course of the UNTF project implementation in the past three years. SUWA’s work is well connected with the relevant government agencies such as the Benue State Ministry of Women Affairs, GBV Department, and the Kaduna State Sexual Assault Referral Centre.

In Kaduna State, SUWA is in partnership with SARC Kafanchan, a government-owned establishment that handles issues of rape and assault against women and girls; between 2020-2022, we recorded a total of 2,379 reported cases from various communities (2020- 582, 2021-1,009 & 2022-788 respectively). As of November 2022, 95 cases were charged to court out of 457 arrests made. 1,827 were treated out of court with all survivors benefiting from Psychosocial Counselling. Within the time of reporting, 702 survivors benefited from medical services with 166 Forensic/medical reports issued to security for further presentation in Court for those seeking Justice with nine convictions made. Cases are recorded and handled according to protocol at the Centre with our partners from the communities.

SUWA partnership with SARC has been very fruitful as it has helped to complement what the Kaduna State government is doing. SUWA support had helped to support survivors in terms of legal services, hospital bills, and trainings for relevant stakeholders. SUWA awareness at community levels have also increased the patronage for our services. Thank you SUWA.” (SARC Kafanchan Coordinator)

Institutional Strengthening:

SUWA's institutional capacity was built with increased skills in digital technology and as such meetings are organized for Staff/volunteers on WhatsApp/Zoom/Google meet platforms. Staff were trained in virtual technology –training in the use of Zoom, Google calendars, and

meetings. Members of Staff are able to create Schedules of meetings on calendars, organize zoom meetings and save their documents on the cloud. This has improved communication between the office field and the quality of work also. They have responded by ensuring that the COVID-19 Protocols are observed during their meetings/activities.

This has enhanced staff capacity in uploading reports on the created platform for all to see and make comments. It has enabled the free flow of communication/interactive activities between project staff and beneficiaries for uninterrupted education, advocacy, service provision, monitoring and evaluation, these have greatly strengthened SUWA's institutional capacity. SUWA has created a platform of communication among staff in their organization which is being extended among the Gender champions and beneficiaries so that there will be a wider range of coverage of communication. So far, with all these efforts no staff or any of the beneficiaries have been infected with COVID-19 infection in any of the implementing communities' the reason being that the sensitization has helped and the distribution of hand washing gels, sanitizers and masks made a difference along working with other relevant Organisations. There is improved communication, and work ethics leading to effective intervention for women/girls with improved quality of life for staff and beneficiaries.

SUWA STAFF: Evaluators' interaction with SUWA staff showed that their capacity has been built and strengthened in SGBV, Trauma healing, and VSLA in the past three years.

“The virtual training was an opportunity to broaden my scope on how to take advantage of the internet to share documents, edit shared documents and create zoom meetings on Google meet. It has built my capacity, given me an edge, enhanced my work and given me opportunities for meetings that made the SGBV work easier.”

“The provision of the Vehicle brought comfort and made our work move faster, we were able to reach more communities and that had a positive effect on the number of people reached on the project implementation.”

“As the staff that has been responsible for overseeing the UNTF project, my capacity in project management, reporting and community mobilization, Trauma healing, VSLA, etc. my capacity has now been strengthened to give SUWA my best.”

“I am forever grateful for the opportunity SUWA always gives for improvement and capacity building.” **UNTF Project Manager**

Photography and Videography Training

“This training came to me as an added knowledge and a privilege to become better at my work. I have never had such an opportunity to learn photography from professionals. I learnt all the rudiments of photography and videography; I learnt ethics and what to do to get good shots and videos like a professional. I now know the tools needed in photography and videography to get a good output.”

“The training is a new learning for me. I have added to my knowledge, and I have moved from being an amateur to a better person and this has enhanced the quality of my job. Before the training, I didn’t have the boldness to stand before people in programs to take snapshots, but the training has opened me up to take snapshots and videos on any occasion. The training has been a great addition to me and I am grateful to SUWA and UNTF for the opportunity to learn.”

“My capacity in project management, community mobilization, trauma healing, community dialogue sessions in schools and the community plus emergency response to infectious diseases in the course of my work in communities; e.g. during the COVID -19 has been strengthened over the few years of the UNTF project implementation” **M&E Officer**

VII. s per evaluation criteria

Aspect 1: Effectiveness

The Saving cultures in benefiting communities have improved; VSLA is helping to bring several beneficiaries out of poverty and businesses established through loans from VSLA are sustained, poverty is reduced, women are able to contribute financially at the home front, and are involved in decision making.

Table 1: Shows the Extent to which VSLAs have proved that poor people can fight poverty and improve their lives using their own resources. The outcome revealed that to a very large extent, VSLAs bring women out of poverty.

Value	Frequency	Percentage
To a very large extent	252	65.12
To an extent	131	33.85
Neither	3	0.78
To a low extent	1	0.26

CDS has helped in behavioural attitudinal changes and it has contributed to fostering peace among individuals, families, and the community at large.

*My daughter became pregnant at age 16 years, and I was devastated, being a community leader a lot is expected of me. I decided I was going to deal with the person that impregnated her, and upon investigation, I found out he is a student like her too. Suggestions were made around having a forced marriage and that will jeopardize their future. With all I have learnt from the community dialogue sessions I decided to talk with the boy's parents and concluded she will be with me and have her baby then continue her education. If it were before, we would have forced them to marry. Our attitudes and practices are changing in this community. I would not have been able to keep her here in our community because of the stigma but now people are more understanding and supportive. Thank you to SUWA and the gender champions for teaching us right. **Angwan Musa Community, Kafanchan***

“As a Gender Champion, I now help my wife with her domestic work such as washing plates, and clothes and taking care of the Children. I am here with my boy as part of the support to enable my wife to do other things. I now know better that we are meant to complement one another”

The cultural dance welcoming SUWA to their community.

A song was composed by the community to appreciate SUWA and its being sung in their community meetings. Part of the song says” SUWA you are welcome to the Takad Kingdom. Because of you, our parents have stopped fighting, and our women are more protected and feel safer. SUWA because of you our Mother's businesses are growing, we have pledged to stop early and forced marriages, and our faith and traditional institutions are settling fewer domestic issues. The girl child has been given a voice. SUWA we say thank you. The Takad Kingdom appreciates you”.

Attitudinal/behavioral change:

It is an inclusive programme that targets not only women and girls but also men and boys

89% of religious and traditional institutions are speaking against domestic violence from their platforms

- 93% of the men who went through the community dialogue session (CDS) testified of positive change in;*
- More loving, assist in household chores,*
- Esteem values to their wives as critical partners in decision making,*
- Willingness to send their female children to schools,*
- Less tension in the home, men accompany their wives to Antenatal care (ANC)*

- *Stories/letters from Male participants from the dialogue sessions to women shows that 93% of men who participated have high support for equitable norms and are promoting same in their communities.*
- *The female participants in school clubs have understood that the culture of silence rather than speaking up, does more harm than good.*
- *So, in order to eschew such dire consequences, they will always speak up not just for themselves but their friends also.*
- *This is already happening in the safer environment*

The intervention of SUWA on SGBV awareness in schools has made issues on SGBV widely known and spoken about to students, hence widening their knowledge of SGBV and giving the students the courage to protect and defend themselves when need be.

Response with appropriate prevention kits for COVID-19 made a big difference in the lives of the beneficiaries and made SUWA to be a caring and compassionate organisation.

SUWA's capacity in networking in the course of project implementation saw them linking up with ten (10) organisations nationally, and three (3) organisations internationally.

Some key lessons learnt in effectiveness are:

1. The use of appropriate and culturally acceptable materials to reach out is vital for community sensitization and education for subjects such as Gender Based Violence (GBV). This approach has helped in SUWA's UNTF project success story.
2. Timeliness for report submission is key for an organisation relationship strengthening and partnership. Therefore, it's good that SUWA has zero tolerance for delayed reports.

Aspect 2: Relevance

The VSLA programme has made the beneficiaries get involved in profitable businesses, provided members with a great sense of financial freedom, and built their morale.

The trauma healing services have brought about emotional stability, safety, good quality of life, and hope for the future.

The programme was relevant in clarifying the harmful cultural belief of the superiority of men and boys and has increased understanding of the equality of all humans as in God's creation irrespective of sex, standing in society, and religion. This has accorded increased respect for girls, women, and people of other faith in target communities. It has contributed to changing of attitudes, beliefs, and practices in favour of women and girls.

The SGBV programme has contributed to a reduction in cases of rape and intimate partner violence. The SGBV module also brought about increased social cohesion.

SUWA provided all the necessary support, sensitization, awareness, hand sanitizers, T-shirts and caps, and all the information about COVID-19.

The support from SUWA has helped strengthen their relationship with all their partners and key stakeholders (security, courts, lawyers, etc.).

Lessons learnt under relevance is

- An individual can be in a community not knowing some of the development constraints, SUWA has now helped them to know more of the ills in their society with skills to tackle them.

Aspect 3: Efficiency

SUWA's Programme and activities through the UNTF project implementation with a total budget of **\$341,670** indicated that SUWA's initial plan was to reach a total of 11,250 beneficiaries at \$30.4 per person but SUWA as of Dec 2022 had reached 35,939 beneficiaries translating to reaching one beneficiary at about \$9.5 per person showing clearly that SUWA's project implementation was cost-effective and efficient in delivery.

The VSLA has helped with financial stability, and better living, and built women's capacity to venture into different kinds of business.

The trauma healing sessions helped in overcoming fears, having better relationships, changing behavioural patterns, and having a sense of hope toward life.

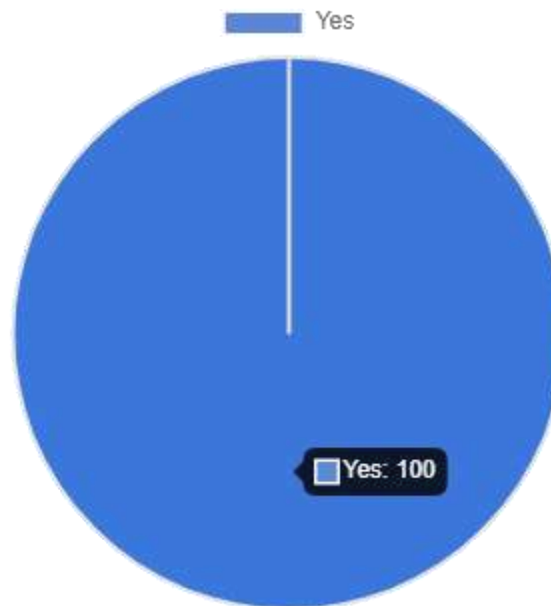


Figure 1: Pie Chart showing that all the respondents in the IDP camps are actively coping with the Healing process

Community Dialogue sessions made these communities a better place for all, especially for the women/girls; they feel safer as men/boys have become voices for them, they are seen/heard during meetings, they are involved in decision making, parent-child relationships are strengthened (children are considered in decision making), the men/boys help with house chores, farm work and catering for the family.

Verbal abuse which was prominent among peers before, high level of discrimination and other forms of violence have reduced.

The availability of funds and provision of hand sanitizers brought about improved hygiene in the target communities during the COVID-19 Pandemic.

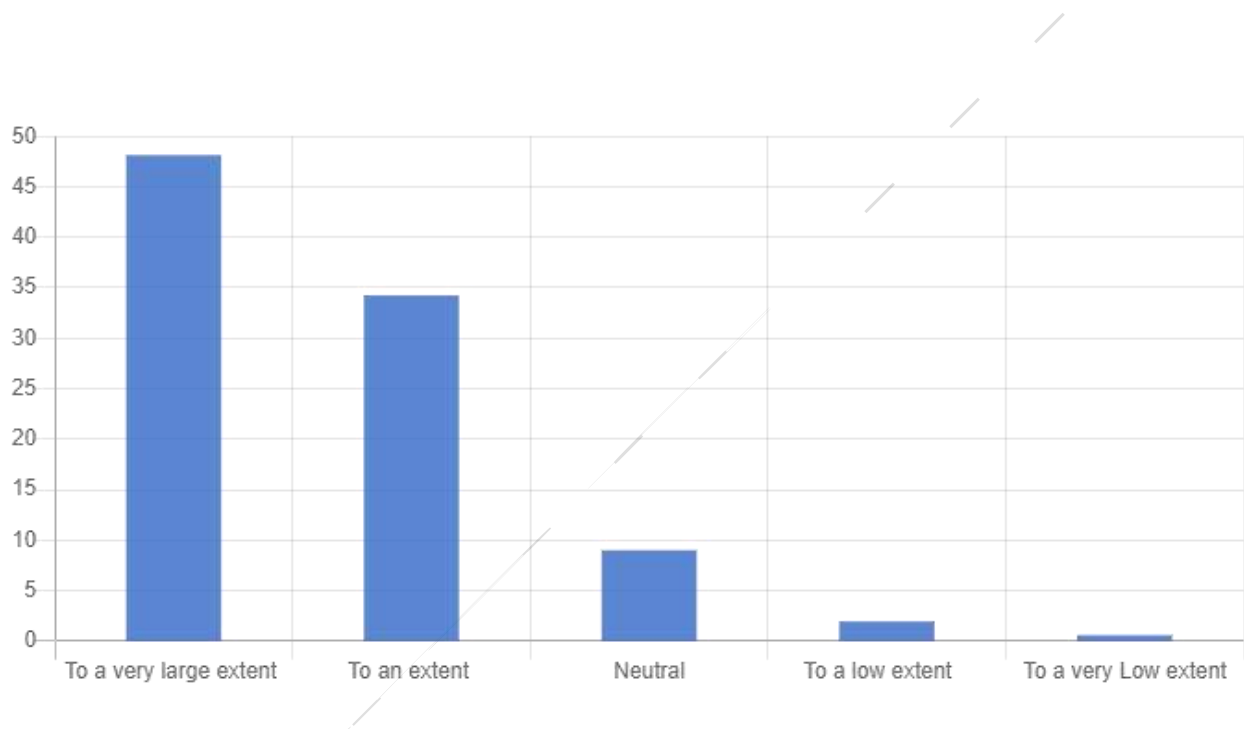


Figure 2: Bar chart showing the extent to which the project contributed to the prevention and impact mitigation of COVID among target beneficiaries and communities. It revealed that, to a large extent, the project contributed to the prevention and impact mitigation of COVID-19 in target communities.

Aspect 4: Sustainability

SUWA had involved the key stakeholders throughout the project; including community School teachers, Parents Teachers Associations (PTAs), Uniform men, Community Leaders, Legal and health professionals, Local Government Chairmen, Ministry of Women Affairs and Social Development, Relevant Community Civil Society Organisations and Youth Networks within the target communities. They were involved from the beginning to the end of the project to ensure ownership of the project. Their involvement ensured the continuity of the project after the grant period. The project activities have been designed in a way that it will be a sustainable project after

its completion. The project focused on training gender champions who are members of the community, thereby the knowledge and practices remained in the community. Community members and school authorities were trained in the skills to work on sexual violence especially sexual assault/rape in schools and the communities. Furthermore, there is education on Sexual and Reproductive health and rights for appropriate responses and services for women and girls. They will continue working on awareness raising and legal aid within their existing resources. They were also trained in mobilizing resources from external resources to enhance their activities. A network of Media Practitioners was formed named Media Practitioners against SGBV (MEDPA-SGBV). The media were further motivated to continue organizing the talk shows on awareness raising and psychosocial covering of women's rights themes and report cases of sexual assault/rape in schools and women/girls forced into prostitution. The project has mobilized the maximum assurance of local government to improve the service delivery for the survivors of SGBV. These activities and responses shall continue after the project ends because it is owned and driven by the beneficiaries. The formation of SGBV Clubs in schools is continuing after the project. The clubs have equipped the girls to know their rights, where to go for services, and provide avenues for the girls to speak up against rape and defilement and report such to appropriate authorities. Men and boys with positive change behavior, attitudes, and practices can influence others in their communities through their lifestyles and actions. It is already bringing about a cultural revolution. Culture is dynamic and as it changes positively, a process of socialization is taking place and new attitudes, practices, and behavior are emerging that value and protect women and girls. The use of social media to communicate information on ending gender-based violence including rape/defilement of minors/ women and girls forced into prostitution shall continue after the project period. Livelihood support for survivors and girls forced into prostitution will continue to empower them to seek their rights, become assertive, and self-employed through increased income, and have stable emotional well-being. They are empowered to help others who are in their shoes thereby creating a web of revolution to change the status quo. Schools and communities are becoming agents of change and this will continue because structures within the institutions/ communities have changed positively and become gender-friendly schools/ communities as changes have become part and parcel of schools / community life and their culture. Partnership and collaboration with relevant agencies like Sexual Assault and Referral Center (SARC) a government own agency will continue to help women and girls

The knowledge they have acquired is more than money so with or without money, they have committed themselves to see that the programme continues.

The training on the saving Scheme Village Saving and Loans Association (VSLA) is an eye opener for the SGBV Survivors, the enlightenment gave them a different perspective on life, it avails the survivors an opportunity to save as a group, access to loans that is collateral-free, which helps in sustaining their businesses, starting new businesses, help in sponsoring their children through school and creating an avenue to train other women to learn a trade.

Table 2: How the sustainability of the programme can be improved

Value	Frequency	Percentage
Creating awareness/train more people	279	54.6
Becoming a Gender Champion	125	24.46
Speaking Out/Advocacy	104	20.35

Table 2 revealed that majority of the respondents 54.6% stated that they will create awareness and train more people in other to sustain and improve the programme. Also, 24.46% of the respondent revealed that they will become gender champions to improve and sustain the programme. Finally, 20.35% stated that they get involved in advocacy and speaking out to sustain and improve the programme.

The gains of the project will be sustained even when the project closes because of the positive changes beneficiaries have experienced in their lives, homes, workplace, and communities.

Rev. of ECWA Church, Attakar reported: *“This SUWA programme is really transforming. As a pastor in the community, I discovered in the lives of the members who participated in it; they are living well as the scripture teaches. Many men and women have benefited through its economic empowerment strategy (VSLA).”*

Community Dialogue is Sustainable: Community members and their leaders and religious leaders expressed confidence that even when SUWA programme funding is ended, community dialogue sessions would continue to be held in their communities. *“Community dialogue will continue even if SUWA does not come again. The gender champions will continue to teach others and the dialogues will continue because the benefits are so obvious.”* **Senior Ward Head, Apir, Benue**

Aspect 5: Impact

The VSLA has boosted the confidence of survivors to venture into business/sustain their businesses and has provided a means to have money to fend for their families, some sleep better now due to the confidence they now have since they have source of livelihood.

The SUWA programme met the following specific needs in the target communities: addressing ignorance on SGBV, promoting equality of all humans, improving marital relationships and reducing intimate partner violence, improving parent-child communication and relationships, and clarifying issues of access to resources for all in families.

Wife battering has reduced, and culture restricting women from speaking out has become irrelevant due to the project interventions that have empowered women in a variety of ways.

The impact of the Community Dialogue sessions has made these communities a better place for all, especially for the women and girls; they feel safer as men and boys have become voices for them, they are seen/heard during meetings, they are involved in decision making, their partners help with house chores, farm work and caring for the family.

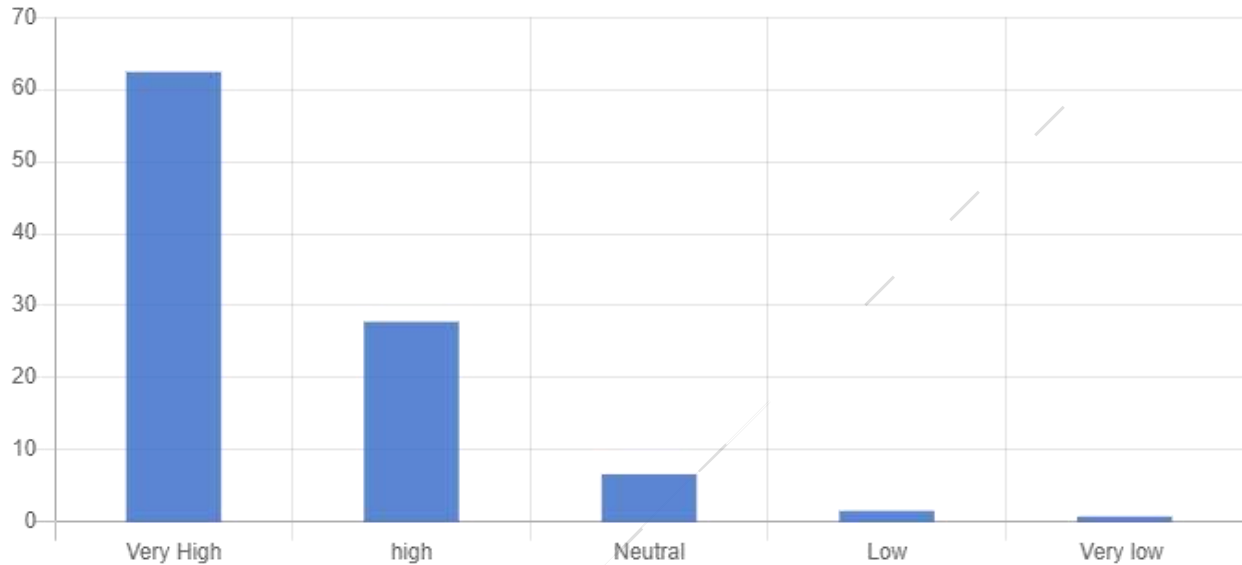


Figure 3: Bar chart showing the rate of the role the community played for the positive impacts of the programme. It revealed that the communities played a very high role in bringing about positive impacts of the programme.

Additional funding to SUWA intervention has enabled SUWA to put in place mechanisms to improve institutional resilience to crises including COVID-19 that ensures the stability of projects and sustainability of SUWA in the longer term.

Some lessons learnt under impact are:

1. SUWA's faith-based approach which is integrated has helped in getting the right message on SGBV across to the communities with impact within the shortest possible time
2. SUWA's faith-based approach with Biblical/Qur'anic references has challenged trainees to their responsibilities to uphold the rights of others and treat them fairly.
3. SUWA's training has not only impacted sexual health and violence reduction; it has also brought about leadership development, time management, and human and money management which has resulted in a lot of unexpected positive results such as family togetherness benefiting families and communities.

4. SUWA's sensitisation and provision of Hand sanitizers, hand washing gels, social distancing awareness, and continued hand washing during the pandemic (COVID-19) created vast knowledge and understanding, therefore justifying the zero cases recorded in the communities where the UNTF project was implemented.

Aspect 6: Knowledge generation

Women, men, girls, and boys who participated in the SGBV community dialogue sessions and SGBV clubs have increased their knowledge and understanding of gender equality and made a commitment to end harmful cultural norms and promote value for women/girls and their rights.

SUWA has improved knowledge, skills, and capacities to maintain or adapt EVAW/G interventions and reach the most vulnerable women/girls.

Some of the good practices that the SUWA's UNTF project as per evaluators' observation and findings in the course of the evaluation are.

(i) Sexual and Gender-Based Violence Action Committee (SGBVAC): The SGBVAC is unique and filling a gap in addressing SGBV issues that for now no programme is able to fill. *“SUWA's SGBVAC is helping us to reach out in a special way as it is made up of all the required professionals to address community-based issues and cases on SGBV”-*

(ii) Integrated approach to SGBV Education and intervention: Using Peer education, life skills, positive parenting approaches, trauma healing, and VSLA makes the SUWA approach to addressing SGBV issues wholistic addressing poverty and the main issues in communities

“SUWA'S intervention in Benue is unique and integrated. I have personally benefited from their capacity building in SGBV and VSLA, and I have started 5 VSLA groups and they are doing well”- Assistant Director of Women Affairs in charge of the Gender-Based Violence (GBV) Centre at the Ministry of Women Affairs Benue State, Makurdi

“The SUWA Faith Based integrated approach in tackling SGBV is very unique and highly needed now. More IEC/BCC materials developed by SUWA are needed as they are rich and relevant to my communities because they are culturally appropriate and acceptable” Director Okaha Women & Children Development NGO

(iii) Empowerment: The use of Village Savings and Loans Association (VSLA) has proved to be one of the most acceptable and relevant integrated approach activities for the beneficiaries as it is bringing many out of poverty and stabilizing homes

“Between 2020 & 2021, I struggled to consolidate my family business with our children's school fees taking all that is meant for the business, now being a member of the VSLA, I have gotten three

loans with interest rate friendly, the VSLA has helped in consolidating my business, I now make up to N20, 000 monthly interest” (Joined the Wannune VSLA group in February 2022, a mother of 3 children, and her husband is a farmer)

(iv) The Use of Transforming Masculinity (TM) Module in Schools: The use of the TM module that was originally designed for communities using communities and religious leaders by Tearfund now SUWA has smartly introduced the TM in schools with the community dialogue sessions that has benefited the Gender Champions and the Students themselves. SUWA is the first partner to introduce TM in schools in an integrated approach in the target States.

“My skills in the way I manage people of diverse orientations have been greatly improved for being a Gender Champion. I am grateful to SUWA for this”

“Being a Gender Champion has helped improved my boldness in interacting with people and students. I have now been challenged to be a role model in the school and my community”

“Being a Gender Champion has helped me work on my character. Using the life skills manual with a faith-based approach has served as a road map for students opening up and telling me their worries, and lies that friends tell them about sex. I now have a better opportunity to support students to take the right decision for their future life”

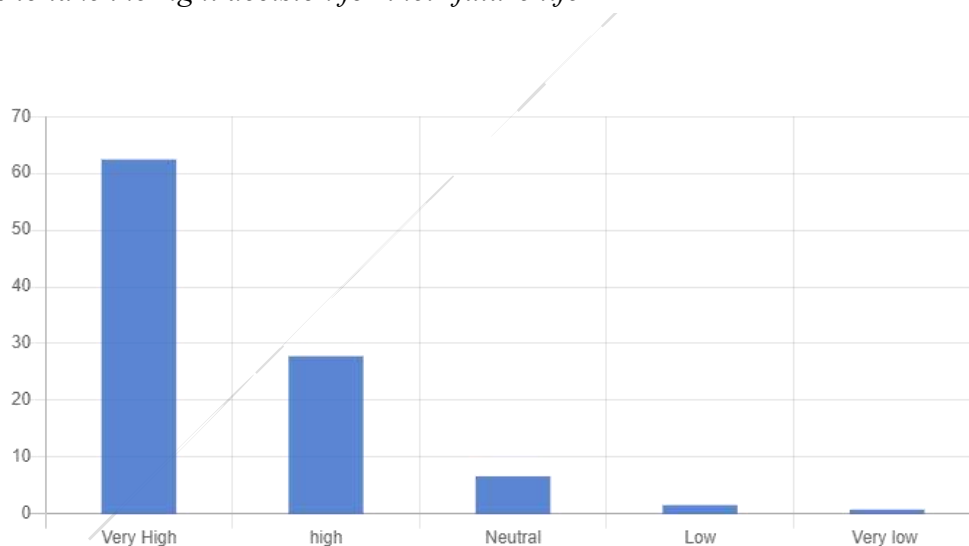


Figure 4: Bar Chart showing how integrating basic COVID-19 education has helped reduce vulnerability and improve the lives of women and girls in the target communities. The result revealed that basic COVID-19 education very highly reduced vulnerability and improve the lives of women and girls.

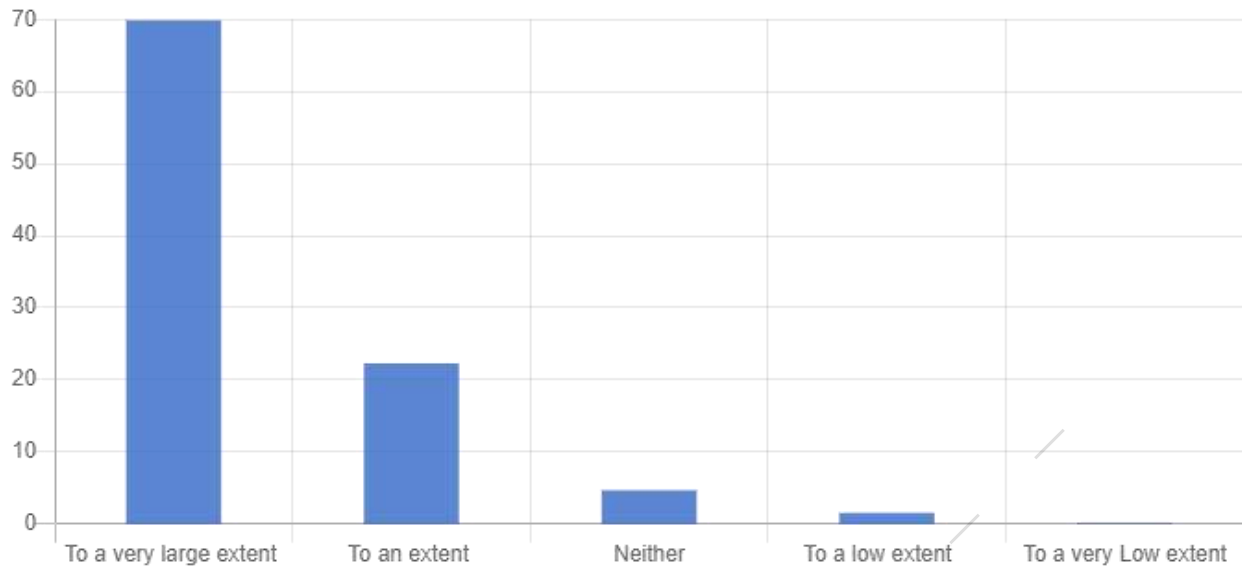


Figure 5: Bar Chart showing the extent to which knowledge has been impacted. The majority of the responses revealed that to a very large extent, knowledge has been impacted.

Aspect 7: Gender Equality and Human Rights

7.1 The intervention of SUWA through community dialogue sessions brought about a significant change in the perception of men about women.

Faith leaders are coming to terms with the truth of gender equality: Rev. ECWA Church Attakar said, *“The issue of gender equality was a big problem but the teaching in the transforming masculinities programme has changed my thinking to know that men and women are equal. The reason is because God created them in His image”*.

7.2 Findings showed that Community leaders are also realizing that promotion of gender equality is important for community peace and development

“Our culture does not recognise women. Women have no voice in the Tiv culture; they have no say in even matters which concern them. The aspect of equality was initially difficult for men to understand and accept but eventually they accepted it as the best approach to life. When we saw that God’s word reflects that the way God designed it to be is equality (equal value for all lives), we realized that we needed to change our cultural practices that relegates women to the background. Some men testify that if this programme had come earlier, they wouldn’t have ever beaten their wives. I used to be a very aggressive person but this has changed. Personally, I share the light in my community and this has spread in the community. Families that used to be violent are now more peaceful. Cases of domestic violence have reduced very much in the community.”

Reduced Cases of Intimate Partner Violence: *“I used to fight with my wife but due to the dialogue we have stopped.” Wannune, Tarka LGA, Benue State.*

Community dialogue sessions are changing people’s home situations: There has been improved communication and relationships among couples and between parents and their children as a result of this program. *“I attended the dialogue sessions and my husband also attended and both of us are now using what we learnt and are now making a better home. My husband now helps in home chores such as fetching firewood. This is something that men in Tiv culture never would do.” Wannune, Tarka LGA*

“The teachings from the community dialogue sessions cover real life issues that affect my community. I gained a lot from the teachings which have changed my mindset, I see women differently and am ready to protect them. In order to create more SGBV awareness, I created my SGBV message: **“SILENCE NEVER ENDS SEXUAL HARASSMENT; SPEAK UP! EVERY CHILD IS A GIFT; STOP GENDER DISCRIMINATION”** Apir

“In my community our tradition forbids the girl-child being included in the sharing of inheritance. From the teachings during the community dialogue sessions, I have decided to give my daughters their inheritance.” Kafanchan

Social cohesion/integration: There has been social cohesion between the men and women, Christian and Muslim communities, increased joint activities, at the point of decision making, men and women are brought together. Acceptance of each other’s views and values both in inter- and intra-religious level. Conflicts are easily resolved amicably without resulting to violence, more community actions against perpetrators by holding them accountable for their actions and seeking appropriate sanctions for them through security networks and other guidelines. There is more inclusiveness in the community cutting across their structures, including people living with disabilities. Increase connectedness and solidarity among members of the community. The women and girls now have a sense of belonging. Increase democratic efforts in the communities to establish social/ economic balance.

The SGBV Action committee creates SGBV messages and updates on the SGBV work which are communicated with people that attend their Friday prayers in the mosque, and the Sunday prayers in the churches. They are asked to enlighten their wards and other members of the community, they in turn give feedback on a weekly basis. The feedback they get shows the level of awareness in the community and the willingness of people to become voices. These messages have created peaceful and social coexistence in the Wadata community irrespective of their tribe and religion. The SGBV Messages shared has promoted individuals who are financially buoyant to help cater for orphans and help with the payments of fees for people that are not able to. Baba Iya, is a Muslim Cleric, Muslim community leader and a member of the Makurdi SGBV Action Committee.

“I create SGBV messages and updates on the SGBV work which I communicate with the people that attend our Friday prayers in the mosque. As a highly respected religious leader, I am vested with the responsibility to enlighten my wards and other members of the community and to give

feedback after the prayer time. The feedback I get shows the level of awareness in the community and the willingness of people to become voices for the voiceless. I speak with people who are financially buoyant to help cater for orphans and help with the payments of fees for people that are not able to. My participation in SUWA's SGBV training has given me a better understanding of the SGBV issue."

Empowerment of women and active participation, peaceful coexistence in the community:

Women generally have always depended on men for their sustenance which increased the level of domestic violence. But women who are participating in self-help groups have increased income due to diverse business ventures, ability to access loans without the normal banking constraint, become less dependent, being able to take care of their children and family, and purchase groceries for the household. Women have developed ability and are participating in community development, leadership and decision making. There is increased unity and improved association among women leading to peaceful coexistence. Some of the women have been innovative in establishing new businesses as others also see their businesses thriving (when a woman has improved income, it is for the whole family). There is increased confidence in women running their businesses, leadership and assertiveness instead of being passive in family and community decisions. Increased food security because women are now able to plan properly, buy fertilizers, seedlings and other agricultural inputs, being involved in innovative agriculture due to increased income. Women seeing these impacts on their psychology, it has brought joy, peace, wellbeing, improved health and emotional stability. Through livelihood support, women were trained on specific income generating activities and financial literacy. They were empowered with startup grants/ materials.

*"The VSLA has helped my family so much, I have so many children that I was finding it difficult to cater for their needs; even to pay their school fees was an issue. With the VSLA saving scheme in place, I took money to farm and fertilize my farm on time. My children and I now have food all year round and I have been able to pay their school fees. Those that were not in school have been enrolled. Thanks to SUWA for the timely intervention in my community. **Wanune***

"Life was difficult for my family before SUWA introduced the VSLA scheme in our community." After the training and savings, I had access to loans and purchased 2 goats that gave birth to one each. I sold both, paid back my loan, and I still have the goats. I am expecting them to give birth and that will be a sustainable source of income for me. I took another loan to farm soybeans, harvested and stored so that I can sell off when there is a hike in price." I am grateful to SUWA for beautifying my life". A member of VSLA, Wannune

SUWA's community dialogue sessions have brought peaceful co-existence among families and inter communal living. CHAGH COMMUNITY and ANGBE COMMUNITY began living and doing things together peacefully after their interface with SUWA's community dialogue sessions both communities had their dialogue sessions separately but had graduation same day at same venue as letters of apologies were read from men to their wives and vice versa, forgiveness and healings took place even across borders. People from these communities were known for having lingering crisis that has to do with land disputes that made them distant themselves from each other. It was difficult for them to co-existence peacefully and do things together but as we

*Speak a woman from CHAGH COMMUNITY Dorcas by name is the Chairperson at ANGBE SUWA VSLA they have had two cycles of share-out with another cycle on-going, the men are not left out as no one has heard crisis from the Communities again. **Gender Champion***

Increased Understanding of Gender Equality: “Yes; the gender equality – the culture accords superiority to the man. The culture also doesn’t encourage men's involvement in home chores; men do not touch the pot (e.g. Takad culture). But now I see no basis for these practices as they don’t take anything from the man but put undue pressure on the woman.”

Table 3: Kobo Collect Gender equality and Human Right

	Area for Transforming Masculinities concern	Strongly Agree	Do not agree	Somewhat agree
1	Woman's most important role is to take care of her home & cook	67(13.25%)	412 (81.72%)	25 (5.03%)
2	Men need sex more than women do	251(49.71%)	132(26.22%)	123(24.07%)
3	Men don't talk about sex, they just do it	156(30.86%)	222 (43.90%)	128(25.24%)
4	There are times when a woman deserves to be beaten	54(10.82%)	425 (85.97%)	16 (3.21%)

5	Changing diapers, giving kids a bath & feeding kids are mother's responsibility	20(4.23%)	432 (92.03%)	18(3.74%)
6	It is a woman's responsibility to avoid getting pregnant	76 (15.68%)	269(55.65%)	139(28.67%)
7	A man should have the final word about decisions in his home	35(7.27%)	429(89.05%)	18 (3.68%)
8	Men are always ready to have sex	175(36.1%)	144(29.85%)	165(34.05%)
9	A woman should tolerate violence in order to keep her family together	185(36.2%)	181(35.42%)	116(54.99%)
10	I would be outraged if my wife asked me to use a condom	124(25.65%)	275 (57.04%)	83 (17.31%)

11	A man and a woman should decide together what type of contraceptive to use	90(12.02%)	608(81.39%)	49 (6.59%)
12	If someone insults me, I will defend my reputation, with force if I have to	131(27.2%)	179(36.99%)	173(35.81%)
13	To be a man, you need to be tough	115(23.68%)	221(45.79%)	147(30.53%)
14	Men should be embarrassed if unable to get an erection	143(29.75%)	159(33.07%)	179(37.18%)
15	If a guy gets women pregnant, child is responsibility of both	43(9.01%)	372(77.1%)	67(13.89%)

From Table 3 above, analysis of the data from field interviews (kobo collect analysis) indicate a positive development that engender hope in progress towards meeting gender equality and human rights for women and girls. These data combined with people's perception in baseline and end-line surveys show that although much progress has been made, the project needs to be scaled up to optimize impact in target communities and expand to other communities in target and other neighboring states.

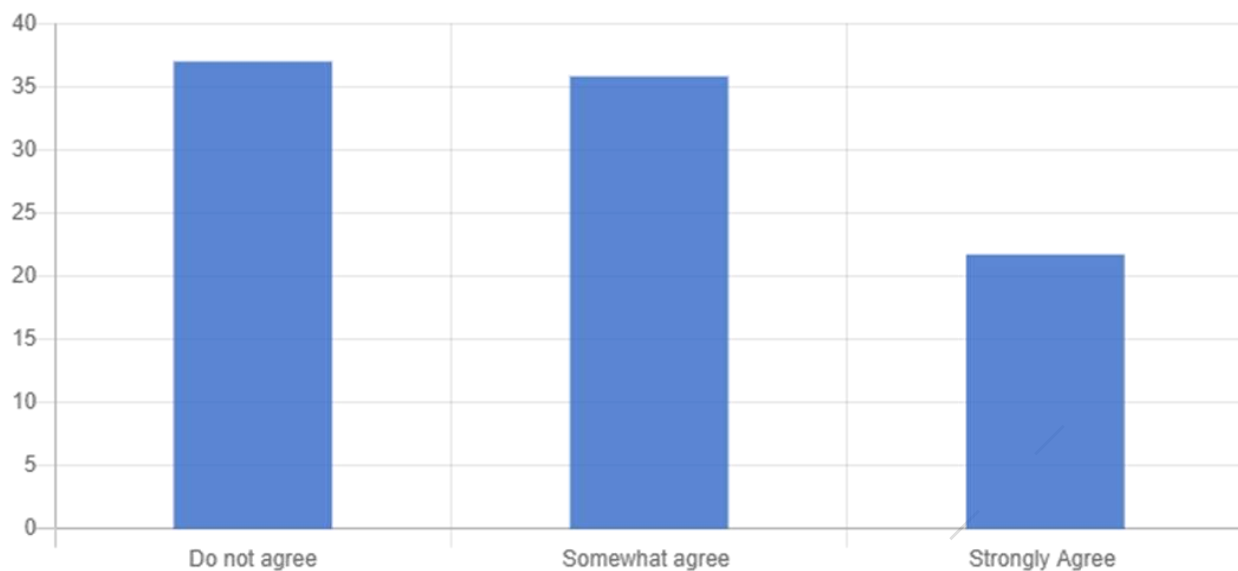


Figure 6: Bar Chart showing that men should defend their reputation by violence when insulted. The majority of the responses revealed that they do not agree that men should defend their reputation by violence when insulted.

Evaluators’ Comments and Conclusion on the Project Goals and Outcome Achievement

(I)The Project Goal: Women survivors of violence, women refugees, and women/girls in benefiting communities in Benue and Kaduna States are safe from SGBV and have improved health, well-being, quality of life, and dignity by December 2022. This was achieved, based on the response to the question: *To what extent has the project contributed to ending violence against women, gender equality, and/or women’s empowerment (both intended and unintended impact)?*

Value	Frequency	Percentage
To a very large extent	294	57.53
To an extent	166	32.49
Neutral	36	7.05
To a low extent	11	2.15

Table 4: The Extent to which respondents improved health

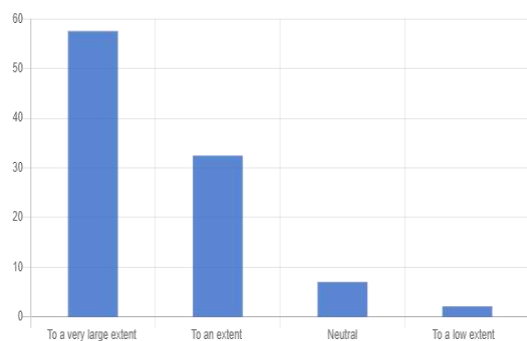


Figure 7

The response from Figure 7 and Table 4 revealed that to a very large extent, Women survivors of violence, women refugees, and women/girls benefiting communities in Benue and Kaduna States are safe from SGBV and have improved health, well-being, quality of life, and dignity as at December 2022.

(II) Outcome

1

School Teachers and community stakeholders are committed to effectively implementing protocols to protect and end SGBV among women/girls in benefiting communities in Benue and Kaduna States by December 2022. In order to determine the rate at which school teachers and community stakeholders are committed to effective protocols to protect and end SGBV among women/girls, the respondents were asked to Rate the role the community played in the positive impacts of the programme.

Value	Frequency	Percentage
Very High	319	62.43
High	142	27.79
Neutral	34	6.65
Low	8	1.57
Very low	4	0.78

Table 5: Comments to implement SGBV protocols and Commitment to ending SGBV

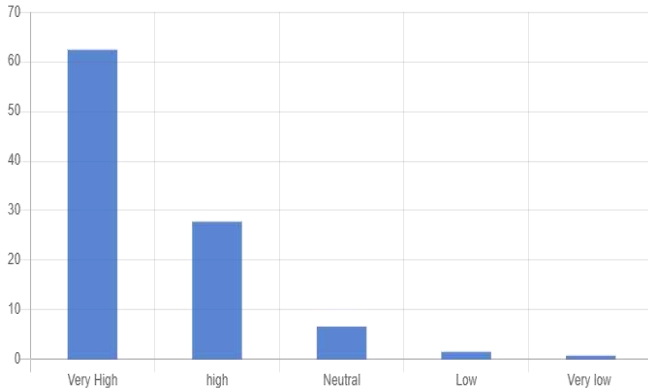


Figure 8

The responses shown in Figure 8 and Table 5 revealed that the rate of commitment was very high; hence, the ability to effectively implement protocols to protect and end SGBV among women/girls in target communities in Benue and Kaduna States as at December 2022.

(III) Outcome 2

Women and girls have access to legal, psychosocial, health, and sustainable livelihood support services in Benue and Kaduna States by December 2022. This was successfully achieved in some of the benefiting communities. For instance, in Wannune SGBV Action Committee Members: This committee gave themselves 70% in community work performance which was confirmed after The Evaluators' interaction with the members. Their key achievements are:

- Raised the sum of between **N40, 000- N50, 000** among themselves to support their transport and other expenses between 2021 to Dec 2022
- **Met twice every month** to review and plan activities
- **4 homes** reconciled that were almost broken
- **11 Children (age ranges 3-15) supported** over the years who were suffering from one form of SGBV or the other
- **10 awareness and advocacy visits** carried out
- Their role and functions in the community are now well-known with people and families approaching them with cases of GBV for support and intervention.

(IV) Outcome 3

SUWA institutionally strengthened to sustainably respond to the COVID-19 pandemic and other crises whilst maintaining or adapting existing interventions to EVAW/G with a focus on the most vulnerable women and girls. This was a success for instance the question; *in what ways did the project contribute to the prevention and impact mitigation of COVID among target beneficiaries and communities?*

Value	Frequency	Percentage
To a very large extent	246	48.14
To an extent	175	34.25
Neutral	46	9
To a low extent	10	1.96

Table 6 : In what ways did the project contribute to the prevention and impact mitigation of COVID among target beneficiaries and communities?

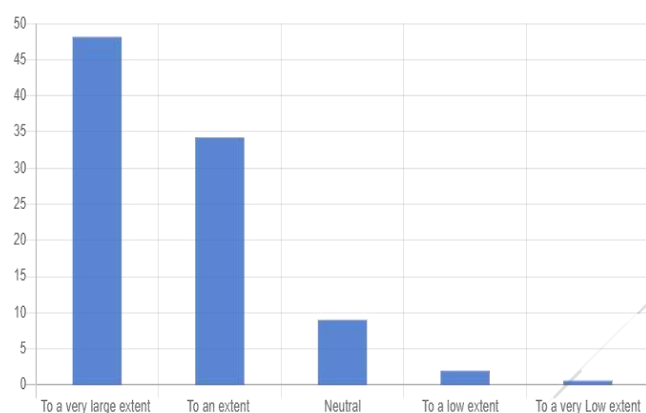


Figure 9

The response from figure 9 and Table 6 revealed that the SUWA response to the COVID-19 pandemic and other crises whilst maintaining or adapting existing interventions to EVAW/G with a focus on the most vulnerable women and girls in benefiting communities of Benue and Kaduna States as at December 2022 rated to a very large extent.

(V) The Bar chart shows the target of women and girls who are expected to benefit from the SUWA UN project. A total of 5,000 was targeted but 9,532 were actually reached, giving an excess of 4,532 actual. The project targeted a total of 500 survivors of violence, but 1,581 beneficiaries were reached. This indicated an excess of 1,081 survivors reached vis-a-vis the planned target. Consequently, the SUWA project targeted 1,000 victims of sexual violence (women and girls). But 1,598 beneficiaries were actually reached showing an excess increase of 598 women and girls reached with the three (3) year project.

In the case of IDPs, 200 was pegged as the total number to be reached. However, 1,066 of the IDPs were beneficiaries at the end of the three (3) projects. At the end of the three (3) projects, the total

primary target was 6,700 while the total actual was 13,777 beneficiaries. This gave a 205.6% increase in the number of beneficiaries reached (Annex 13).

The SUWA's trauma healing programme has truly touched lives at the Ichwa/Tse Nyanden IDP camp in Makurdi. However, the IDP situation is desperate and needs urgent attention from individuals, communities, governments, and non-governmental organizations.

Aspect 8: Movement building

8.1 SUWA network and collaborated with organizations with similar vision and desire within and outside Nigeria for IDPs support : SUWA approached HAMIN Netherland, some friends in the United Kingdom (UK) who supported with food stuff, water, mats, hygiene kits including reusable sanitary pads, detergent and packaging bag for the kits. Okaha Women Foundation supported staff, logistics and linkage to security personnel who all helped in the distribution process. This movement building outcomes cushioned the pressing needs of the women which helped in increasing their interest in the planned trauma healing intervention.

8.2 Movement building strengthened SUWA's relationship with organizations within and outside Nigeria. The movement building outcomes which has also served as an eye-opener for the SUWA team and strengthened institutional capacity for future interventions had SUWA linking up with ten organizations and government relevant departments/ministries in addressing SGBV issues

Aspect 9: Institutional Strengthening

9.1 Staff increased skills in ICT -For example WhatsApp/ Zoom/Google meet platforms and the use of Google calendars thereby improving SUWA's staff communication with donors and the field. This led to improved reports and proposals upload thereby meeting donors' deadlines.

9.2 Staff Capacity Strengthened-especially in addressing SGBV issues using the Transform masculinity model and VSLA groups' formation and management

Movement Building

Findings

1. SUWA and UNTF came almost at the same time and that has been of tremendous help to SARC.
2. SUWA's partnership with HAMIN and other individuals led raising funds for food and non-food items for Itchua camp in 2021/2022

3. Journalists interviewed commended SUWA for including them in the project and making provision for them. One of the journalists confessed “I now realize that the SGBV issue has been under-reported, with the training I received I now have a soft spot for SGBV issues since after the training I have written several articles on SGBV and also reported abuse cases on three occasions. SUWA capacity development has given me the confidence to talk and continuously write about SGBV issues, before the training I did not know SGBV was a major issue” Victor Bajah.
4. SUWA went to a state where they have not done any implementation and was able to go into partnership with government agencies and non- government agencies.

To What extent was SUWA able to connect with organizations and Agencies of like minds for advocacy on SGBV prevention?

Promising or emerging practices in the field of EVAW/G should be documented and shared with other practitioners

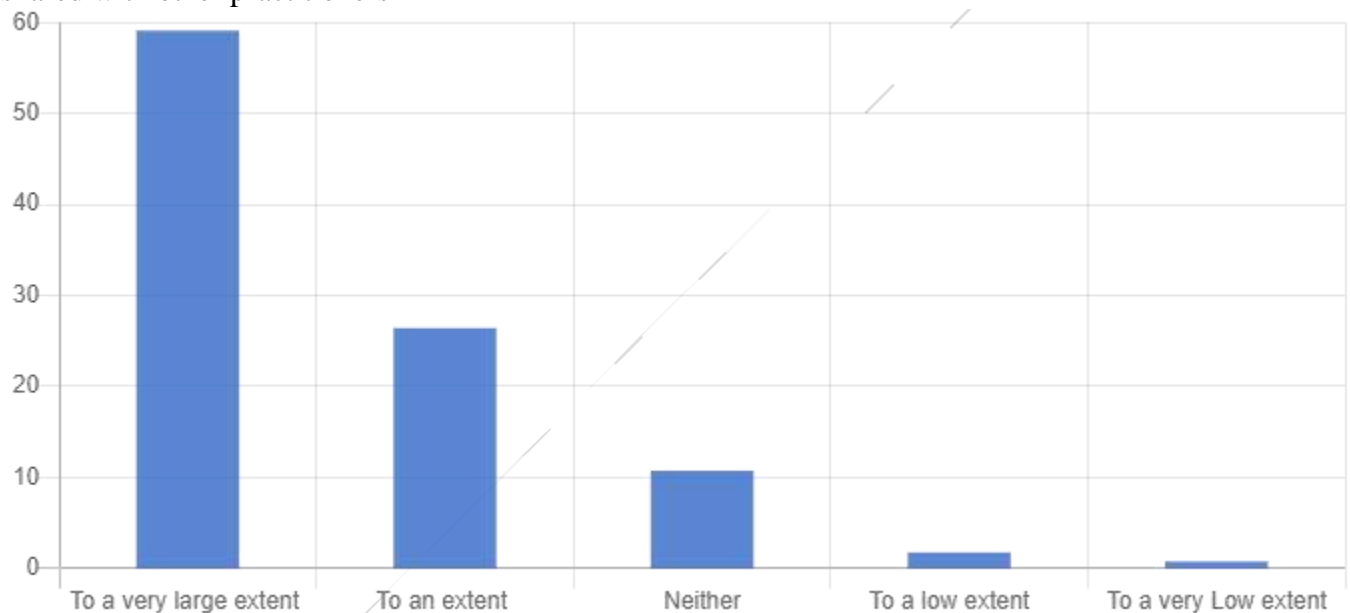


Figure 10: Bar Chart showing Promising or emerging practices

Value	Frequency	Percentage
To a very large extent	302	59.1
To an extent	135	26.42
Neither	55	10.76
To a low extent	9	1.76
To a very Low extent	4	0.78

Table 7: Promising or emerging practices

Conclusion

1. SUWA is encouraged to continually develop culturally and religiously appropriate materials for its training and community work.

Recommendations

1. SUWA should maintain her partnership with other agencies in community project work

Institutional Strengthening

Findings

1. SUWA staff capacity is high and they have patience in delivery.
2. SUWA training in networking capacity is high, they connected with many NGOs, which has been commended by the partners.
3. SUWA's intervention has helped in lightening their burdens in the following ways:
 - . Capacity building of SARC staff, key stakeholders provided knowledge, skills etc.
 - a. It helped beneficiaries to know that stopping violence is everybody's business
 - b. Provision of financial support enabling them to provide transport, shelter medical care, security and lawyers for victims and survivors of abuse.
 - c. The support has enabled them to facilitate arrest of perpetrators.
 - d. SUWA has helped eased some of the challenges they faced before the interface
 - e. The support from SUWA has been positive and innumerable.

To what extent was SUWA able to strengthen its Institutional capacity? **Promising or emerging practices in the field of ERAW/G should be documented and shared with other practitioners**

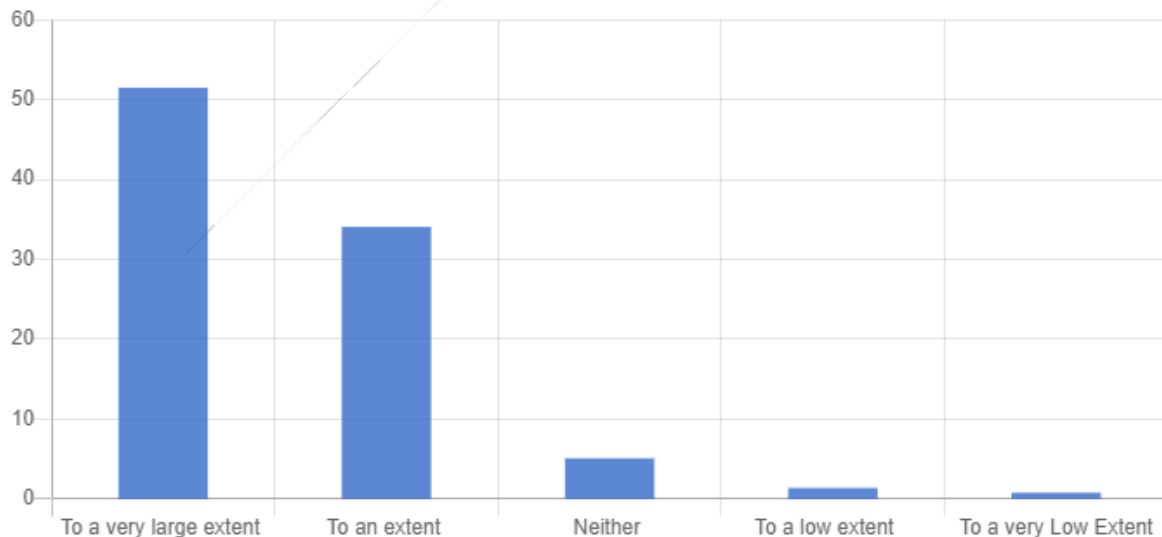


Figure 11: SUWA's Institutional Strengthen effort, document and share

Value	Frequency	Percentage
To a very large extent	263	51.47
To an extent	174	34.05
Neither	26	5.09
To a low extent	7	1.37
To a very Low Extent	4	0.78

Table 8: SUWA’s Institutional Strengthen effort, document and share

Conclusion

1. SUWA’s staff and its leadership have been commended for the way they handle trainees, being soft and patient with people.

III-A General Recommendations

Inclusiveness and Scale-up of Interventions

1. In view of the economic and social impact of the VSLA on women and girls, it should be scaled up to include more women and girls in the target communities, extend to other neighboring communities and explore the feasibility of including men in VSLA groups since the men in the community dialogues are feeling left out. Findings showed that VSLA participation has improved women's economic Status.
2. SUWA’s inclusive approach to the programmes has increased social cohesion. This approach should be constantly promoted in all communities where SGBV projects are implemented.
3. SUWA’s approach in targeting men as allies in the project has proven to be effective in changing beliefs, attitudes and practices and should be scaled up in the next phase of the project.

Expand Movement Building for Increased Synergy and Resource Mobilization

4. SUWA should scale up its networking and collaboration for more provision of food for IDPs in the target camps as findings showed that the situation of the internally displaced persons in camps is desperate.

5. SUWA to maintain its working relationship with government ministries, INGO and NGOs and other agencies such as SARC in Kaduna and the GBV unit in Benue State as part of movement building and networking for advocacy towards SGBV prevention and impact mitigation.
6. Scale up the set up SGBV Action Committees in communities and schools supporting them to be effective with guidelines and Terms of Reference (ToR) to aid in their activities, M&E and report documentation.
7. The synergy built by various service providers is a unique intervention that should be sustained and scaled up.
8. The SGBV/SRGBV Committees in communities and schools with guidelines are a new innovation in Nigeria; therefore, they should be sustained and scaled up.
9. SUWA should continue to support the community-based SGBV Action Committees which comprise health workers, lawyers, security personnel, traditional leaders, women leaders, men leaders, and youth leaders

Capacity Building

10. In view of the farming orientation of the target communities and in order to increase women and girls' access to sources of sustainable livelihood, it is recommended that SUWA should consider training the women and girls on innovative practices on climate smart crop and livestock production to further increase their food security.
11. Scale up community dialogue sessions in schools and the communities by training more Gender Champions in order to make communities and schools safer for women and girls and to continue to foster and consolidate on community transformation of cultures towards elimination of harmful cultural practices against women and girls. The evaluation findings have shown that the dialogue sessions are a key component of the project leading to changes in harmful attitudes and cultural practices in the target communities.
12. As part of the schools' work School club sessions' sustainability, more teachers should be trained on SGBV and mobilization within the targeted schools to enable them to support relatively fewer Gender Champions who come from outside. These trained men and

women should be saddled with the responsibility of running the SGBV clubs even when for any reason it becomes difficult for the external gender champions to visit the school.

- 13.** As the VSLA groups and activities increase with individuals and family income improves, there is a need for SUWA to integrate financial literacy education in her capacity development for the grassroots beneficiaries.
- 14.** SUWA should train more volunteers on Journey to Healing as counselors within communities, IDPs, schools and worship centers (mosques and churches) to serve as trauma counselors to meet the needs of women and girls who are passing through trauma.
- 15.** Survivors have come to understand that they have resources within and around them and not always waiting for hand-out all the time. SUWA should increase sensitization on generating more ideas around the environment for more empowerment.
- 16.** There should be more awareness and knowledge transfer that will make women grow up with equal orientation and understanding of making valid decisions as men for positive change.
- 17.** Continuous education and awareness on infectious diseases that are common to the various communities and IDPs; e.g., COVID-19 and cholera should be maintained by Gender Champions in order to make the communities healthier for women and girls.

Consolidate Monitoring, Evaluation and Learning

18. The trauma healing programme should require a continuous follow-up at Ichwa/Tse Nyanden IDP camps. It will make a big difference in many more people's lives due to the poor condition of the IDPs/The Camp.

19. The practice of getting regular feedback from community members for improvement has proven to work in the target communities. SUWA should ensure this mechanism does not break down but keep being strong and constantly improved upon.

VIII-B. Specific Recommendations (for scale-up) per evaluation criteria

Aspect 1: Effectiveness

Recommendation One: Village Savings and Loan Association (VSLA)

SUWA should consider including men in the VSLA groups in future projects as they are feeling left out which may cause violence in some homes with time. Second, it is important to include the VSLA approach in all SUWA's programmes and activities, especially where people are able to meet in groups and promise to be committed to the guidelines. Third, Introduce VSLA to teachers and non-teaching staff in schools where the SUWA programme is ongoing and scale up VSLA activities to more communities where SUWA has reached.

Recommendation Two: Expand networking and Collaboration for IDPs Feeding Support

SUWA needs to network, collaborate, and partner with many more agencies for food, food items, and psychosocial support for the IDPs to be further assisted. The needs on the ground are numerous and one agency may find it overwhelming. An empowerment and skills acquisition programme should be initiated in the various camps to help IDPs in their resilience and recovery.

Aspect 2: Relevance

Recommendation Three: Community Dialogue Sessions (CDS)

SUWA should Increase connectedness and solidarity among members of the community. This will encourage the women/girls to have a sense of belonging. Increase democratic efforts in the communities to establish social/ economic balance and equally increase access to legal, psychosocial, and SRHR services.

Aspect 3: Efficiency

Recommendation Four: Maintain Project implementation Efficiency

As per the conclusion in efficiency where SUWA reached out to more beneficiaries at about \$9.5 as against \$30 per beneficiary, this type of approach to project implementation should be maintained with higher participation of communities, individuals, and families.

Aspect 4: Sustainability

Recommendation Five: Continuous Training and capacity building of Volunteers as Gender Champions

Training of community-based volunteers as gender champions have proven to have a strong connection to the sustainability of SUWA SGBV community dialogue. SUWA and UNTF should seek to deploy more resources to scale up the community dialogue sessions by training more Gender Champions to continue with the community dialogue sessions and also regular refresher training for those already working.

Aspect 5: Impact

Recommendation six: SUWA to maintain teachings that promote the tenets of faith and cultures

Findings have revealed that SUWA's teachings promote the tenets of faith and cultures: *"The SUWA teachings correct most of the cultural anomalies. They teach gender equality and zero violence. The teachings promote mutual respect which has drastically changed things around in our homes."* **The men of Attakar said,** *"All SUWA's teaching in the community dialogue is scripturally based. They help us understand God's plan for our lives."* In the next phase of the project, SUWA should maintain this approach to teaching and training as faith is an essential and integral part of life in Nigeria and most of the global south. Addressing people from their faith perspective, you touch the center of their lives. It has yielded and is still generating great outcomes. Research has shown that engaging faith leaders was particularly important at changing attitudes (see Rethinking Relationships (2019), section 4.5-4.6: link in answer 5.D): by the end of the project, those most engaged in their faith saw the biggest transformation in positive attitudes and leaders became the most frequently turned to the source of support for survivors of violence.

Recommendation Seven: Sexual and Gender-Based Violence Action Committee

The innovation of the Community Action Committee on SGBV (SGBVCAC) and anti-SGBV clubs in schools helped in the development of community guidelines for responding to SGBV in target communities and schools. It should, therefore, be scaled up to other communities. SUWA should continue to encourage documented guidelines and Terms of Reference (ToR) to aid their activities in the communities. Plans can be made for the strengthening of the existing ones through refresher training with time for past operation reflections.

Aspect 6: Knowledge generation

Recommendation Eight: Continuous Education and awareness on COVID-19 and Others

There should be continuous education on COVID-19; how one gets infected and what the preventive measures are, even though COVID-19 spread may have reduced. Water, hand washing gel, and sanitizers should be used continually in the communities. Other infectious diseases like Cholera and Lassa fever should be included

Aspect 7: Gender Equality and Human Rights

Recommendation Nine: Advocacy

SUWA should increase its effort in advocacy and awareness which will result in women having zero tolerance for violence. They will speak out when the need arises. Consequently, they will support the fight against wives battering.

Aspect 8: Movement Building

The alliance building with men and boys, community leaders, faith leaders, other service providers, government agencies, other civil society and the media in and around the target communities helped in optimizing project services, outcomes and impact. SUWA should therefore consolidate on this approach and seek to replicate this in other communities and subsequent interventions.

Aspect 9: Institutional Strengthening

SUWA should develop strategies to translate the lessons learnt from this project into institutional strengthening and resilience to be better positioned to continue to relevantly meet the needs of the women and girls.

IX. Annexes: Annex 1: Terms of reference

Final version of the Terms of Reference Terms of Reference

Consultant for the final evaluation of...

Location:	Nigeria
Application deadline:	17th November 2022
Languages required:	English
Starting date:	11th December 2023
Expected duration of assignment:	55 days

1.1. Background and context

Sexual and Gender-Based Violence (SGBV) in Nigeria is almost accepted as a fact of life in some cultures. Irrespective of cultural contexts, many perpetrators of violence against girls/women count on the fact that their behaviour will receive little censure from within their communities. It could be noted that culture, policy gaps, weak institutions such as families, religious organisations, ignorance and poverty are machineries that continue to fuel sexual abuse, physical and psychological issues among women/girls. There have been rising cases of girls who are minors being raped/defiled by teachers, guardians, uncles, supervisors even their fathers. Sexual violence/rape/harassment in schools is a significant public problem and represents the least reported but most devastating major form of child abuse. Study shows that 83% of 396 rape victims reporting to the police in Benue State were girls between 7 and 17 years; while adolescents attending schools show that 1 out of every 5 girls has experienced forced sex/rape.

Nigerian educational centres seem to have become a fertile ground for child sexual abuse. As the plague of child sexual abuse erodes the moral and social fabrics of school children, schools and parents appear helpless and clueless concerning what to do as cases of SGBV reported at a police station, often ‘settled’ covertly as the abuse itself. The figures of sexual molestations of school children in Nigeria are grim. Many teenagers have experienced forced prostitution and child marriage. Laws against sexual assault, rape, child marriage and forced prostitution have not been disseminated to appropriate quarters especially at community level. These have allowed many perpetrators to continue in the act. The laws provide a 14 years jail term for the perpetrators but many are not aware of this. This is a gap that needs to be addressed. Furthermore, SGBV is a daily reality for many Nigerian girls/women, only a fraction ever receive help and many are unreported. According to UNICEF, Nigeria has the third highest absolute number of child brides in the world – 3,538,000 – and the 11th highest prevalence rate of child marriage globally. Also, according to UNICEF 2017, 44% of girls in Nigeria are married before their 18th birthday and 18% are married before the age of 15. Many of the survivors are not taken through trauma healing thereby having psychological problems later in life.

Tolerance for SGBV was a clear theme-embedded in cultural norms and behaviour within communities. Harmful social norms contribute to the tolerance and silence around SGBV. In Tearfund research (2018) participants of Christian faith said that husband cannot be found guilty for raping his wife because the Bible clearly states that a husband is the head of the family and all a woman needs to do is to respect him. This erroneous interpretation/belief also gives boys/men courage to perpetrate the evil of rape even though they are not married. The project was designed

to work through the issues with them and the community at large seeking to bring about reduction and attitudinal changes in behaviour.

Violence against women/girls results in rigid and differently valued role allocations among men and women, limited access and control over resources and benefits, lack of access to basic services such as education, health and information, low representation in formal decision-making positions, limited participation in the decision-making process at community and family level, low participation in highly paid economic activities. Therefore, prevention and elimination of violence against women/girls, represents the obligation of society from the humanistic perspective in protection of their wellbeing, as well as from developmental perspective for the sake of using their resources for the development of society. The responsibility for prevention of violence and protection of survivors of violence lies on the institutions and individuals. Institutions have the obligation to prevent, sanction perpetrators, protect and empower victims. Individual citizens have the obligation to recognize and denounce violence. Both have the responsibility to promote values of zero tolerance to violence. In Benue and Kaduna States, SGBV survivors are blamed by their communities, which argue that they could have avoided being abused. Local culture does not permit a woman to divulge SGBV perpetuated by her husband, partner or non-partner. There are prevailing attitudes that women are not worthy of respect, even when they have some sort of standing in society.

SGBV disproportionately affects girls/women, and school and the journey to it can also be a place where girls experience violence from sexual harassment. This violation of girls' rights, especially when committed by those in positions of care or authority, can impact on girls' ability to continue and complete their education. In many cultures, violence towards women/girls is accepted as a social norm. This must be challenged as a matter of urgency, and the blame, shame and stigma faced by victims must be eliminated. Girls must never be held responsible for the violence that happens to them. Violence is the sole responsibility of the perpetrator, who must be held accountable. Fear or threat of violence must not restrict girls from living free and full lives, or from realizing their full potential.

SUWA has experience in SGBV interventions, her acceptance within the communities and good working relationship with key stakeholders is best placed to undertake the project. SUWA has experience in implementing SGBV intervention in communities and in schools with great success, and impact and has the capacity in human resources to scale up the work on this project. This intervention will bring about changes that will improve the overall well-being for women/girls, reduce number of cases of SGBV, child marriages and Women/girls survivors of violence and increase knowledge and The project was designed to focus on both prevention of SGBV for women and girls in general with special focus on violence in school, early/child marriage, and a response to survivors hence educational professionals, member of the general public/community at large, men and/or boys and uniformed personnel (i.e. police) will be the key targets in changing attitudes and providing essential services. Involving men as a key strategy for transforming socio-cultural norms and highlights the importance of equal participation by women/girls, and men /boys in planning, implementing, monitoring, and evaluating programs. All though there are other actors intervening in SGBV issues like the FIDA, there effort is largely legal aids issues while this project is a holistic approach to ending SGBV. SUWA shall collaborate with FIDA and Primary Health Centers (PHCs) on legal and health issues while building their capacity on a holistic approach to both prevention and response to SGBV/HP and SRHR. Specifically, the project shall address issues

of form of violence such as sexual violence by non-partners (rape/sexual assault), Sexual harassment and violence in public spaces/institutions violence in school, sexual violence and early/child marriage in Benue and Kaduna states, Nigeria.

SUWA has been trying to put in security measures and increase our communication between communities to help determine how we move and when. “Statistics released by the government of Kaduna state reveal that 545 people were killed and 1,723 people were kidnapped in Kaduna State during the first six months of 2021. 323 were killed while 949 people were kidnapped during the first quarter, while 222 were killed and 774 people were kidnapped during the second quarter. In addition, 20 people were raped and 266 injured”. According to Christian Solidarity w Worldwide (CSW) Founder President Mervyn Thomas said: The security crisis in Nigeria, and particularly in southern Kaduna, has gone on for so long that stemming it now seems beyond the capabilities of the state and federal authorities. It urgently requires concerted efforts by the international community to assist Nigeria in combating it wherever possible, whilst also holding the government to account for its failure to assist targeted communities.”

On the economic side, Nigeria has officially announced that the country is in recession. Nigeria’s Gross Domestic Product grew by 0.51% (year-on-year) in real terms in the first quarter of 2021. This is slower than the 1.87% growth recorded in the corresponding quarter of 2020 but higher than 0.11% recorded in the previous quarter (Q4 2020). This is contained in the Nigerian Gross Domestic Product report, recently released by the National Bureau of Statistics (NBS). According to the report, aggregate GDP stood at N40.01 trillion in nominal terms as against N35.65 trillion recorded in Q1 2020, while real GDP stood at N16.83 trillion in the review quarter. The oil sector contracted by 2.21% (year-on-year) in Q1 2021, while the non-oil sector grew by 0.79% in the same period. “The Lagos Chamber of Commerce and Industry (LCCI) has decried the current inflation rate of **18.12 per cent** in Nigeria, saying it is still very high”. “Nigeria’s inflation rate for the month of March 2021, rose to 18.17% from 17.33% recorded in February 2021. This represents 0.82% points higher than the February figures”. This is according to the Consumer Price Index report, recently released by the National Bureau of Statistics (NBS).

The project was designed to focus on both prevention of SGBV for women and girls in general with special focus on violence in school, early/child marriage, and a response to survivors hence educational professionals, member of the general public/community at large, men and/or boys and uniformed personnel (i.e. police) will be the key targets in changing attitudes and providing essential services. Involving men as a key strategy for transforming socio-cultural norms and highlights the importance of equal participation by women/girls, and men /boys in planning, implementing, monitoring, and evaluating programs. Although there are other actors intervening in SGBV issues like the FIDA, their effort is largely legal aid issues while this project is a holistic approach to ending SGBV. SUWA shall collaborate with FIDA and Primary Health Centers (PHCs) on legal and health issues while building their capacity on a holistic approach to both prevention and response to SGBV/HP and SRHR. Specifically, the project shall address issues of form of violence such as sexual violence by non-partners (rape/sexual assault), Sexual harassment

and violence in public spaces/institutions violence in school, sexual violence and early/child marriage in Benue and Kaduna states, Nigeria.

The emergence of COVID - 19 pandemic and the lockdown imposed by the Federal Government for several months gave rise to cases of GBV, the women/girls particularly being the worst hit. As movements were restricted, jobs lost, avenues for social interactions shot down, people's frustrations increased, particularly men, who sought avenues to vent their frustrations. Hence, our steady campaigns and enlightenment ensured a steady decline of GBV cases as more and more awareness was being created within these communities.

1.2. Project description

Organization	Scripture Union West Africa (SUWA)
Project title	Improved action against Sexual Gender Based Violence and Harmful Practices in Benue and Kaduna States, Nigeria.
Project duration	1 st January 2020 -31 st December 2022
Budget and expenditure	\$341,670
Geographical areas	The project is located in 4 Local Government Areas (LGA) of Benue and Kaduna States. The Local Governments are Makurdi and Tarka in Benue State and Jema'a and Kaura in Kaduna State. The project communities are Makurdi, Apir, Wanune, Atakaar, Kagoro, and kafanchan. SUWA worked in 6 communities and 24 schools located within the 4 LGAs targeted in Benue and Kaduna States.
Specific forms of violence addressed by the project	Intimate partner violence, sexual violence, harmful practices, early/child Marriage, sexual violence by non-partners (rape/sexual assault), Sexual harassment and violence in public spaces/institutions, and violence in schools
Main objectives of the project	<ol style="list-style-type: none"> 1. To end SGBV among women/girls through school and community actions and to create positive social norms that value women/girls and their rights 2. To build the capacity of the communities' members and institutions through dialogue, workshops and using the media for systemic change in existing norms, beliefs and practices that reduces SGBV/HP in Benue and Kaduna States. <p>These objectives are contributing to UN Women Trust Fund strategic results area outcome 3: Improved prevention of VAW/G through changes in behaviour, practices and attitudes.</p>
Key assumptions of the project	<ol style="list-style-type: none"> 1. The project has contributed to reduction in SGBV cases in the target communities

	<ol style="list-style-type: none"> 2. Women and girls now feel safer in their communities 3. Men and boys have become allies in addressing SGBV 4. Stakeholders including traditional and religious leaders have become leading advocates on SGBV issues 5. Survivors of SGBV have increased income and emotional stability 6. There is increased participation of women in family and community decisions 7. The community dialogues have been effective in reducing intimate partner violence in the target communities 8. The project has brought about changes in beliefs, attitudes and harmful cultural practices. 9. Raising community-based gender champions is a sustainable approach to addressing SGBV 10. The project has built synergy among service providers
Description of targeted primary and secondary beneficiaries	<p>Primary Beneficiaries: 200 Female refugees/Internally displaced/asylum seekers, 500 Women and girls in general, 500 Women/girls survivors of violence, 1,000 Women/girls victims of sexual exploitation</p> <p>Secondary Beneficiaries: 1,000 Educational professionals (i.e., teachers, educators), 2,000 Members of the general public/community at large, 1,500 Men and/or boys, 50 Uniformed personnel</p>
Key implementing partners and stakeholders	Uniformed personnel (i.e., Police, Military, Peace-keeping Officers), Service providers

1.3 Strategy/Theory of change (or results chain) of the project

The overall goal of the project is “Women survivors of violence, women refugee and women/girls in general in Benue and Kaduna States are safe from SGBV and have improved health, well-being, quality of life and dignity by December 2022”

The outcomes are:

1. Increased support and commitment of School’s Teachers/communities leaders to effectively implement protocols to protect and end SGBV among women/girls in Benue and Kaduna States by December 2022;
2. Increased access of women/girls to legal, psychosocial, health and sustainable livelihood support services in Benue and Kaduna States by December 2022

Goal: Women survivors of violence, women refugee and women/girls in general in Benue and Kaduna States are safe from SGBV and have improved health, well-being, quality of life and dignity by December 2022	
Outcome 1 School Teachers, community stakeholders are committed to effectively implement protocols to protect and end SGBV among women/girls in Benue and Kaduna States by December 2022	Output 1.1: School teachers, Parents, Parent/Teachers Associations (PTAs), Ministry of Women Affairs and Social Development representatives and, community/religious leaders have improved knowledge on the prevention and elimination of SGBV
	Output 1.2 Women, men, girls, and boys who participated in the SGBV community dialogue sessions and SGBV clubs have increased knowledge and understanding on gender equality and made commitment to end harmful cultural norms and promote value for women/girls and their rights
Outcome 2 Women and girls have access to legal, psychosocial, health and sustainable livelihood support services in Benue and Kaduna States by December 2022.	Output 2.1 Women and girls in general and SGBV Survivors have increased access to psychosocial, SRHR and legal support services.
	Output 2.2 SGBV Survivors who participated in VLSA and livelihood support training have increased knowledge and skills on sustainable livelihood and micro-savings and have access to micro-credit facilities.
Outcome 3 SUWA institutionally strengthened to sustainably respond to the COVID-19 pandemic and other crises whilst maintaining or adapting existing interventions to EVAW/G with a focus on the most vulnerable women and girls	Output 3.1 SUWA has put in place mechanisms to improve institutional resilience to crises including COVID-19 that ensures the stability of projects and sustainability of SUWA in the longer term
	Output 3.2 SUWA has improved knowledge, skills and capacities to maintain or adapt EVAW/G interventions and reach the most vulnerable women / girls while responding to the impact of the COVID-19 pandemic or other crises

2. Purpose of Evaluation

To carry out a participative examination of the effectiveness and impact of SUWA's UN Women Project activities, implementation structure and its approaches in prevention and impact mitigation of GBV in Benue and Kaduna States, Nigeria and to use these findings to make recommendations on how SUWA, UN Women, the government of Nigeria and other partners can increase the effectiveness and impact of GBV programmes in the future.

3. Evaluation objectives and Scope

The broad objectives of the evaluation are:

- **To evaluate the entire project** between 1st January 2020 -31st December 2022, against the effectiveness, relevance, efficiency, sustainability, knowledge generation and impact criteria, as well as the cross-cutting gender equality and human rights criteria (*defined below*);
- **To identify key lessons and promising or emerging good practices** in the field of ending violence against women and girls, for learning purposes

3.1 Specific Objectives

- Assess the level of implementation or otherwise of the project between 1st January 2020-31st and December 2022
- To assess the effectiveness of the methodologies, approaches, and strategies used by SUWA in the implementation of its mission.
- To determine the impact of programme activities on the project beneficiaries within the period (outcome level)
- To assess SUWA’s links with other organisations, nationally, and the impact of these links on SUWA's effectiveness and methodologies.
- To assess SUWA’s movement building as part of the advocacy strategy, building alliances towards ensuring that SGBV issues are tackled with a sustained effort from the grassroots, state, and national levels.
- To assess SUWA’s Institutional strengthening efforts within the period as part of SUWA’s sustainability strategy
- To draw up a set of recommendations on how effective and impact of SUWA’s activities can be increased in the future.

3.2 Scope

This evaluation is to be carried out in sampled communities from the 3 target communities (Makurdi, Apir, Wanune) of Makurdi, and Tarka LGAs of Benue State and 3 target communities (Atakaar, Kagoro, and kafanchan) of and Jema’a and Kaura LGAs of Kaduna State and 24 schools located within the 4 LGAs targeted in Benue and Kaduna States.

Criteria	Evaluation Questions
Aspect 1: Effectiveness	1.1 To what extent were the intended project goal, outcomes and outputs (project results) achieved and how? 1.2 Assess if the results are leading to achieve the project’s objectives 1.3 Analyze the activities planned and achieved 1.4 Identify if there were any unexpected or negative result 1.5 How far do the beneficiaries/target groups participate in the project?

	<p>1.6 Assess the institutional and staff capacity as well as structures and procedures of SUWA which are necessary to achieve the project objectives and results</p> <p>1.7 What is the capacity of SUWA in the area of networking with other relevant actors working for development on Local and State?</p> <p>1.8 What value addition did the institutional strengthening from Spotlight Initiative bring to SUWA in its response to GBV in COVID situation?</p>
Aspect 2: Relevance	<p>2.1 To what extent do the achieved results (project goal, outcomes and outputs) continue to be relevant to the needs of women and girls?</p> <ul style="list-style-type: none"> ○ To what extent did the beneficiaries/target groups participate actively in the project? ○ To what extent were the project participants involved in the planning, monitoring and evaluation of project activities (project approach)
Aspect 3: Efficiency	<p>3.1 To what extent was the project efficiently/cost-effectively implemented?</p> <p>3.2 Analyze the activities and results achieved according to the means/resources available</p> <p>3.3 Examine the planning, monitoring and evaluation methods used by SUWA and determine its relevance to work (staff capacity)</p>
Aspect 4: Sustainability	<p>4.1 To what extent will the achieved results, especially any positive changes in the lives of women and girls (project goal level), be sustained after this project ends?</p> <p>4.2 Are the community/projects sustained and used by the people themselves?</p> <p>4.3 What role does the communities play during the project implementation and after the implementation of a community project?</p> <p>4.4 How could the sustainability of the programme be improved?</p>
Aspect 5: Impact (outcome level)	<p>5.1 To what extent has the project contributed to ending violence against women, gender equality and/or women's empowerment (both intended and unintended impact)?</p> <p>5.2 In what ways did the project contribute to prevention and impact mitigation of COVID among target beneficiaries and communities?</p> <p>5.3 What category of beneficiaries has benefited most from the project?</p> <p>5.4 How far have the living conditions of the rural communities been improved by the programme (individual, household and community level)?</p> <p>5.5 Which role has the community played for the positive impacts of the programme?</p> <p>5.6 Which synergies as regards impact exists between the Service providers?</p>
Aspect 6: Knowledge generation	<p>6 To what extent has the project generated knowledge, promising or emerging practices in the field of EVAW/G that should be documented and shared with other practitioners?</p>

Gender Equality and Human Rights	Cross-cutting criteria: the evaluation should consider the extent to which human rights <u>based</u> and gender responsive approaches have been incorporated through-out the project and to what extent. 7 How were project users selected and what steps were taken to ensure the rights of women and girls with disabilities were protected and they received a fair share of services.
Aspect 8: Movement building	To What extent was SUWA able to connect with organizations and Agencies of like minds for advocacy on SGBV prevention?
Aspect 9: Institutional Strengthening	To what extent was SUWA able to strengthen its Institutional capacity?

5 Evaluation design and METHODOLOGY

Proposed evaluation design

The external consultant will undertake an evaluation of the SUWA SGBV Project in Benue and Kaduna States. The focus will be on how SUWA has been able to implement the project. Data sources shall be done through Desk Review of SUWA reports, training materials, institutional capacity, beneficiaries, Gender Champions, Schools, Service providers, and other relevant stakeholders. However, the external consultants applying for the role must propose the evaluation design and methodology in their proposal/application. Final decisions about the specific design and methods for the evaluation should emerge in the inception phase from consultations among the project staff, the evaluators, and key stakeholders about what is appropriate and feasible to meet the evaluation purpose and objectives and answer the evaluation questions, given limitations of budget, time and existing data. The evaluator must use a mixed-method approach to triangulate all available data sources to reach conclusions and findings. Such evaluation methodology may include but is not limited to the following:

- Review of relevant project documents and relevant materials.
- Interviews with relevant project staff.
- Personal or telephone interviews with direct beneficiaries and other relevant stakeholders based on grounded sampling methods, for the beneficiaries in particular.
- Conduct field visits to the project site and the use of questionnaires.
- Conduct focus group discussion (FGD) at a different level
- Surveys of workshop participants and project partners, as may be required.
- Analysis of the data collected.

However, the team could consider to adopt three types of evaluation which include process, outcome and impact evaluation.

(a) SUWA shall adopt process evaluation method which will help to determine activities implemented as planned, what resources were used, what services were offered, how many people were reached, and who the programme is reaching. This will be carried out at programme level through routine data collection at the Community level.

(b) Outcome evaluation: Outcome evaluation shall be used to measure the immediate effects of the program as it is aligned with the program's objectives.

(c) Outcome evaluation will evaluate and measure how well the program's objectives have been achieved.

(d) Impact evaluation: Impact evaluation shall be used to measure the long-term effects of the program and is generally used to measure the program goal. Consequently, Impact evaluation shall measure how well the program goal has been achieved

5.1 Field visit to beneficiaries

The project officers will be responsible for organising and taking the consultant round project locations. The consultant will be expected to visit and interact with the beneficiaries of SUWA project in all the project target communities in Benue and Kaduna States.

5.2. Evaluation Review

After the fieldwork the evaluation team will meet to review the findings from the desk evaluation and field visits. They will produce a summary of the findings and develop recommendations on how SUWA's effectiveness and impact can be increased

Schedule is below

5.3 Data Sources

Documents to be reviewed should include relevant national strategy documents including the Nigerian National Action Plan on SGBV 2018, the project document and theory of change (proposal), The Results and Resources Framework, Baseline Survey Report, data collection tools, monitoring plans, indicators and collected data, Progress and annual reports of the project

5.4 Proposed Sampling

The evaluation is to cover all geographical sites and samples. Target group to be evaluated should be a minimum of 10% both primary and secondary beneficiaries.

5.5 Proposed Data collection Method

The proposed data collection methods are Focus Group Discussion, Interviews, Desk review, questionnaires, etc.

6 Evaluation Ethics

The evaluator/s must put in place specific safeguards and protocols to protect the safety (both physical and psychological) of respondents and those collecting the data as well as to prevent harm. This must ensure that the rights of the individuals are protected and participation in the evaluation does not result in further violation of their rights.

The evaluator/s must have a plan in place to:

- Protect the rights of respondents, including privacy and confidentiality;
- Elaborate on how informed consent will be obtained and to ensure that the names of individuals consulted during data collection will not be made public;
- If the project involves children (under 18 years old) the evaluator/s must consider additional risks and need for parental consent;
- The evaluator/s must be trained in collecting sensitive information and specifically data relating to violence against women and select any members of the evaluation team on these issues.
- Data collection tools must be designed in a way that is culturally appropriate and does not create distress for respondents;
- Data collection visits should be organized at the appropriate time and place to minimize risk to respondents;
- The interviewer or data collector must be able to provide information on how individuals in situations of risk can seek support (referrals to organisations that can provide counseling support, for example)

7. Main Evaluation Tasks/Deliverables

EXPECTED OUTPUT

The evaluation team will produce an agreed list of findings and recommendations and to draft a final report. SUWA will produce the complete report and forward it to the UNTF and other various stakeholders for comments and approval.

The final report will be Times New Roman type font size 12. A soft copy of the report should also be provided via email. The report will have the following sections:

Title and opening pages

- Title page (with key project information)
- Table of contents
- List of acronyms and abbreviations

II. Context and description of the project

III. Evaluation purpose, objectives and scope

- Evaluation criteria and key questions (including – but not limited to – the mandatory questions requested by the UN Trust Fund)

IV. Evaluation methodology

- Description of overall design
- Data sources
- Description of data collection methods and analysis
- Description of sample and sampling design
- Limitations

V. Safety and ethical considerations and protocols put in place

VI. Findings with analysis per evaluation question

VII. Conclusions per evaluation criteria

VIII. Recommendations per evaluation criteria

IX. Annexes:

- Terms of reference
- Evaluation matrix
- Beneficiary data sheet
- Data collection instruments and protocols
 - List of stakeholders interviewed or consulted (without direct reference to individuals unless Consent has been given)
- List of documents reviewed

7.1 Evaluation Team Composition

NAME	ROLE	ORGANIZATION
1 Lead Consultant	Leading the Evaluation team in the field for research assistants training, data collection, analysis and final report compilation	Nerat Diagnostic, Medical Services and Multi-concepts Ltd, Jos. Rc 2004856
1 Assistant/support Consultant	Supporting the Lead Consultant in field research assistants training, data collection and analysis	Dataville-Rc1079505
1 Civil Society Representative (CSOs)	Support the evaluation process in objective impact assessment and to serve as an external eye and input in the process	Ebony Sisters Club of USA
1 Executive Director	Oversight of the Evaluation process to ensure it is owned by the organization, managed and used	SUWA
4 Field Research Assistants	Field data collection	Community based
1 Evaluation Task Manager	To lead the management of the evaluation process including coordination of the process	SUWA
3 Project Officers	Field guide and supporting in organizing and guiding the team round communities	SUWA
1 Secretary	For internal documentation	SUWA
1 logistics officer	For logistics	SUWA

Stage of Evaluation	Key Task	Responsible	Number of working days required	Time Frame
Inception stage	Briefings of evaluators to orient the evaluators	Evaluation Task Manager	10 working days	2 nd week of December 2022

	Desk review of key documents	Evaluator/s		
	Finalizing the evaluation design and methods	Evaluator/s		
	Submit draft Inception report	Evaluator/s		
	Review Inception Report and provide feedback	Evaluation Task Manager, Stakeholder Group and UNTF	5 working days	Last week of December 2022
	Incorporating comments and revising the inception report	Evaluator/s	4 working days	10 th of Jan 2023
	Submitting final version of inception report	Evaluator/s		
	Review final Inception Report and approve	Evaluation Task Manager, Stakeholder Group and UNTF	5 working days	By 16th Jan 2023
Data collection and analysis stage	Desk research	Evaluator/s	10 working days	26 th January 2023
	In-country technical mission for data collection (visits to the field, interviews, questionnaires, etc.)	Evaluator/s	Over 2 weeks) (depending on travel)	By 10th February 2023
Synthesis and reporting stage	Analysis and interpretation of findings	Evaluator/s	8 days	By 18th February 2023
	Preparing a first draft report	Evaluator/s		
	Review of the draft report with key stakeholders for quality assurance	Evaluation Task Manager, Stakeholder Group and UNTF	10 working days	By 27th Feb 2023
	Consolidate comments from all the groups and submit the consolidated comments to evaluation team	Evaluation Task Manger		
	Incorporating comments and preparing second draft evaluation report	Evaluation Team	3 days	By 2nd March 2023

	Final review and approval of report	Evaluation Task Manager, Stakeholder Group and UNTF	5 working days	By 10th March 2023
	Final edits and submission of the final report	Evaluator/s	4 working days	By 15th March 2023

The evaluation team shall comprise of the lead Evaluator, Junior or assistant evaluator, staff, beneficiaries, gender champions, and relevant stakeholders

7. Management arrangement of the evaluation

Day to day management of the evaluation process will be conducted by SUWA

The Evaluator Task Manager leads the overall management of the evaluation process, coordinating the stakeholder groups. Others actors will be the Executive Director, staff team and the evaluation team

- The Executive Director will take an active role and to provide oversight over the evaluation process to ensure it is owned by the organization, managed and used effectively. Quality assurance of the evaluation process by the UN Trust Fund M&E Team:
- The M&E Team will review the TOR, inception, draft and final report to ensure compliance with UN Trust Fund requirements and standards at all stages of the evaluation.

Evaluator A (e.g., Senior Evaluator) should have the following qualification

- Evaluation experience at least 5 years in conducting external evaluations, with mixed-methods evaluation skills and having flexibility in using non-traditional and innovative evaluation methods
- Expertise in gender and human-rights based approaches to evaluation and issues of violence against women and girls
- Experience with program design and theory of change, gender-responsive evaluation, participatory approaches and stakeholder engagement
- Specific evaluation experiences in the areas of ending violence against women and girls
- Experience in collecting and analysing quantitative and qualitative data as well as data visualization
- In-depth knowledge of gender equality and women's empowerment
- A strong commitment to delivering timely and high-quality results, i.e., credible evaluation and its report that can be used
- A strong team leadership and management track record, as well as interpersonal and communication skills to help ensure that the evaluation is understood and used.
- Good communication skills and ability to communicate with various stakeholders and to express concisely and clearly ideas and concepts

- Regional/Country experience and knowledge: in-depth knowledge of country -Nigeria is required.
- Language proficiency: fluency in English is mandatory; good command of local language (Hausa) is desirable.

Annex 2: Evaluation matrix

Evaluation Criteria	Evaluation Questions	Indicators	Data Source	Data Collection Methods
Effectiveness	To what extent were the intended project goal, outcomes and outputs (project results) achieved and how?	Percentage (%) of girls, boys, women and men in project location who agree there are significant reduction in SGBV by January, 2023	<ul style="list-style-type: none"> ● Monitoring Reports ● Annual Reports ● Primary data (collected during evaluation field visits) 	<ul style="list-style-type: none"> ● Questionnaire
		<ul style="list-style-type: none"> ● Number of people arrested for rape and prosecuted in the 	<ul style="list-style-type: none"> ● Monitoring Reports ● Primary data (collected during evaluation field visits) 	<ul style="list-style-type: none"> ● Focus Group discussion ● Key Informants Interviews
		<ul style="list-style-type: none"> ● % of SGBV survivors with increase income 	<ul style="list-style-type: none"> ● Primary data (collected during evaluation field visits) 	Questionnaire
		<ul style="list-style-type: none"> ● % of women and girls, who report having received prompt services at Health Centres for SGBV cases and SRHR issues by January, 2023. 	<ul style="list-style-type: none"> ● Primary data (collected during evaluation field visits) 	<ul style="list-style-type: none"> ● Questionnaire ● Focus Group discussion ● Key Informants Interviews
Relevance	To what extent do the achieved results (project goal, outcomes and outputs) continue to be relevant to the needs of women and girls?	<ul style="list-style-type: none"> ● Number of survivor of gender based violence who report access and satisfactory support services with improved economic well-being by December 2022 	<ul style="list-style-type: none"> ● Monitoring Reports ● Annual Reports ● Primary data (collected during 	<ul style="list-style-type: none"> ● Focus Group discussion ● Questionnaire

			evaluation field visits)	
		<ul style="list-style-type: none"> Number of cases of SGBV reported to school authorities /police that were handled in accordance with new good practice protocols 	<ul style="list-style-type: none"> Monitoring Reports Annual Reports Primary data (collected during evaluation field visits) 	<ul style="list-style-type: none"> Interviews Questionnaire
		<ul style="list-style-type: none"> Percentage of women/girls who feel more empowered to speak out when violated and against SGBV by December 2022 	<ul style="list-style-type: none"> Monitoring Reports Annual Reports Primary data (collected during evaluation field visits) 	<ul style="list-style-type: none"> Interviews Questionnaire
Efficiency	To what extent was the project efficiently and cost-effectively implemented?	<ul style="list-style-type: none"> Number of Women, men, girls and boys who participate in project activities reports positive change in perception SGBV by December 2022 	<ul style="list-style-type: none"> Monitoring Reports Annual Reports Primary data (collected during evaluation field visits) 	<ul style="list-style-type: none"> Focus Group discussion Questionnaire
		<ul style="list-style-type: none"> Number of SGBV survivors participating in VSLA activities 	Primary data (collected during evaluation field visits)	<ul style="list-style-type: none"> Pre & Post Interventions Records Review
		<ul style="list-style-type: none"> % of SGBV survivors accessing loans 	Primary data (collected during evaluation field visits)	<ul style="list-style-type: none"> Pre & Post Interventions Records Review
Sustainability	To what extent will the achieved results, especially any positive changes in the lives of women and girls (project goal level), be	<ul style="list-style-type: none"> Number of women, men, girls , and boys who promote positive social norm to end Sexual violence in Benue and Kaduna states 	<ul style="list-style-type: none"> Monitoring Reports Annual Reports Primary data (collected during 	<ul style="list-style-type: none"> Questionnaire Focus Group discussion Key Informants Interviews

	sustained after this project ends?		evaluation field visits	
		<ul style="list-style-type: none"> Number SGBV survivors of who report having sustainable livelihood means 	<ul style="list-style-type: none"> Monitoring Reports Annual Reports Primary data (collected during evaluation field visit) 	<ul style="list-style-type: none"> Questionnaire Pre & Post Interventions Records Review
Impact	To what extent has the project contributed to ending violence against women, gender equality and/or women's empowerment (both intended and unintended impact)?	<ul style="list-style-type: none"> Number of stakeholders and community members surveyed who report positive attitudinal and behavioural change towards sexual assault/rape/defilement of women and girls in schools and communities in Benue and Kaduna states 	<ul style="list-style-type: none"> Monitoring Reports Annual Reports Primary data (collected during evaluation field visit) 	<ul style="list-style-type: none"> Focus groups discussion questionnaire Pre and post interventions surveys
		Number of school/community members and leaders who made commitment to end harmful cultural practices of child marriage by January, 2023	<ul style="list-style-type: none"> Monitoring Reports Annual Reports Primary data (collected during evaluation field visit) 	<ul style="list-style-type: none"> Questionnaire Focus Group discussion Key Informants Interviews
		<ul style="list-style-type: none"> Number school teachers who supported prosecution of sexual assault/rape offenders 	<ul style="list-style-type: none"> Monitoring Reports Annual Reports Primary data (collected during evaluation field visit) 	<ul style="list-style-type: none"> Questionnaire Focus Group discussion Key Informants Interviews
		<ul style="list-style-type: none"> Number of survivors of sexual gender based violence that have access to psychosocial, health, legal support services with 	<ul style="list-style-type: none"> Monitoring Reports Annual Reports Primary data (collected 	<ul style="list-style-type: none"> Focus groups discussion questionnaire Pre and post interventions

		improved economic well-beings by January, 2023	during evaluation field visit	surveys
Knowledge generation	To what extent has the project generated knowledge, promising or emerging practices in the field of EVAW/G that should be documented and shared with other practitioners?	<ul style="list-style-type: none"> Number of people who participated in community dialogue have increased knowledge, made commitment to gender equality in the communities in Benue and Kaduna states 	Primary data (collected during evaluation field visit)	<ul style="list-style-type: none"> Focus Group discussion Key Informants Interviews
		<ul style="list-style-type: none"> % of people who are aware of law against rape/sexual assault 	<ul style="list-style-type: none"> Monitoring Reports Annual Reports Primary data (collected during evaluation field visit) 	<ul style="list-style-type: none"> Questionnaire Focus Group discussion Key Informants Interviews
		<ul style="list-style-type: none"> Women, men, girls, and boys who participated in the SGBV community dialogue sessions have increased knowledge and understanding on gender equality, made commitment to end harmful cultural norms and promote value for women/girls and their rights 	<ul style="list-style-type: none"> Monitoring Reports Annual Reports Primary data (collected during evaluation field visit) 	<ul style="list-style-type: none"> Questionnaire Focus Group discussion Key Informants Interviews
		-Number of stakeholders who have improved knowledge and made commitment to end SGBV in schools	<ul style="list-style-type: none"> Monitoring Reports Annual Reports Primary data (collected during evaluation field visit) 	<ul style="list-style-type: none"> Questionnaire Focus Group discussion Key Informants Interviews

Gender Equality and Human Rights	Cross-cutting criteria: the evaluation should consider the extent to which human rights based and gender responsive approaches have been incorporated through-out the project and to what extent.	<ul style="list-style-type: none"> • % of men and boys surveyed who report specific norms and attitudes about gender equity and violence against women and girls (using Gender Equitable Men (GEM) scale from 1 (negative attitudes) to 5 (positive attitudes). 	Primary data (collected during evaluation field visit)	<ul style="list-style-type: none"> • Gender-Equitable Men (GEM) scale
		% of SGBV reported to school authorities/police that were handled in accordance with new good practice protocols within 10 months	<ul style="list-style-type: none"> • Monitoring Reports • Annual Reports • Primary data (collected during evaluation field visit) 	<ul style="list-style-type: none"> • Questionnaire • Focus Group discussion • Key Informants Interviews
		.Proportion of male participants who report high support for gender-equitable norms according to the gender-equitable men (GEM) scale	<ul style="list-style-type: none"> • Primary data (collected during evaluation field visit) 	<ul style="list-style-type: none"> • Gender-Equitable Men (GEM) scale
		Number of school teachers who supported prosecution of sexual assault/rape offenders	<ul style="list-style-type: none"> • Monitoring Reports • Annual Reports • Primary data (collected during evaluation field visit) 	<ul style="list-style-type: none"> • Questionnaire • Focus Group discussion • Key Informants Interviews
		Number of girls who are empowered to defend their right	<ul style="list-style-type: none"> • Monitoring Reports • Annual Reports • Primary data (collected during evaluation field visit) 	<ul style="list-style-type: none"> • Questionnaire • Focus Group discussion • Key Informants Interviews
Movement Building	To What extend was SUWA able to connect with organizations and Agencies of like minds for advocacy on SGBV prevention?	Number of agencies that testified being part of SUWA's movement building	<ul style="list-style-type: none"> • Annual Reports • Primary data (collected during evaluation field visit) 	<ul style="list-style-type: none"> • Focus Group discussion • Key Informants Interviews

Institutional Strengthening	To what extent was SUWA able to strengthen its Institutional capacity?	Institutional strengthen systems put in place in place in the course of the three-years project implementation	<ul style="list-style-type: none"> ● Annual Reports ● Primary data (collected during evaluation field visit) 	<ul style="list-style-type: none"> ● Focus Group discussion ● Key Informants Interviews
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Annex 3: Transformational Stories

As attached with the report



Annex 4: SUWA'S NETWORKING AND COLLABORATING ORGANISATIONS NATIONAL AND INTERNATIONAL

NATIONAL

1. Ministry of Women Affairs and Social Development.
2. Ministry of Education.
3. Sexual Assault Referral Centre, KAFANCHAN.
4. Okaha Women and Children development Organization (OWACDO), Makurdi.
5. Faith groups.
6. Media Practitioners.
7. Security Agencies (Police and NSCDC)
8. Federation of International Lawyers (FIDA)
9. Doctors without borders.
10. Association against Child Sexual and gender based violence (AACSGV)

INTERNATIONAL

1. WOMANITY (Network)
2. HAMIN, Netherland.
3. United Mission to Nepal (UMN)

Annex 5: Beneficiary data sheet

WANNUNE-TARKA LGA BENUE COMMUNITY DIALOGUE SESSIONS (CDS)																
Gender Champions Group and Peers	NO GC	Team Members	Team Leader Contact	No of CDS So far	PEOPLE GRADUATED						No communities reached	Three Key Challenges Faced			Two Key Learnings over The Years	
					1st Session	2nd Session	3rd Session	4th Session	5th Session	Total		1st	2nd	3rd	1st	2nd
1	3			3	11	25	27	0	0	63	2	Low Men attendance	Women had more interest	Lack of Transport for members to attend sessions	Team Cooperation makes things to move faster	Walking together will help reduce poverty
2	1		4	20	15	23	42	0	100	4	Poor attendance at meetings	Time Management	Lack of Funds	To be honest as an individual and as a team	To love others as ourselves	
3	2		4	21	18	36	15	0	90	4	Widows complaint of being alone	Only women attending in good number	Cultural practice difficult to drop	Together ness makes progress	Together ness allievate poverty	
4	3		5	30	69	57	16	21	193	4	Translating Manual from English to local Language	Time Management	Mobility	As team we can bring positive change to our communities	As a group, we need to be patient with one another	
5	3		4	28	23	103	23	0	177	3	Language difference as the manual is in English	Compiting activities	Inadequate staffing arrangements	Its good to work in a team	Learnt a lot from each other as we worked in our peer groups	
6	4		4	25	43	37	0	0	105	3	Language barrier	Men poor turn out at the CDSs		Working in Teams is the best with much result with working relationship		
	16			24	135	193	283	96	21	728	20					
					1st Session	2nd Session	3rd Session	4th Session	5th Session	Total						

LIST OF SCHOOLS ON THE SGBV PROJECT IN BENUE AND KADUNA STATES

S/N	NAME OF SCHOOL	LOCATION	GRADUATION	ON-GOING
1	ECWA College of Health Technology	KAGORO	21	
2	Sunday School class, ECWA Gospel	KAGORO	37	
	Kyauta Memorial School Kagoro	KAGORO	46	
	Sunday School Dusai	KAGORO	44	
	Cocin Church Kagoro	KAGORO	33	
	St Joseph Catholic Church	KAGORO	114	
	YCS Government Secondary School	KAGORO		30
	FCS Government Secondary School Kagoro	KAGORO		90
	Government Secondary School Takau	KAFANCHAN		48
	Government Secondary School, Kaninko	KAFANCHAN	68	
	Government Secondary School Kurdan	KAFANCHAN	80	100
	Government Secondary School, Zipak	KAFANCHAN		50
	NKST Ifan	MAKURDI	25	
	NKST High level	MAKURDI	49	
	Banysta College	MAKURDI		63
	NKST Idye	MAKURDI	45	
	City College	MAKURDI		153
	Government Model Secondary School	MAKURDI		28
	Government Girls Secondary School	MAKURDI		49
	Peniel Secondary School	MAKURDI		25
	Community Secondary School	APIR		70
	UBE Secondary School	APIR		75
	Orkar Schools	APIR		31
	St. Christopher Science School	WANUNE	43	
	Sunshine Secondary	WANUNE		71
	TOTAL		605	883

Annex 6: Data collection instruments and protocols

- Questionnaire: a set of printed or written questions with a choice of answers, devised for the purposes of a survey or statistical study
- Interview guiding questions: a list of the high level topics that you plan on covering in the interview with the high level questions that you want to answer under each topic
- Handset Recorders: An application/icon in a phone used for recording information
- Kobo collect App: is an android-based application used to collect the data designed as softcopy questionnaire
- Gender-Equitable Men (GEM) scale: is a theoretically-based measure of support for inequitable and equitable gender norms within sexual and intimate relationships. Designed for use with men to evaluate interventions that target gender-related attitudes and related risk and prevention behaviors.

Annex 7: Kobo Collect Questionnaire

SUWA 1: Improved Action Against Sexual and Gender Based Violence and Harmful Practices in Benue and Kaduna States, Nigeria

<https://ee.kobotoolbox.org/x/BB4VQIMT>

SUWA 2: VSLA

<https://ee.kobotoolbox.org/x/ixa0qV52>

SUWA 3: HEALING PROCESS QUESTIONNAIRE FOR IDPs

<https://ee.kobotoolbox.org/x/HG9Gh6T1>

Annex 8: List of stakeholders interviewed or consulted (without direct reference to individuals unless consent has been given)

- **Traditional Leaders:** A cultural leader who is closer to the community dwellers
- **Staff (in charge of Sexual Assault referral Centre-Government):** One who receive complaints in relation to sexual assault cases.
- **School Teachers who benefited in the project:** Teachers who engaged in the project and benefited
- **School Teachers who didn't benefit in the project:** Teachers who did not engaged in the project and did not benefit
- **School Authorities who benefited** in the project: Schools selected in the project and benefited
- **School Authorities who didn't benefit** in the project but are in the project area: Schools not selected in the project and never benefited
- **SGBV Committees:** Committees from grassroots to national level dealing with issues related to gender-based violence
- **Ministry of Women Affairs and social development (Government):** Government Agency dealing with issues relating to women
- **Okaha Foundation (CSO):** A foundation that mobilizes support for organizations leading racial and social justice work in communities.
- **Village Savings and Loan Association (VSLA) members:** A model created to self-manage and self-capitalize savings groups that use members' savings to lend to each other
- **Village Savings and Loan Association (VSLA) non-members but part of the project beneficiaries:** savings groups that use members' savings to lend to non-members
- **Community Dialogue participants:** a forum that draws participants from different sections of a community and creates the opportunity for exchanging information and perspectives, clarifying viewpoints, and developing solutions to issues of interest to the community
- **Gender Champions:** senior leaders that advance gender equality through the management of their own organizations' and in their work with others by making concrete and measurable commitments to women in the workplace
- **IDP Camp community leaders:** community leaders, all humanitarian actors who are involved in IDP community in the planning, and implementation

Annex 9: List of documents reviewed

- Relevant national strategy documents
- The project document and theory of change (proposal)
- The Results and Resources Framework
- Baseline Report
- monitoring plans, indicators and collected data
- Progress and annual reports of the project
- Reports from previous evaluations of the project and/or the organization, if any.
- 2020 Ethical Guidelines for Evaluation
- Call to Action on Protection from Gender-based Violence in Emergencies: Northeast Nigeria Road Map 2018-2019
- Strategy for Gender Based Violence Prevention, Mitigation and Response in the Humanitarian Context
- Gender-Based-Violence-An-Analysis-of-the-Implications-for-the-Nigeria-for-Women-Project
- Measuring-Gender-Attitude-Using-Gender-Equitable-Men-Scale
- National-Plan-of-Action-Addressing-Gender-Based-Violence-and-HIV/AIDS-Intersections
- Gender-Based Violence Area of Responsibility GBV AoR 5 Year Strategy 2021-2025 SINGLES LR6
- Strengthening the Response to Sexual and Gender Based Violence In Nigeria
- United Nations Entity for Gender Equality and the Empowerment of Women -strategic Plan 2022-2025
- Integrated Results and Resources Framework of UN-Women Strategic Plan 2022-2025
- UN Women Strategic Plan 2022-2025 Building a Gender-Equal World
- Community Dialogues Facilitators' Manual on Sexual and Gender Based Violence

Annex 10: SUWA SGBV UN Women Project Baseline –End-line Comparative Analysis

Description/Key area of focus	Baseline	End-line		Findings Statements	Conclusion Statement
Community Based Data					
Description/Key area of focus	Baseline	End-line		Findings Statements	Conclusion Statement
(1) THERE ARE TIMES WHEN A WOMAN DESERVES TO BE BEATEN	44(15%) respondents agree that there are times when a woman deserves to be beaten, 38(13%) partially agree 208(69%) do not agree that there are times when a woman deserves to be beaten. 11(4%) did not respond.	36 (15.8%) out of 228 respondents agreed that “There are times when a woman deserves to be beaten”, 15 (6.6%) partially agreed, 177 (77.6%) did not agree with the statement.		The intervention of SUWA through community dialogue session brought about a change in the beating of women. Hence, women being beaten by their husband’s reduced	SUWA’s interventions has drastically reduced wife battery
(2)A WOMAN SHOULD TOLERATE VIOLENCE TO KEEP HER FAMILY TOGETHER	118(39%) respondents agree that a woman should tolerate violence to keep her family together, 55(18%) partially agree, while 125(42%) do not agree that a woman should tolerate violence to keep her family together. 3(1%) did not respond	51 (22.4%) out of 228 respondents agreed that a woman should tolerate violence to keep her family together; 26 (11.4%) partially agreed, 151 (66.2%) did not agree with the statement.		The result revealed that women should not tolerate violence to keep her family together but rather should speak up through SUWA intervention there is increase in intolerance to domestic violence	Women no longer tolerate violence. They speak out when violated. Men are oriented enough not to batter their wives
(3)IT IS ALRIGHT FOR A MAN TO BEAT HIS WIFE IF SHE IS UNFAITHFUL	51(17%) respondents agree that it is alright for a man to beat his wife if she is unfaithful, 44(15%) partially agree, while 202(67%) do not agree that it is alright for a man to beat his wife if she is unfaithful. 4(1%) did not respond.	31 (13.6%) of the respondents agreed that it is alright for a man to beat his wife if she is unfaithful, 19(8.3%) partially agreed,		The intervention of SUWA re-oriented the men not to beat their wives despite being unfaithful. There is reduction in men beating unfaithful wives	Men have been re-oriented to refrain from beating their wives

		178 (78.1%) do not agree with the statement.			
(4)A MAN CAN HIT HIS WIFE IF SHE WON'T HAVE SEX WITH HIM	24(8%) respondents agree that a man can hit his wife if she won't have sex with him, 37(12%) partially agree, while 234(78%) do not agree that a man can hit his wife if she won't have sex with him. 6(2%) did not respond.	14 (6.1%) of the respondents agreed that a man can hit his wife if she won't have sex with him, 11 (4.8%) partially agreed, 203 (89.0%) do not agree with the statement.		SUWA's intervention reduced men's violence when their wives won't have sex with them	Men have knowledge to reason with their wives, when they won't have sex with them
(5)IF SOMEONE INSULTS A MAN, HE SHOULD DEFEND HIS REPUTATION WITH FORCE IF HE HAS TO	48(16%) respondents agree that if someone insults a man, he should defend his reputation with force if he has to, 84(28%) partially agree, while 167(56%) do not agree that if someone insults a man, he should defend his reputation with force if he has too. 2(0.7%) did not respond.	14 (6%) respondents agree that if someone insults a man, he should defend his reputation with force if he has to, 27 (12.36 %) partially agree, while 187 (82%) do not agree that if someone insults a man, he should defend his reputation with force if he has too		In the baseline the majority response is do not agree. While in the end-line the majority response is do not agree. Hence, men should not defend their reputation by violence	Violence does not contribute to defending one's reputation
(6)A MAN USING VIOLENCE AGAINST HIS WIFE IS A PRIVATE MATTER THAT SHOULD NOT BE DISCUSSED OUTSIDE THE COUPLE	90(30%) respondents agree that a man using violence against his wife is a private matter that should not be discussed outside the couple, 55(18%) partially agree, while 153(51%) do not agree that a man using violence against his wife is a	38 (16.7%) of the respondents agreed that a man using violence against his wife is a private matter that shouldn't be discussed outside the couple,		The result revealed that there is disagreement amongst the respondents that a man using violence against his wife is a private matter that should not be discussed outside the couple	After SUWA's intervention, men no longer use violence to settle issues with their wives at home

	private matter that should not be discussed outside the couple. 3(1%) did not respond.	18 (7.9%) partially agreed, 172 (75.4%) do not agree with the statement.			
(7)I KNOW OF A GENDER BASED VIOLENCE IN THE PAST 6MONTHS	134(45%) respondents agree to the statement “I know of a gender-based violence in the past 6months”, 65(22%) partially agree, while 92(31%) do not agree to the statement “i know of a gender-based violence in the past 6months”. 10(3%) did not respond.	96 (42.1%) of the respondents agreed that they know of a gender-based violence in their community in the past 6 months, 51 (22.4%) partially agreed, 81 (35.5%) do not agree with the statement.		The result revealed that in the last six months, no gender based violence has been recorded after SUWA’s interventions	There has been absence of gender based violence in the last six months
(8)I KNOW OF A RAPE CASE IN THE PAST 6 MONTHS	151(50%) respondents agree to the statement “i know of a rape case in the past 6 months”, 41(14%) partially agree, 98(33%) do not agree to the statement “i know of a rape case in the past 6 months”. 11(4%) did not respond.	55 (24.1%) of the respondents agreed that they know of a rape case in their community in the past 6 months, 49 (21.5%) partially agreed, 124 (54.4%) do not agree with the statement.		The intervention of SUWA has impact on people reporting any rape cases as against keeping quite	Few or no rape cases has been record in the last six months
(9)IT IS THE MAN WHO DECIDES WHAT KIND OF SEX TO HAVE	80(27%) respondents agree that it is the man who decides what kind of sex to have. 75(25%) partially agree, while 136(45%) do not agree that it is the man who decides what kind of sex to have. 10(3%) did not respond.	7 (3.%) respondents agree that it is the man who decides what kind of sex to have. 18 (8%) partially agree, while 203 (89%) do not agree		In the baseline the majority response is do not agree. While in the end-line the majority response is do not agree. The response rates are 45% and 89% respectively. Hence, men do not decide what kind of sex to have	The decision of having sex does not depend on the man alone. Women have a say

		that it is the man who decides what kind of sex to have.			
(10)MEN ARE ALWAYS READY TO HAVE SEX	137(46%) respondents agree that men are always ready to have sex. 88(29%) partially agree, while 71(24%) do not agree that men are always ready to have sex. 5(2%) did not respond.	153(67%) respondents agree that men are always ready to have sex. 48 (21%) partially agree, while 27 (12%) do not agree that men are always ready to have sex		In the baseline the majority response is do agree. While in the end-line the majority response is do agree. The response rates are 46% and 67% respectively. Hence, men are always ready to have sex	The baseline and end-line result did not change fact that men are always ready for sex
(11)MEN NEED SEX MORE THAN WOMEN DO	137(46%) respondents agree that men need sex more than women do. 84(28%) partially agree, 76(25%) do not agree that men need sex more than women do. 4(1%) did not respond.	152 (66.7%) of the respondents agreed that Men need sex more than women do, 41 (18.0%) partially agreed 35 (15.4%) do not agree with the statement.		The result showed that men need more sex than women	Despite both men and women needing sex, the men needs it more than women
(12)A MAN NEEDS OTHER WOMEN EVEN IF THINGS WITH HIS WIFE ARE FINE	96(32%) respondents agree that a man needs other women even if things with his wife are fine. 33(11%) partially agree, while 170(57%) do not agree that a man needs other women even if things with his wife are fine. 2(0.7%) did not respond	7 (3%) respondents agree that a man needs other women even if things with his wife are fine. 11(5%) partially agree, while 210 (92%) do not agree that a man needs other women even if things with his wife are fine.		In the baseline the majority response is do not agree. While in the end-line the majority response is do not agree. The response rates are 57% and 92% respectively. Hence, men do not need other women even if things with his wife are fine	Men do need other women based on the baseline and end-line report

(13)YOU DONT TALK ABOUT SEX YOU JUST DO IT	52(17%) respondents agree that you don't talk about sex you just do it. 45(15%) partially agree, while 192(64%) do not agree that you don't talk about sex you just do it. 12(4%) did not respond.	5(2%) respondents agree that you don't talk about sex you just do it. 16 (7%) partially agree, while 207 (91 %) do not agree that you don't talk about sex you just do it.		In the baseline the majority response is do not agree. While in the end-line the majority response is do not also agree. Hence, it is disagreed that you don't talk about sex, you just do it	The outcome of the baseline and end-line revealed that sex is talk about before engaging in it
(14)IT DISGUST ME WHEN I SEE A MAN ACTING LIKE A WOMAN	153(51%) respondents agree that it disgust me when i see a man acting like a woman. 47(16%) partially agree, while 94(31%) do not agree that it disgust me when i see a man acting like a woman. 7(2%) did not respond.	59 (25.9%) of the respondents agreed that they don't like seeing a man doing those things that only women are to do in their community, 33 (14.5%) partially agreed, 136 (59.6%) do no agree with the statement.		The result revealed that there is a change in the response of the respondent who agree that it is disgusting to see a man act like a woman	It is disgusting seeing a man behave like a woman
(15)A WOMAN SHOULD NOT INITIATE SEX	70(23%) respondents agree that a woman should not initiate sex. 55(18%) partially agree, while 162(53%) do not agree that a woman should not initiate sex. 14(5%) did not respond.	41(18%) respondents agree that a woman should not initiate sex. 14(6%) partially agree, while 173 (76%) do not agree that a woman should not initiate sex.		In the baseline the majority response is do not agree. While in the end-line the majority response is do not also agree. Therefore, it is disagreed that a woman should not initiate sex.	
(16)A WOMAN WHO HAD SEX BEFORE SHE MARRIES DOES NOT DESERVE RESPECT	71(24%) respondents agree that a woman who had sex before she marries does not deserve respect. 43(14%) partially agree, while 185(62%) do not agree that a woman who had sex before she marries does not deserve respect. 2(0,7%) did not respond.	25 (11%) respondents agree that a woman who had sex before she marries does not deserve respect. 9(4%) partially agree,		In the baseline the majority response is do not agree. While in the end-line the majority response is do not also agree. Hence, it is disagreed that you don't talk about sex, you just do it	Every woman deserve respect

		While 194 (85%) do not agree that a woman who had sex before she marries does not deserve respect.			
(17)A MAN CAN MARRY MORE THAN ONE WIFE	49(16%) respondent agree that a man can marry more than one wife. 54(18%) partially agree, while 190(63%) do not agree that a man can marry more than one wife. 8(3%) did not respond.	20 (9%) respondent agree that a man can marry more than one wife. 30 (13%) partially agree, while 178 (78%) do not agree that a man can marry more than one wife		In the baseline the majority response is do not agree. While in the end-line the majority response is do not also agree. The difference is significant. Hence, it is disagreed that a man can marry more than one wife	A man does not need to man many women
(18)A WOMAN SHOULD NOT REFUSE HER HUSBAND SEX NO MATTER WHAT	116(39%) respondents agree that a woman should not refuse her husband sex no matter what. 83(28%) partially agree, 98(33%) do not agree that a woman should not refuse her husband sex no matter what. 4(1%) did not respond.	54 (23.7) of the respondents agreed that a woman should not refuse her husband sex whatever the case, 53 (23.2%) partially agreed, 121 (53.1%) do not agree with the statement		The result showed that there is a difference in the response. Most totally disagree that a woman should not refuse her husband sex	The circumstance can make a woman refuse sex to her husband based on health grounds
(19)A WOMAN DOES NOT HAVE THE RIGHT TO TELL HER HUSBAND TO USE CONDOM	77(26%) respondents agree that a woman does not have the right to tell her husband to use condom. 68(23%) partially agree, while 149(98%) do not agree that a woman does not have the right to tell her husband to use condom. 7(2%) did not respond.	81 (35.5%) of the respondents agreed that a woman has no right to ask her husband to use condom, 16 (7.0%) partially agreed, 131 (57.4%) do not agree with the statement.		There is substantial disagreement that a women does not have the right to tell her husband to use condom	Women have the rights to tell her husband to use condoms if they are not ready for pregnancies

(20)A MAN WHO USE CONDOM IS PROMISCUOUS	93(31%) respondents agree that a man who use condom is promiscuous. 64(21%) partially agree, while 133(44%) do not agree that a man who use condom is promiscuous. 11(4%) did not respond.	36 (16%) respondents agree that a woman who use condom is promiscuous. 30 (13%) partially agree, while 162(71%) do not agree that a woman who use condom is promiscuous.		In the baseline the majority response is do not agree. While in the end-line the majority response is do not also agree. Hence, it is disagreed that a man who use condom is promiscuous	The statement is not true based on the responses
(21)A WOMAN WHO TELLS HER HUSBAND HOW SHE FEELS DURING SEXUAL INTERCOURSE IS NOT WELL TRAINED	38(13%) respondents agree that a woman who tells her husband how she feels during sexual intercourse is not well trained. 37(12%) partially agree, while 220(73%) do not agree that a woman who tells her husband how she feels during sexual intercourse is not well trained. 6(2%) did not respond.	31 (13.6%) of the respondents agreed that a woman who tells her husband how she feels during sexual intercourse is not well trained, 16 (7.0%) partially agreed, 181 (79.4%) do not agree with the statement.		In the baseline the majority response is do not agree. While in the end-line the majority response is do not also agree. Hence, it is disagreed that a woman who tells her husband how she feels during sexual intercourse is not well trained	Women and men have rights to express their feelings
(22)IT IS NOT IMPORTANT TO SEEK YOUR SPOUSE'S CONSENT FOR SEXUAL INTERCOURSE	70(23%) respondents agree that it is not important to seek your spouse's consent for sexual intercourse. 49(16%) partially agree, while 178(59%) do not agree that it is not important to seek your spouse's consent for sexual intercourse. 4(1%) did not respond.	42 (18.4%) of the respondents agreed that it is not important to seek your spouse's consent for sexual intercourse, 37 (16.2%) partially agreed, 149 (65.4%) do not agree with the statement.		There is no difference in the result of the baseline and end line, on spouses seeking consent for sexual intercourse	Consent seeking is very important in sexual intercourse
(23)WOMEN WHO CAN CARRY CONDOM IN THEM ARE EASY	120(40%) respondents agree that women who can carry condom in them are easy. 69(23%) partially agree, while	74 (32.5%) of the respondents agreed that Women who carry condoms on them are easy,		There is a difference in the result of the baseline and end line, that women who carry condom in them are easy. There is total disagreement to such statement.	The statement is false. Women who carry condoms are not easy

	104(35%) do not agree that women who can carry condom in them are easy. 8(3%) did not respond.	22 (9.6%) partially agreed, 132 (57.9%) do not agree with the statement.			
(24)MEN SHOULD BE OUTRAGED IF THEIR WIVES ASK THEM TO USE A CONDOM	63(21%) respondents agree that men should be outraged if their wives ask them to use a condom. 85(28%) partially agree, while 143(48%) do not agree that men should be outraged if their wives ask them to use a condom. 10(3%) did not respond.	28 (12%) respondents agree that men should be outraged if their wives ask them to use a condom. 43 (19%) partially agree, while 157 (69%) do not agree that men should be outraged if their wives ask them to use a condom		In the baseline the majority response is do not agree. While in the end-line the majority response is do not also agree. Hence, men should not be outraged if their wife ask them to use them to use condom	Men are becoming understanding to their wives
(25)IT IS WOMEN'S RESPONSIBILITY TO AVOID GETTING PREGNANT	84(28%) respondents agree that it is women's responsibility to avoid getting pregnant. 48(16%) partially agree, while 162(54%) do not agree that it is women's responsibility to avoid getting pregnant. 7(2%) did not respond.	60(26.3%) of the respondents agreed that it is a woman's responsibility to avoid getting pregnant, 36 (15.8%) partially agreed, 132 (57.9%) do not agree with the statement.		There is no change in the result of the baseline and end-line that it is women responsibility to avoid getting pregnant	The responsibility is on both the man and the woman
(26)ONLY WHEN A WOMAN HAS A CHILD IS SHE A REAL WOMAN	46(15%) respondents agree that only when a woman has a child is she a real woman. 24(8%) partially agree, while 224(74%) do not agree that only when a woman has a child is she a real woman. 9(2%) did not respond.	30(13.2%) of the respondents agreed only when a woman has a child is she a real woman, 8 (3.5%) partially agreed, 190 (83.3%) do not agree with the statement.		The result revealed that there is no change in the baseline and end-line perception on only when a woman has a child she is a real woman	Women are real women based on the gender whether with child or not

(27)A REAL MAN PRODUCES A MALE CHILD	38(13%) respondents agree that a real man produces a male child. 27(9%) partially agree, while 229(76%) do not agree that a real man produces a male child. 7(2%) did not respond.	5(2%) respondents agree that a real man produces a male child. 27(1%) partially agree, while 221(97%) do not agree that a real man produces a male child.		In the baseline the majority response is do not agree. While in the end-line the majority response is do not also agree. Hence, is it not true that a real man produces a male child	It is not true that a real man produces a male child
(28)I HAVE PROBLEM WITH REPRODUCTIVE HEALTH SERVICE PROVIDED AT PRIMARY HEALTHCARE CENTERS (PHC) IN MY COMMUNITY	90(30%) respondents agree to the statement “i have problem with reproductive health service provided at primary healthcare centers (PHC) in my community”. 69(23%) partially agree, while 134(45%) do not agree. 8(3%) did not respond.	84(36.8%) of the respondents agreed they have problem with sexual and reproductive health services provided at the primary healthcare center (PHC) in their community, 47 (20.6%) partially agreed, 97 (42.5%) do not agree with the statement.		The result revealed that there is no change in the baseline and end-line on the services provided at the health center	The health centers are not as functional as expected
(29)A WOMAN WHO DID NOT GIVE BIRTH SHOULD HAVE NO SHARE IN THE HUSBANDS INHERITANCE	27(9%) respondents agree that a woman who did not give birth should have no share in the husbands inheritance. 13(4%) partially agree, while 254(84%) do not agree a woman who did not give birth should have no share in the husbands inheritance. 7(2%) did not respond	30 (13.2%) of the respondents agreed a woman who did not give birth should have no share in her husband’s inheritance, 9 (3.9%) partially agreed, 189 (82.9%) do not agree with the statement.		The result showed that there is no change on the perception of woman should have no inheritance if she has no child	There is a strong disagreement that women who did not give birth should be denied inheritance

(30) A WOMAN WHO DID NOT GIVE BIRTH TO A MALE CHILD SHOULD HAVE NO SHARE IN THE HUSBANDS INHERITANCE	18(6%) respondents agree that a woman who did not give birth to a male child should have no share in the husband's inheritance. 19(6%) partially agree, 255(85%) do not agree that a woman who did not give birth to a male child should have no share in the husband's inheritance.	15 (6.6%) of the respondents agreed a woman who did not give birth to a male child should have no share in her husband's inheritance, 3 (1.3%) partially agreed, 210 (92.1%) do not agree with the statement.		There is difference in the result. It revealed 82.9% of the respondents totally disagreed to the statement	There is also a strong disagreement that women who did not give birth to a male child should be denied inheritance
(31) A MAN WHO HAS NO CHILD IN HIS MARRIAGE DESERVE TO MARRY ANOTHER WIFE	26(9%) respondents agree that a man who has no child in his marriage deserves to marry another wife. 63(21%) partially agree, while 204(68%) do not agree that a man who has no child in his marriage deserves to marry another wife. 8(3%) did not respond.	39 (17.1%) of the respondents agreed a man who has no child in his marriage deserves to marry another wife, 12 (5.3%) partially agreed, 177 (77.6%) do not agree with the statement.		The result revealed that there is changed in the baseline and end-line perception on the question if a man should marry another wife if the first wife has no child. It implies that 77.6% of the respondent totally disagreed with it	A man does not need many wives to bear children
(32) A WOMAN WHO ASKS HER HUSBAND FOR SEX IS LOOSE	40(13%) respondents agree that a woman who ask her husband for sex is loose. 42(14%) partially agree, while 207(69%) do not agree that a woman who ask her husband for sex is loose. 12(4%) did not respond.	16 (7%) respondents agree that a woman who ask her husband for sex is loose. 23(10%) partially agree, while 189 (83%) do not agree that a woman who ask her husband for sex is loose.		In the baseline the majority response is do not agree. While in the end-line the majority response is do not also agree. Hence, is it not true that a woman who ask her husband for sex is loose	The statement is false
(33) GIRLS GET RAPED BY BOYS IN THE COMMUNITY	158(53%) respondents agree that girls get raped by boys in the community. 53(18%) partially	132 (58%) respondents agree that girls get raped		In the baseline the majority response is "agree". While in the end-line the majority response is "agree". Hence,	It is true that girls are raped by boys in the community

	agree, while 78(26%) do not agree that girls get raped by boys in the community. 12(4%) did not respond.	by boys in the community. 34 (15%) partially agree, while 62(27%) do not agree that girls get raped by boys in the community.		it is true that girls get raped by boys in the community	
(34)A GIRL WHO GETS PREGNANT JUST HAS TO MARRY THE MAN WHO GOT HER PREGNANT	99(33%) respondents agree that a girl who gets pregnant just has to marry the man who got her pregnant. 61(20%) partially agree 130(43%) do not agree that a girl who gets pregnant just has to marry the man who got her pregnant. 11(4%) did not respond.	55 (24.1%) of the respondents agreed a girl who gets pregnant just has to marry the man that made her pregnant, 22 (9.6%) partially agreed, 151 (66.2%) do not agree with the statement.		The result revealed that there is a change in the baseline and end-line perception on a girl who got pregnant must marry the man who got her pregnant. It implies that 66.2% of the respondent totally disagreed with it	There is a strong disagreement that a just have marry the man who got her pregnant
(35)A MAN DOES NOT HAVE TO ATTEND ANTE-NATAL CLINIC WITH HIS WIFE	76(25%) respondents agree that a man does not have to attend ante-natal clinic with his wife. 59(20%) partially agree 157(52%) do not agree that a man does not have to attend ante-natal clinic with his wife. 9(3%) did not respond.	23 (10.1%) of the respondents agreed a man does not have to attend antenatal clinic with the wife, 38 (16.7%) partially agreed, 167 (73.2%) do not agree with the statement.		The result revealed that there is a change in the baseline and end-line perception on a man does not have to attend ante-natal clinic with his wife. It revealed that that 73.2% of the respondent totally disagreed with it	Men are expected to attend ANC with their wives
(36)A GIRL WHO IS RAPED IS MORE VALUABLE THAN A VIRGIN GIRL	76(25%) respondents agree that a girl who is raped is more valuable than a virgin girl. 54(18%) partially agree, while 156(52%) do not agree that a girl who is raped is more valuable than	13 (5.7%) of the respondents agreed a girl who is raped is less valuable than a virgin girl, 49 (21.5%) partially agreed,		The result revealed that there is change in the baseline and end-line perception on a girl who is raped is more valuable than a virgin. The result implies that 72.8% of the respondent totally disagreed with it	It is false to conclude that a girl who is raped is more valuable than a virgin

	a virgin girl. 15(5%) did not respond.	166 (72.8%) do not agree with the statement			
(37)A GIRL WHO GETS PREGNANT SHOULD DROP OUT OF SCHOOL	55(18%) respondents agree that a girl who gets pregnant should drop out of school. 27(9%) partially agree, while 208(69%) do not agree that a girl who gets pregnant should drop out of school. 11(4%) did not respond.	24 (10.5%) of the respondents agreed a girl who gets pregnant should drop out of school, 15 (6.6%) partially agreed, 189 (82.9%) do not agree with the statement.		There is a difference in the baseline and end-line perception on a girl who gets pregnant should drop out of school. There is 82.9% disagreement with it	A girl who got pregnant can continue her schooling
(38)FEMALE CIRCUMCISION HELPS TO MAKE WOMEN LESS PROMISCUOUS	52(17%) respondents agree that female circumcision helps to make women less promiscuous. 48(16%) partially agree, while 192(64%) do not agree that female circumcision helps to make women less promiscuous. 9(3%) did not respond.	14(6.1%) of the respondents agreed Female circumcision helps to make women less promiscuous, 50 (21.9%) partially agreed, 164 (71.9%) do not agree with the statement.		There is a change in the baseline and end-line perception on female circumcision helps make women less promiscuous. There is 71.9% disagreement with the statement in the end-line as compared to 64% in the baseline	Female circumcision does more harm than good
(39)CHANGING DIAPERS, GIVING BATH, AND FEEDING THE KIDS IS THE MOTHERS RESPONSIBILITY	91(30%) respondents agree that changing diapers, giving bath, and feeding the kids is the mothers responsibility. 70(23%) partially agree, while 131(44%) do not agree that changing diapers, giving bath, and feeding the kids is the mothers responsibility. 9(3%) did not respond.	12 (5.3%) of the respondents agreed Changing diapers, giving a bath, and feeding kids is the mother's responsibility, 32 (14.0%) partially agreed, 184 (80.7%) do not agree with the statement.		There is a change in the baseline and end-line perception on changing diapers, giving bath and feeding the kids is the mothers responsibility. There is 80.7% disagreement with the statement in the end-line as compared to 44% in the baseline	Men and women have responsibility of care
(40)A WOMAN'S ROLE IS TAKING	151(50%) respondents agree that a woman's role is taking care of the	48(21%) respondents agree		In the baseline the majority response is "agree". While in the end-line the	Both men and women play the role of caring for the home

CARE OF THE HOME AND FAMILY	home and family. 65(22%) partially agree, while 69(23%) do not agree that a woman's role is taking care of the home and family. 16(5%) did not respond.	that a woman's role is taking care of the home and family. 18(8%) partially agree, while 162 (71%) do not agree that a woman's role is taking care of the home and family.		majority response is do not also agree. The difference indicated there it is not true that a woman's role is taking care of the home and family	
(41)THE HUSBAND SHOULD DECIDE TO BUY MAJOR HOUSEHOLD ITEMS	134(45%) respondents agree that the husband should decide to buy major household items. 84(28%) partially agree, while 72(24%) do not agree that the husband should decide to buy major household items. 11(4%) did not respond.	45(20%) respondents agree that the husband should decide to buy major household items. 30 (13%) partially agree, while 153(67%) do not agree that the husband should decide to buy major household items.		In the baseline the majority response is “agree”. While in the end-line the majority response is “do not agree”. Hence, it is not true that husbands should decide to buy major household items	It is not the responsibility of the husband alone
(42)A MAN SHOULD HAVE A FINAL WORD ABOUT DECISIONS IN HIS HOUSE	103(34%) respondents agree that a man should have a final word about decisions in his house. 64(21%) partially agree, while 125(42%) do not agree that a man should have a final word about decisions in his house. 9(3%) did not respond.	103(34%) respondents agree that a man should have a final word about decisions in his house. 64(21%) partially agree, while 125(42%) do not agree that a man should have a final word about decisions in his house		There is no difference in baseline and end-line outcome. Hence, it is not agreed that a man should have a final word about decisions in his house	Both men and women make decision together for the betterment of the home
(43)A WOMAN SHOULD OBEY HER HUSBAND IN ALL THINGS	126(42%) respondents agree that a woman should obey her husband in all things. 106(35%) partially agree, while 60(20%) do not agree that a woman should obey her husband in all things. 9(3%) did not respond.	36(16%) respondents agree that a woman should obey her husband in all things. 34(15%) partially agree, while 158 (69%) do not		In the baseline the majority response is “agree”. While in the end-line the majority response is “do not agree”. Hence, it is not true that a woman should obey her husband in all things	In dangerous things, No in good things, Yes.

		agree that a woman should obey her husband in all things.			
(44) A WOMAN WHO ALLOWS HER HUSBAND TO DO HOUSE CHORES WHEN SHE IS NOT ILL SIS DOMINEERING	70(23%) respondents agree that a woman who allows her husband to do house chores when she is not ill sis domineering. 69(23%) partially agree, while 152(51%) do not agree that a woman who allows her husband to do house chores when she is not ill sis domineering. 10(3%) did not respond.	48(21%) respondents agree that a woman's role is taking care of the home and family. 18(8%) partially agree, while 162 (71%) do not agree that a woman's role is taking care of the home and family.		There is a change in the baseline and end-line perception on a woman who allows her husband do house chores when she is not ill is domineering. There is 83.3% disagreement with the statement in the end-line as compared to 51% in the baseline	House chores are both men and women responsibility
(45) HOME CHORES IS A ROLE FOR WOMEN NOT MEN	79(26%) respondents agree that home chores are a role for women not men. 75(25%) partially agree, while 135(45%) do not agree that home chores are roles for women not men. 12(4%) did not respond.	10(4.4%) of the respondents agreed home chores is the role of the woman not the man, 17 (7.5%) partially agreed, 201 (88.2%) do not agree with the statement.		There is a difference between the baseline and end-line perception on home chores is a role for women not. There is a reduction in such perception. In the baseline it was 45% do not agree but in the end-line it was 88.2%	House chores are both men and women responsibility

<p>(46) A MAN WHO BABY SITS IS NOT A REAL MAN</p>	<p>33(11%) respondents agree that a man who baby sits is not a real man. 55(18%) partially agree, while 195(65%) do not agree that a man who baby sits is not a real man. 18(6%) did not respond.</p>	<p>16 (7.0%) of the respondents agreed A man who babysits is not a real man, 12 (5.3%) partially agreed, 200 (87.7%) do not agree with the statement.</p>		<p>There is a change in the baseline and end-line on the perception that a man who baby sits is not a real man. There is 65% disagreement with the statement in the baseline as compared to 87.7% in the end-line</p>	<p>Everyman is a real man, whether babysitting or not</p>
<p>(47) IT IS BETTER TO HAVE MORE MALE CHILDREN THAN FEMALE CHILDREN</p>	<p>30(10%) respondents agree that it is better to have more male children than female children. 46(15%) partially agree, while 213(71%) do not agree that it is better to have more male children than female children. 12(4%) did not respond.</p>	<p>5(2%) respondents agree that it is better to have more male children than female children. (0%) partially agree, while 223(98%) do not agree that it is better to have more male children than female children</p>		<p>In the baseline the majority response is “do not agree”. While in the end-line the majority response is also “do not agree”. Hence, it is do not agree that it is better to have more male children than female children</p>	<p>Both male and female children are the same</p>

(48) ONLY MALE CHILDREN SHOULD HAVE INHERITANCE RIGHT	39(13%) respondents agree that only male children should have inheritance right. 28(9%) partially agree, while 223(74%) do not agree that only male children should have inheritance right. 11(4%) did not respond.	2(1%) respondents agree that only male children should have inheritance rights. (0%) partially agree, while 226(99%) do not agree that only male children should have inheritance right.		In the baseline the majority response is “do not agree”. While in the end-line the majority response is also “do not agree” that only male children should have inheritance right	Both male and female children should have inheritance right
(49) ONLY MEN SHOULD MAKE COMMUNITY DECISION	35(12%) respondents agree that only men should make community decision. 57(19%) partially agree, while 199(66%) do not agree that only men should make community decision. 10(3%) did not respond.	(2.2%) of the respondents agreed only men should make community decisions, 8 (3.5%) partially agreed, 215 (94.3%) do not agree with the statement.		The difference in the baseline and end-line on the perception that only men should make community decision. In the baseline, it was 66% while in the end-line it was 94.3%	Both men and women should make community decision
(50) WHEN THERE IS NO MUCH MONEY IT'S BETTER for GIRLS to WAIT WHILE BOYS GO TO SCHOOL	21(7%) respondents agree that when there is no much money it's better for girls to wait while boys go to school. 32(11%) partially agree, 238(79%) do not agree that when there is no much money it's better for girls to wait while boys go to school. 10(3%) did not respond.	5 (2.2%) of the respondents agreed When there is no much money, it is better that girls wait while boys go to school, 6 (2.6%) partially agreed, 217 (95.2%) do not agree with the statement.		In the baseline the disagreement to the statement “when there is no money, it’s better for girls to wait while boys go to school” was 79% while in the end-line, there is 95.2%. Meaning that boys and girls are the same in right	Both boys and girls should go to school even if there is no money
(51) SENDING GIRLS TO SCHOOL MAKES THEM TO BECOME SEXUALLY ACTIVE	16(5%) respondents agree that sending girls to school makes them to become sexually active. 26(9%) partially agree, while	26 (11.4%) of the respondents agreed Sending girls to school makes them		The difference in the baseline and end-line on the perception that “sending girls to school makes them to become sexually active” In the	Girls going to school do not make them become sexually active

	251(83%) do not agree that sending girls to school makes them to become sexually active. 8(3%) did not respond.	to become sexually active, 7 (3.1%) partially agreed, 195 (85.5%) do not agree with the statement.		baseline, it was 83% while in the end-line it was 85.5%	
(52) A WOMAN WHO MARRIES OUTSIDE HER TRIBE SHOULD HAVE NO SHARE IN HER PARENTS INHERITANCE	18(6%) respondents agree that a woman who marries outside her tribe should have no share in her parents' inheritance. 44(15%) partially agree, while 228(76%) do not agree that a woman who marries outside her tribe should have no share in her parents' inheritance. 11(4%) did not respond.	7(3%) respondents agree that a woman who marries outside her tribe should have no share in her parents' inheritance. 5(2%) partially agree, while 216 (95%) do not agree that a woman who marries outside her tribe should have no share in her parents' inheritance.		The difference in the baseline and end-line on the perception that a woman who marries outside her tribe should have no share in her parents' inheritance" In the baseline, it was 76% while in the end-line it was 95%. It is therefore, not true	A woman has every right just like the men, within or outside her tribe
(53)A WOMAN SHOULD NOT GO OUT WHEN MASQUERADES ARE OUT	108(36%) respondents agree that a woman should not go out when masquerades are out. 79(26%) partially agree, 105(35%) do not agree that a woman should not go out when masquerades are out. 9(3%) did not respond.	91 (39.9%) of the respondents agreed Women and girls should not go out for their livelihood activities when masquerades are out, 29 (12.7%) partially agreed, 108 (47.4%) do not agree with the statement.		The difference in the baseline and end-line. In the baseline the percentage of 36% agree to it, but in the end-line it 47.4% do not agree	Women have rights to go out even when masquerade are out
(54)WOMEN SHOULD NOT TEACH GROUPS IN WORSHIP CENTERS WHERE THERE ARE QUALIFIED MEN	20(7%) respondents agree that women should not teach groups in worship centers where there are qualified men. 43(14%) partially agree, 227(75%) do not agree that women should not teach groups in	21 (9.2%) of the respondents agreed Women should not teach groups in worship centers where there are qualified men,		The difference in the baseline and end-line on the perception that "women should not teach groups in worship Centre's where there are qualified men" In the baseline, it was 75% while in the end-line it was 83.3% in disagreeing with the statement	Women are to teach groups in worship centres even where there qualified men

	worship centers where there are qualified men. 11(4%) did not respond.	17 (7.5%) partially agreed, 190 (83.3%) do not agree with the statement.			
(55)GOD DID NOT CREATE MEN AND WOMEN AS EQUALS	125(42%) respondents agree that God did not create men and women as equals. 30(10%) partially agree, while 136(45%) do not agree that God did not create men and women as equals. 10(3%) did not respond.	69 (30.3%) of the respondents agreed God did not create man and woman as equals, 20 (8.8%) partially agree, 139 (61.0%) do not agree with the statement.		The baseline and end-line result revealed that the difference in the perception that God did not create men and women equal. The statement was disagreed on with 45% in the baseline while in the end-line it was 61%	Men and women based on the response are created as equals
Baseline Data from Schools					
Description/Key area of focus	Baseline	End-line		Findings Statements	Conclusion Statement
1 DO STUDENTS GET RAPED in YOUR school?	79(21%) respondents agreed that students get raped, 14(4%) partially agree, while 291(76%) do not agree that students get raped	149 (20.0%) out of the respondent boys and girls in schools agreed that students get raped in their schools, 490 (65.9%) disagreed, 105 (14.1%) are not sure, if their students get raped in schools		The intervention of SUWA through SGBV session brought about a reduction in the number of students who get raped	Number has drastically reduced
2.DO STUDENTS EXPERIENCE SEXUAL HARASSMENT YOUR SCHOOL?	107(28%) respondents agreed that students experience sexual harassment in my school, 46(12%) partially agree, while	130 (17.5%) out of the respondent boys and girls in schools agreed students experience sexual harassment in their school,		The baseline response of this statement showed that 60% disagreed, while in the end-line the response was 71%. There is a change in the number of students who experience sexual harassment in school	Not anymore like it used to be before SUWA

	231(60%) do not agree that students experience sexual harassment in my school.	528 (71.0%) did not agree 85 (11.4%) are not sure if, student experienced sex harassment in their schools.			
3. DO TEACHERS MOLEST STUDENTS IN YOUR SCHOOL?	99(26%) respondents agree that teachers molest students in my school, 47(12%) partially agree, while 236(62%) do not agree that teachers molest Students in my school. 2(5%) did not respond.	82 (11.0%) out of the respondent boys and girls in schools agreed teachers molest students in their schools, 556 (74.7%) said No, 106 (14.2%) are not sure.		In the baseline the disagreement to the statement “do teachers molest students” was 62% while in the end-line, there is 74.7%.	Molestation in schools by teachers reduced
4.DO STAFF TRADE MARKS FOR SEX IN YOUR SCHOOL?	56(15%) respondents agree that staff trade marks for sex in my school, 53(14%) partially agree, while 275(72%) do not agree that staff trade marks for sex in my school.	52 (7.0%) out of the respondent boys and girls in schools agreed that staff trade marks for sex in their school, 608 (81.7%) said No, 84 (11.3%) are not sure.		There is a difference in the perception of baseline and end-line on staff trade marks for sex. The response said “NO” In the baseline with 72% while in the end-line it was 81.7%	There are no more trading of marks for sex
5.THERE IS NO COMPLAINTS MECHANISM FOR SEXUAL GENDER BASED VIOLENCE IN MY SCHOOL	163(42%) respondents agree that there is no complaints mechanism for sexual gender-based violence in my school, 55(14%) partially agree, while 166(43%) do not agree that there is no complaints mechanism for sexual gender-based violence in my school.	370 (49.7%) out of the respondent boys and girls in schools agreed there is complaints mechanism for sexual and gender-based violence (SGBV) in their school 274 (36.8%) disagreed,		There is a difference in baseline and end-line statement that there is no complaint mechanism for SGBV in their schools. The result revealed that 42% do agree in the baseline, while 49.7% do agree in the end-line to absence of complaint mechanism of SGBV in schools	No strong mechanisms in place to SGBV complaints in schools

		100 (13.4%) are not sure.			
6.I DON'T FEEL SAFE TO REPORT A STAFF WHO HARASSES ME SEXUALLY IN MY SCHOOL	137(36%) respondents agree to the statement "I don't feel safe to report a staff who harasses me sexually in my school", 42(11%) partially agree, while 204(53%) do not agree to the statement "I don't feel safe to report a staff who harasses me sexually in my school". 1(0.3%) did not respond.	589 (79.2%) out of the respondent boys and girls in schools agreed they feel safe to report a staff who harasses them sexually in your school, 113 (15.2%) disagreed, 42 (5.6%) are not sure.		In the baseline the disagreement to the statement "I don't feel safe to report a staff who harasses me sexually in my school" was 53% while in the end-line, there is 79.2%. Meaning that there is improvement in the way they feel safe to reporting cases of sexual harassment	Female students especially feel safe now
7.I DON'T FEEL SAFE TO REPORT A FELLOW STUDENT WHO HARASSES ME SEXUALLY IN MY SCHOOL	98(26%) respondents agree to the statement "I don't feel safe to report a fellow student who harasses me sexually in my school", 30(8%) partially agree, while 256(67%) do not agree to the statement "I don't feel safe to report a fellow student who harasses me sexually in my school".	629 (84.5%) out of the respondent boys and girls in schools agreed they feel safe to report a fellow student who harasses them sexually in their school, 84 (11.3%) disagreed, 31 (4.2%) are not sure.		In the baseline the disagreement to the statement "I don't feel safe to report a fellow student who harasses me sexually in my school" was 67% while in the end-line, there is 84.5%. Meaning that the students feel safe reporting their fellow students	Female students especially feel safe now
8.I DON'T FEEL COMFORTABLE TO GO FOR REPRODUCTIVE HEALTH SERVICES IN THE PRIMARY HEALTHCARE CENTRE IN MY COMMUNITY	148(39%) respondents agree to the statement "I don't feel comfortable to go for reproductive health services in the primary healthcare centre my community" 34(9%) partially agree, while 202(53%) do not agree to the statement "I don't feel comfortable to go for reproductive health services in the primary healthcare centre my community"	438 (58.9%) out of the respondent boys and girls in schools agreed feel comfortable to go for reproductive health services in the primary healthcare centre in their community, 234 (31.5%) said No, 72 (9.7%) are not sure.		There is a difference between the baseline and end-line assessment of whether they are comfortable going for reproductive services in the primary healthcare centre in their community. This means that the SGBV enlightenment has increased from 53% to 58.9% in the baseline and end-line respectively	The students now feel comfortable going to PHC

<p>9.I DON'T KNOW OF ANY COMMITTEE THAT HANDLES SEXUAL GENDER BASED VIOLENCE CASES IN MY SCHOOL</p>	<p>207(54%) respondents agree to the statement "I don't know of any committee that handles sexual gender-based violence cases in my school" 34(9%) partially agree, while 143(37%) do not agree to the statement "I don't know of any committee that handles sexual gender-based violence cases in my school".</p>	<p>474 (63.7%) out of the respondent boys and girls in schools agreed they know committees that handles SGBV cases in their schools, 184 (24.7%) said No, 86 (11.6%) are not sure.</p>		<p>From the result, 54% in baseline do not know any committee that handle SGBV but in the end-line it reduced to 24.7% which implies an increase in the awareness of committee handling SGBV in their schools</p>	<p>Few schools have a committee that handle SGBV in schools</p>
<p>10.BOYS AND GIRLS ARE NOT CREATED AS EQUALS</p>	<p>139(36%) respondents agree that boys and girls are not created as equals, 26(7%) partially agree, while 218(57%) do not agree that boys and girls are not created as equals. 1(0.3%) did not respond.</p>	<p>348 (46.8%) out of the respondent boys and girls in schools agreed boys and girls are created equal, 351 (47.2%) said No, 45 (6.0%) are not sure.</p>		<p>From the result, 36% in baseline do not agree that boys and girls are not created as equals but in the end-line it reduced to 46.8% which implies a boys and girls are created as equals</p>	<p>Boys and Girls are created as equals</p>

Are boys and girls created as equals? 550 (73.9%) out of the respondent's boys and girls in schools agreed boys and girls are created equal, 122 (16.3%) said No, and 9.6 (6.0%) are not sure

Annex 11: PARTICIPANT CONSENT FORM

PARTICIPANT CONSENT FORM

Evaluation Project Title: “Improved Action Against Sexual and Gender Based Violence and Harmful Practices in Benue and Kaduna States, Nigeria”

Brief Description of Research Project, and What Participation Involves:

The purpose of the evaluation is to carry out a participative examination of the effectiveness and impact of SUWA’s UN Women Project activities, implementation structure and its approaches in prevention and impact mitigation of Gender Based Violence in Benue and Kaduna States.

Your responses to the questions will take 15-25 minutes of your time. Thanks in advance for your time.

Evaluator Contact Details:

Name: Paul Mershak

Consultancy firm Address: Nerat Diagnostic, Medical Services and Multi-concepts Ltd, FHE Block H, Plot 27A Gwafwan Lamingo Jos

Email:merpbd@gmail.com

Telephone: +2348033975591

Consent Statement:

I agree to take part in this research by responding to the questions as in the questionnaire. I am doing this for the benefit of mankind and not under any compulsion, coercion or inducement. I understand that the information I provide will be treated in confidence by the Evaluators’ and that my identity will be protected in the publication of any findings, and that data will be collected and processed in accordance with the Data Protection Act 1998 and with SUWA’s Data Protection Policy.

Name.....

Signature.....or Thumbprint

Date.....

**Annex 12: QUESTIONS FOR THE FGDS AND KEY INFORMANTS
INTERVIEW**

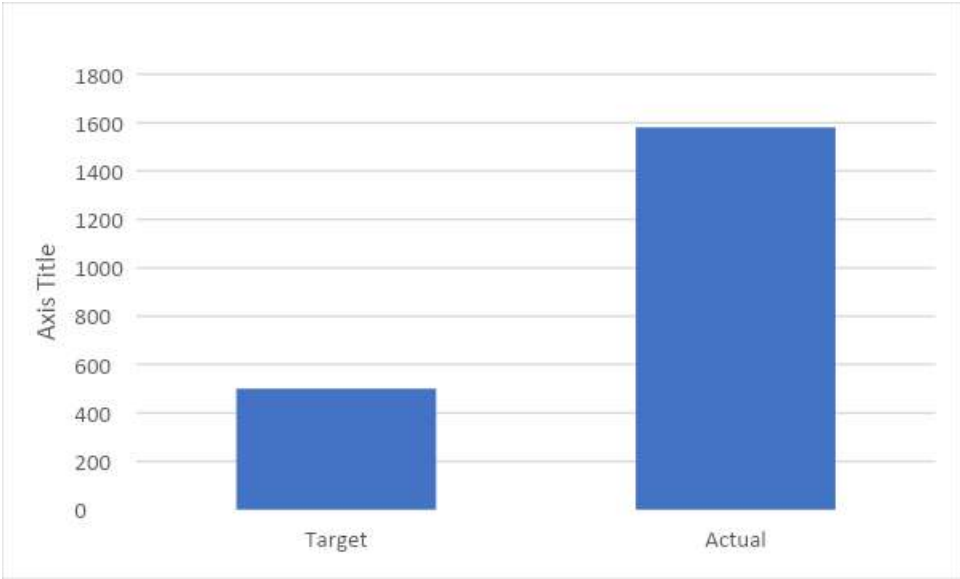
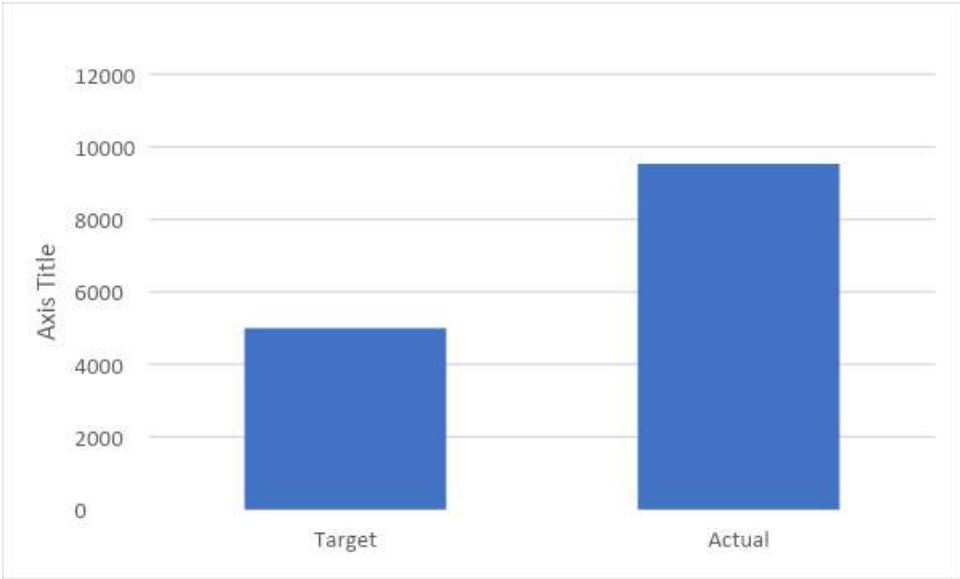
1. Do you know what this project is all about? What is it? How has it been achieved?
2. How can the achieved result be relevant to your community? How is it relevant to the
 - a. Women
 - b. Men
 - c. Boys
 - d. Girls
3. Have you experienced any form of Abuse?
4. The programme is about to close, what are you going to do?
5. Share your experience about rape reduction, violence against women, gender equality and/or women empowerment?
6. What do you know/heard/say about Covid-19?
7. Does anyone have anything to add or say?

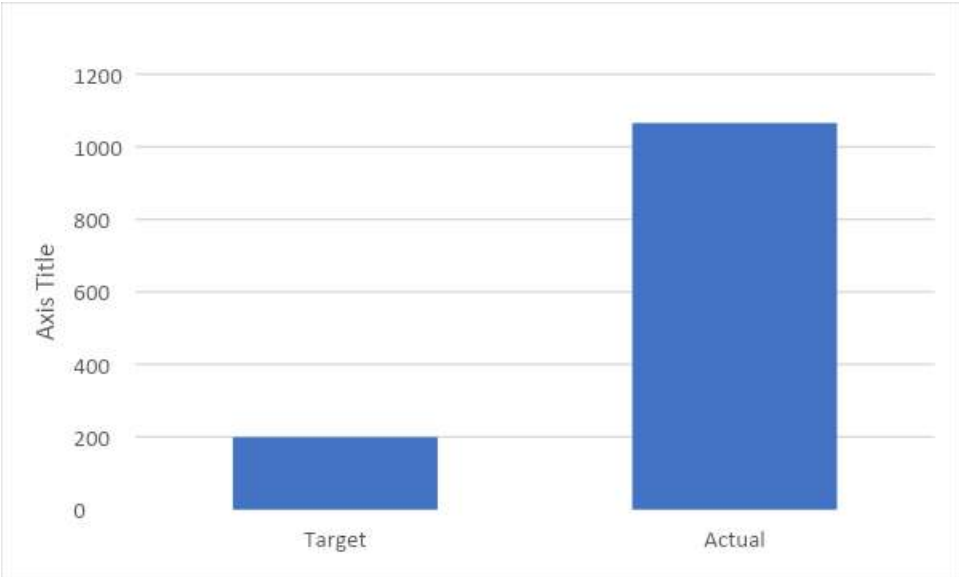
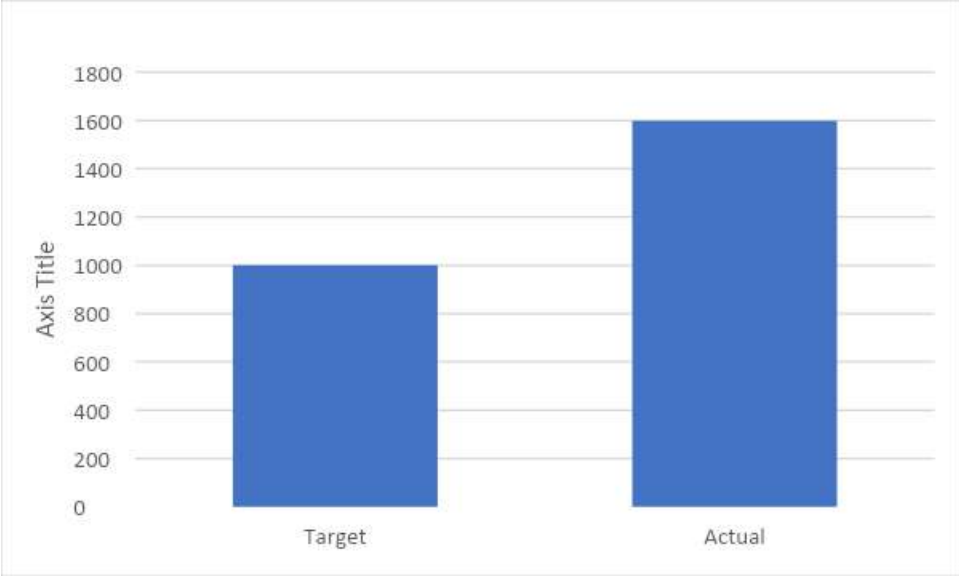
Annex 13: INTERVIEW QUESTIONS

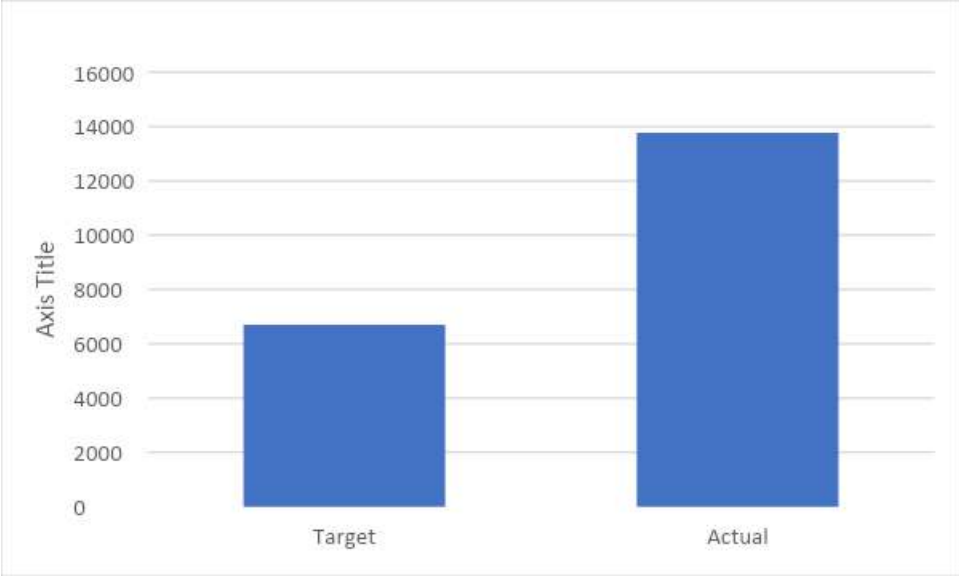
1. Talk about your experience with SUWA on the SGBV project.
2. What are your recommendations going forward?

Thank You so much for your time.

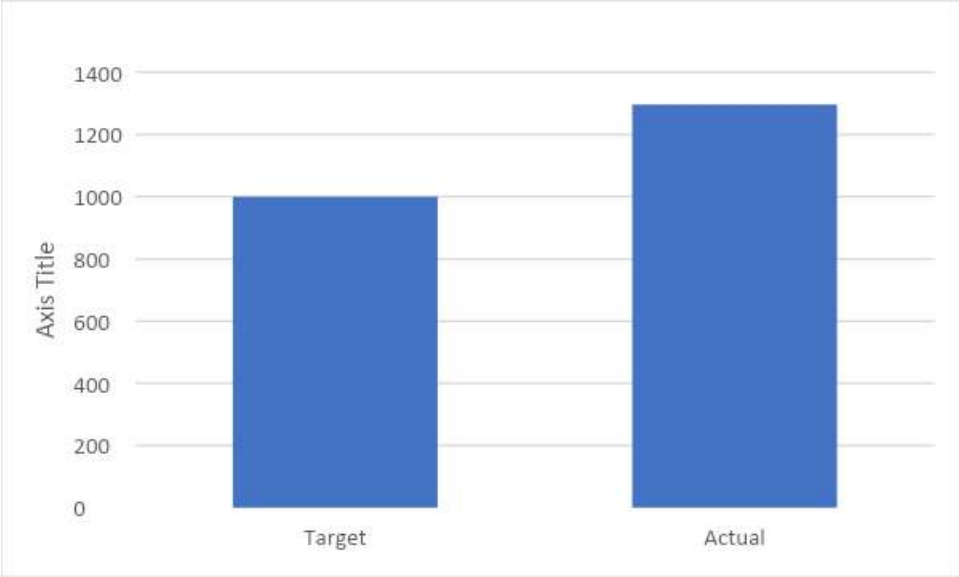
Annex 14: PRIMARY AND SECONDARY BENEFICIARIES

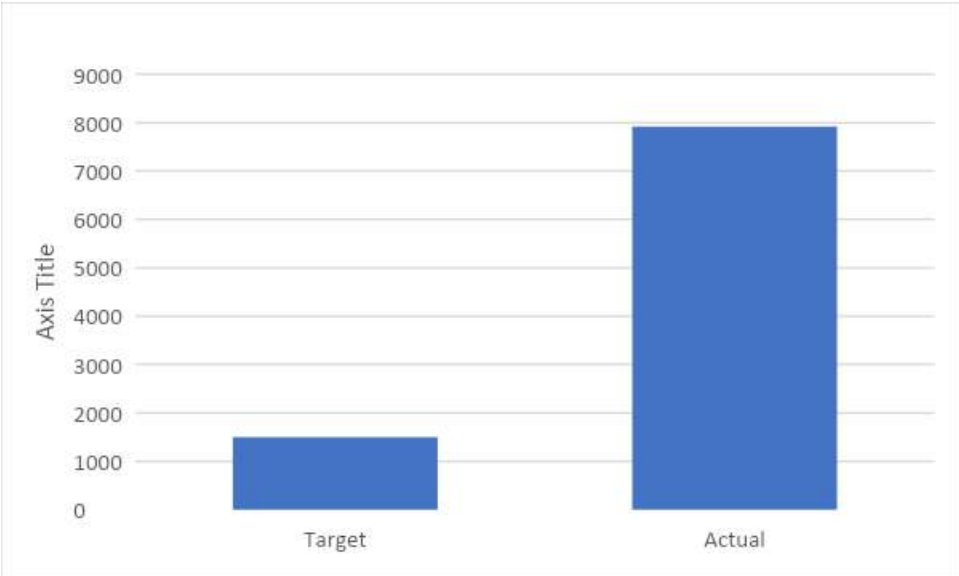
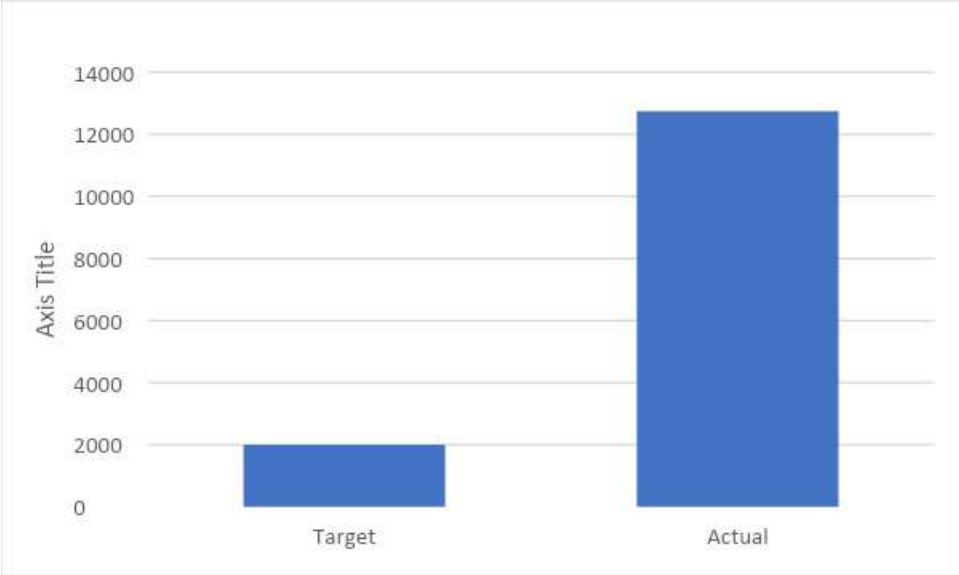


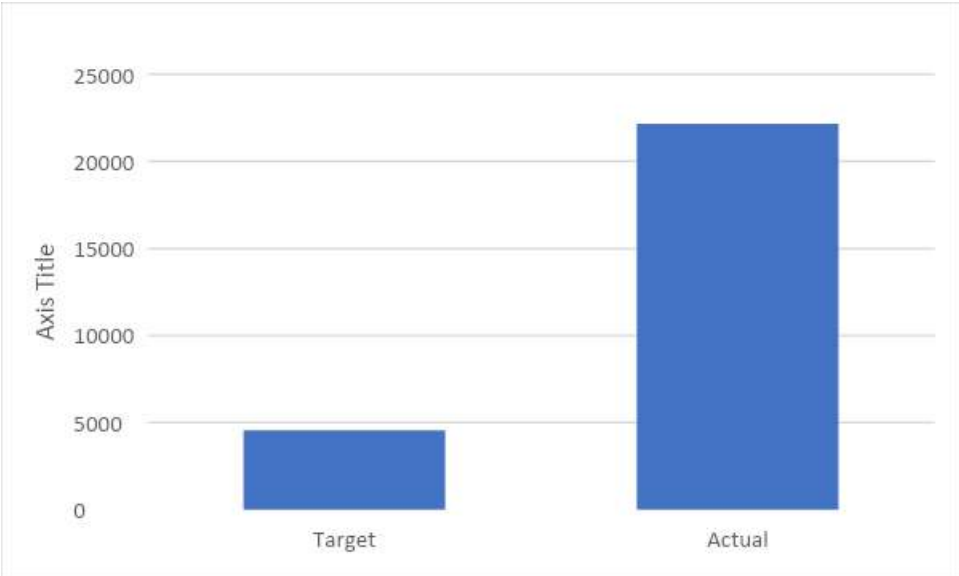
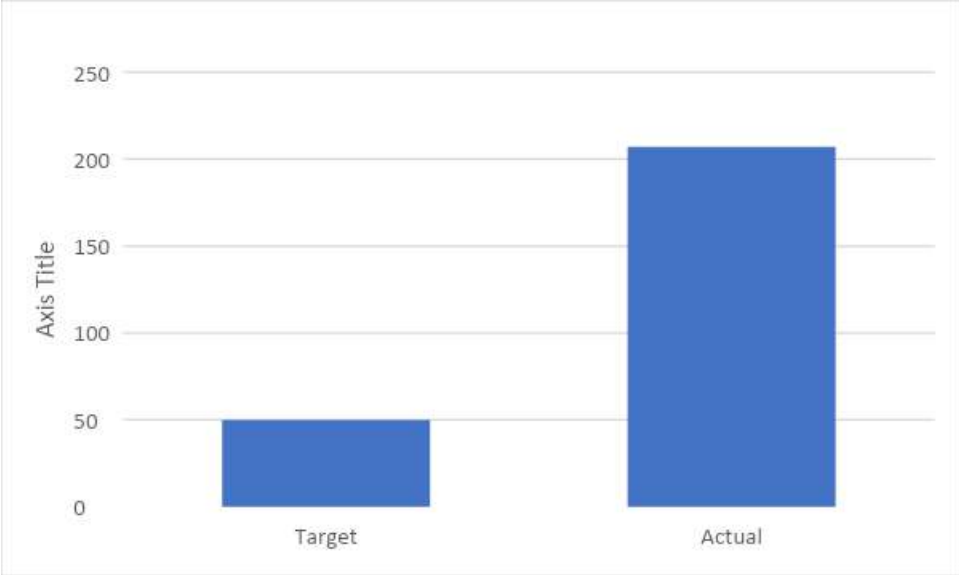




SECONDARY BENEFICIARIES







List of acronyms and abbreviations

CDS = Community Dialogue Sessions

CSW=Christian Solidarity Worldwide

CRA= Child Right Acts

COVID=Corona Virus Disease

CSW = Christian Solidarity Worldwide

DV= Domestic Violence

EVAW/G=End Violence Against Women and Girls

FGD=Focus Group Discussion

FIDA= International Federation of Women Lawyers (FIDA) Nigeria

GBV=Gender Based Violence

GDP = Gross Domestic Product

GBV = Gender-Based Violence

IPV=Intimate Partner Violence

ICIR=International Centre for Investigative Reporting

IGA=Income Generating Activities

KIIs= Key Informant Interviews

IPV= Intimate Partners' violence

LCCI = Lagos Chamber of Commerce and Industry

LGA=Local Government Area

MWASD: Ministry of Women Affairs and Social Development

MOE: Ministry of Education

NBS = National Bureau of Statistics

NHRC=Nigeria Human Right Commission\

NDHS=Nigeria Demographic and Health Survey

OWACDO: Okaha Women and Children Development organization

PTAs=Parents Teachers Association

PHC: Primary Health Center

SARC= Sexual Assault Referral Centre

SGBV=Sexual and Gender Based Violence

SGBVAC=Sexual and Gender Based Violence Action Committee

SRGBV: School Related Gender Based Violence

SARC: Sexual Assault Referral Center

SPSS = Statistical Package for Social Scientists

SUWA=Scripture Union West Africa

UN=United Nations

UNICEF=United Nations International Children Fund

VAPP= Violence against Persons Prohibition,

VAW/G = Violence against Women and Girls

VSLA: Village Saving and Loans Association

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