



report for training for transformation (TFT) Diploma, 2022

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Facilitators : Olutosin Oladosu

Elizabeth Sowho

Eseoghene Ajuyah

Rachel Bamise

Ekene Onwuanum

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SUMMARY

This report captures the highlights, processes, tools and concepts engaged to drive phase two trainings of Training For Transformation (TFT) course for 2022.

It is a record of key insights, understanding and shared knowledge gathered from the southern-Nigerian participants in different discussion sessions at their physical learning spaces during the three weeks training which held at Ibassa, Lagos state Nigeria through, 18th July – 5th August 2022.

The twelve Nigerian participants for the training were drawn from different states across southern region in a combination of eight females and four males in attendance. All participants in attendance were a combination of development professionals working in different thematic areas spread across the southern regions. They brought into the learning space their experiences, realities and knowledge which made the sessions enlightening, informing and experiential.

This report shares the moments in the three weeks of learning that was experienced, challenges and recommendations in future engagements.

BACKGROUND

Development that works is that whose processes and actions are with the initiatives and perspectives of the community being served. Recognition of the importance and relevance is being given to initiatives that pay attention to the critical needs of people as identified by the people themselves and carried out with the people as drivers of such processes. What this informs is the need for development professionals who understand this and have knowledge, understanding and skills to work in communities, identify critical needs and find ways of community engagements that carry all the members of the community along in meeting those identified needs.

This is because Evolving changes in human development requirements is brought forth the need for a new generation of ethical leadership in the development sector designed basically to fill in the ever-increasing gaps in the traditional methods and approaches to human development programming.

Training for Transformation (TFT) is a training model designed to transform communities using Paulo Freire's participatory approach to build consciousness and skills of participants towards better engagements within their communities that can bring about transformative changes. This expected transformation targets changes in organizations to build interventions that works with local initiatives to address the core needs in communities.

The Diploma course a one-year intensive course designed for development practitioners, facilitators and workers from NGOs, CBOs and FBOs. To build local initiatives and capacities for a new crop of development professionals with the needed skills to drive thorough processes that lead to transformative changes in their organizations and communities.

Keying into the need for development practitioners who do things differently, the Nigeria participants joined others spread across different countries on this year's Diploma Course sharing online space and the different physical spaces the course held in for year 2022.

INTRODUCTION

This second phase of the TFT diploma course held between 18th July – 5th August 2022 at Collen Center of Star of Hope Transformation Center at Ibassa, Lagos State, Nigeria. Participants were drawn from the southern part of Nigeria and comprised a combination of development professionals, workers in religious organizations drawn from communities across south-western Nigeria. There were eight females and four males in attendance a total number of 12 participants which included one female observer at the Nigeria TFT training in a physical space. Also participants for phase two of the Diploma included some additions from the newly completed TFT certificate course as a bid to increase the number of participants for the diploma course.

Throughout the workshop, facilitators engaged the participants using recommended group processes drawn from the TFT model of training and curriculum for the training. Group discussions, different tools, stories, plenaries, videos, online meetings, and other processes were used to build conversations and discussions during the different training sessions. The training itself was physically held at Star of Hope Transformation Center's training facility at Ibassa in Lagos state.

The sessions were engaging, interactive and informative as participants brought their knowledge and experiences into the learning space. It was an engaging learning journey for both participants and facilitators in the cocreation of knowledge. Causing the experience with Nigeria team to experience vibrancy which made all the sessions an unforgettable experience for all participants and facilitators.

While the experience had its limited challenges it however, did not take away the commitments and interest of each participant at the training. This report is a capture of the highlights of the different learning sessions, challenges, and recommendations from the phase two of TFT Diploma course for year 2022.

WEEK ONE: FIELD PLACEMENT REVIEW POLITICAL ECONOMY OF THE ENVIRONMENT

Political economy captures all economic processes and the play of power along the lines of how resources are accessed, controlled, and owned. It is a conversation that awakens the consciousness of participants to the resources in their environment and communities and how these are managed and by who. The week's learnings were an opening of the understanding of participants to different issues imbedded in the economy of their communities building upon previous discussions laid on the topic. Issues surrounding the environment, reproduction, production, and the structures that uphold and control societies were unraveled with the understanding of participants broadened following the conversation and learning from the week.

Process, Tools, and Concepts used

Videos, plays, art, group work and plenaries were tools engaged to drive conversations in the week.

The week opened up on the general online platform with a welcome back session into the phase two learnings for all continuing the journey together facilitators and participants alike. The welcome ceremony provided a landing platform for participants to openly share their field experiences, knowledge they gathered and how they would be moving back into the processes that would be unfolded in the different TFT learning spaces for phase two. Participants openly shared their experiences and knowledge gathered from their home phase assignments. A few shared on how the field experiences had shaped their listening skills, ability to connect with others in their communities more effectively and generate collective response by identifying what connects most with the emotions of people living within their community. For those who worked in teams they openly shared on the frustrations they experienced working together in teams and how they overcame their initial challenges to achieve their pre-set goals. The key learnings gathered from home phase LTTs are grouped into.

- Group dynamics
- How individuals view the world
- Feedback sharing
- Working together to identify group perspectives

The general key learning participants shared from their home phase experience was on how they manage emerging issues that arise from their expectations. By ensuring they always have a plan but remain open to changes that may occur while their plans change when implementation is happening.

With the introduction of the week learning participants carried out the learning activity of clustering provided items and giving reason for why they have been clustered together in the way they chose to do so.

Sharing after the exercise, some of the reasons for their clustering included

- Products belonging to the same group
- Products having similar functions
- Products belonging to same family of use
- Products having similar contents

The products clustered includes stationaries, beverages, laundry products, tailoring materials, cosmetics, electronic gadgets, money.

The clustering opened up discussions on political economy with participants shared into groups to discuss on economic activities known in the southern geo-political zones in Nigeria. Products identified from the region includes

- Farm products cassava, maize, cocoa, yams, etc.
- Products from extractive and mining activities
- Oil explorations within the delta regions
- Other hard minerals such as limestones, marble, gold, etc

On how these products are produced participants identified local productions of farm produce into local foods, refining of crude oil into petroleum finished products which are carried outside Nigeria to be re-imported in after refining processes have taken place. While noting that a longer list of mineral resources found in Nigeria are being mined without proper checks on what is being taken out of the country. These participants argued was being done with the consent of some leaders in the communities where the minerals are present with the aid of government officials and the individuals or companies exploiting the resource.

Speaking to how products impact upon the environment participants were of the opinion that where the products had impacts that add some measure of positive value to human existence, however they mentioned they had negative impacts on people and the environment in diverse ways. A few they mentioned included.

- Land degradation
- Environmental pollution
- Depletion of the ozone layer as a result of continuous gas burning in the south-south region
- Killing of especially aquatic species in the Delta region because of oil exploration activities

This conversation closed up the engagement for day one. In summary they were able to identify the various resources present within their communities and see how these resources were being harnessed and who was in charge of them.

Day two conversations centered around issues of coloniality and colonization. The conversations were engaging and awakening for participants. The conversations opened with definitions on political economy. In the Nigerian learning space, a brief introduction into life before, during and after colonization was discussed. This brought participants to identify how economic activities had been in the region before the advent of coloniality came into existence in Nigeria. The conversation on the development decades also helped to engage participants at a deeper level of consciousness which was achieved as the class with deeper conversations around cocoa, groundnut pyramids, rubber plantations etc. The code used in the class also prompted participants to openly speak to the roles of colonialism and how it still influences economic and social lifestyles in Nigeria.

Questions that stood out and sparked conversations for the day includes

- How do we get our leaders to not continue to perpetuate same roles and actions that colonist used against Nigerian in the past?
- What kind of leadership dynamism should be in place to effectively manage the resources that we presently have as a country in ways that would add value to every citizen of the country and not just a few?
- Is there a way we can as a country close our borders like some of the Asian countries did for us to internalize and solve our problems internally?

The conversations brought some participants to the realization of how footprints of coloniality are still very much in place by comparing activities of colonist with ongoing actions of national government in Nigeria. Looking at the features of colonialism such as patriarchy, hegemony, and capitalism. Participants lamented that while the colonist were not physically present their aftereffects are still being experienced in Nigeria evidenced in issues surrounding education, governance, lifestyle, economic profiling, how nations are ranked amongst others and the kind of governance that is in existence.

The six steps to digging deeper was engaged to unpack understanding of participants on issues surrounding coloniality and colonialism. A picture code was engaged and discussions on the issue evolved with some of the related problems of coloniality identified from group discussions including

- Mental slavery
- Subjugation
- Poverty
- Trafficking
- Sexual exploitation/ prostitution
- Migration
- War
- Hunger
- Insecurity
- Death
- Disease
- Dis-unity
- Lack of trust
- Tribalism/ethnicity
- Conflict

Root causes identified included ignorance, bad leadership, self-centeredness, corruption, Nepotism, and impunity. The conversations were engaging, deep and awakening. Participants showed deep concern for how the structures coloniality set up are still being reinforced and

entrenched even in the present realities. The big question that arose from the session was on what means can be engaged to ensure that the existence and effect colonialism is dismantled and replaced with the ideologies that can bring about inclusion and represent the true needs of each of the regions represented in Nigeria.

From the conversations participants drew sharp similarities between the activities of colonists and Nigerian government since the country gained independence. Stating that there has been no true independence as they could still identify strings upon which the colonist still pulled to control existing government in the country. Looking at monetary policies where more value is placed on dollars than the local currency of naira, how local lifestyle is basically influenced by the dictates of foreign, replacement of cultural heritage with foreign culture, upholding of their religious ideologies and views more than the locals.

The conversations for the day concluded with a look at crypto currencies and its implications for local economic existence. Some participants were of the opinion that crypto options offer a positive outcome for countries if they are well understood and managed. They also mentioned that in Nigeria government had in times past tried to stifle existing crypto profiles in the country and replace them with government owned and controlled crypto which many are not buying into.

Day three built upon the conversations flowing from previous days discussions. Participants reported that the sessions were enlightening and inspiring and helped them to connect their understanding to production and issues surrounding how the existing structures control people and the environment. A key feature in the day's learning activity was the dynamic model which at a glance opened participants to the reality of related structures that control how activities are run in Nigeria.

The conversations for the day opened with an introduction of participants to nature. In groups they identified the key components of nature to include water, land, air, sunlight, and natural resources. Moving onto reproduction, participants through discussions looked at the critical areas in reproduction using a gender lens. In the Nigerian learning space participants were shared into groups to identify aspects of reproduction in relation to work and economic activities. From the conversation, it was identified that women did a lot of work which did not have remuneration or was classified as actual work that needed to be paid for. This realization for some of the participants was an aha moment. Because the conversation opened them to the realization that women actually

put in a lot of work efforts that go unrecognized in the society. Areas such as childbearing and rearing, caring for the sick and elderly, nurturing roles that women play were some of the areas identified that women work in but do not receive a remuneration for.

The discussion was quite engaging and a bit argumentative initially because some of the male participants argued on caring roles of women in their communities. Eventually they could see that women actually played a lot of roles in sustaining community which are hugely unrecognized and unremunerated. This brought out the question of how would women work in these areas be captured as part of work that requires remuneration and be captured in the general economic activity of a country? The facilitator leading this session mentioned that in capturing GDP of a country these are some areas being ignored and this evidences the imbalances that society uses in measuring economic impacts in-country.

Moving further, the conversation evolved into production and its surrounding issues. To explain the concept of production clearly the palm tree was used to illustrate and give clarity to the term. In groups participants were made to discuss on the palm tree, its uses, what products are gotten from it, how they are produced, who produced, and how the resource was controlled. Participants spent time in discussing in this terrain. Some of the identified products from the palm tree included Soap, fuel, building materials, art materials, building materials, etc. On control, participants mentioned how in Owo for example governments were taking vast lands from locals and giving to foreigners Indians and Chinese firms to be precise to do mechanized farming of the palm tree. This they mentioned was causing internal conflicts already because the displaced farmers were highly displeased with the actions of the government because of how these have affected their own livelihoods. So, the issue of who controls land which is a major factor of production was raised. This again brought to light the challenges arising from coloniality and colonialism in the light of evolving issues emanating from that challenge. It brought to light how political decisions and structures affected livelihoods of community members by not allowing them ease of access to the resources existing within their natural terrain. Issues surrounding government policies and how these interfere with livelihoods was raised bringing to light the challenge surrounding who controls and who has access to these resources. In the same vein, the conversations opened up to how government favoritism for outsiders cause unchecked devastation of the environment. This is because foreigners do not show any allegiance to upholding the respect for natural habitats as the

real community members know to. These participants opined was because for those investors it was more about the profit, they generate from their businesses rather than about how to protect the interest of community members. According to participants painfully the government supports these investors more than they show any form of allegiance for the communities where these investors are doing businesses. Therefore, they do not have the moral justification to hold these firms accountable to their activities even where they are detrimental to the survival of the people and the environment where these businesses are carried out.

The conversations on production moved up further in the dynamic model from this junction to look at private and public companies or corporations. The role of government was hugely discussed here. Introducing structures and influences into the discussions. The southern-Nigerian learning participants used the unique issues surrounding Nigeria to create their own dynamic model.

Key to mention here are the structures and instruments of control that was mentioned by the southern-Nigerian participants

For separatist groups

- Militancy/ Niger Delta Militants
- Unknown gunmen
- IPOB
- Bandits
- Terrorists
- Herdsmen
- ISWAP
- Kidnappers
- Boko Haram

Influences identified by participants to control the structures include

- Persuasion
- Bribery

- Lobby
- Force
- Exploitation

International links identified include

- ISWAP
- Arabs
- Germany
- France
- Switzerland
- United Kingdom
- Al-QUEDA
- Saudi Arabia

The Marginalized identified included

- Lower cadre staffs
- Almajiris
- Scavengers
- Unemployed
- Iron condemned
- Landless

The Nigerian dynamic model at glance evidence existing structures in the country and the interplay among these structures as well as how they affect economic activities within the country. It was an eye opening and informative learning tool and process for participants. They could see how these interplay among each other and how they affect all the interrelated sections within Nigeria. For some participants seeing how international links help to uphold separatist activities was an eye-opening session, it showed them that while foreign influences exist there are always bodies of local individuals helping to sustain these structures all the way and that is where the challenge truly lies. As long as there will be locals who help to sustain these structures that challenge would always be in existence. The discussion on the dynamic model closed the conversations for the day,

drawing participants attention to the interplay of forces starting from nature through to production and how these influences interrelate with one another.

Day four conversations picked up steam from what was sitting with participants from previous day learnings. Group discussions, a video, drawings, and plenaries were engaged to guide the discussions. There was a lot of energy and insights brought into the conversations. From the recap session it was obvious that participants were still sitting with build over from conversations from the dynamic model. For a few it was more about how to innovate by making discoveries of existing resources in the environment that can be explored . It was also about how to improve upon existing practices and do things in a much better way than is already in existence. For some it was about how their consciousness has been awakened to how blessed Nigeria is with so much resources but is being exploited because of bad leadership/ governance. Some of the questions raised in the conversations include

- Is there anything that can be done to dissuade people from collecting money for votes in Nigeria?
- What triggers people with power to supporting terrorist groups in the country?

The days conversations flowed with the contributions of Antonio Gramsci the developer of the dynamic model. His mantra Educate, organize, and agitate stood out strongly in the conversation. It was some sort of aha moment as it gave light to the possibility of engagements from different perspectives and individuals opening up conversations for day four.

Central to the conversations for the day was the wheel of fundamental human needs and GDP. Discussions threw more light on human needs for participants. In their group work and plenaries, they identified what stood out as real needs for the average person in Nigeria to cover

- Electricity
- Shelter
- Job creation
- Safety/ security
- Peaceful coexistence
- Health care
- Peace / tolerance

- Good governance
- Food/water
- Sustainable environment
- Innovation
- Leisure
- Local production
- Affection
- Genuine independence
- Quality education

Speaking on GDP a video was used to drive conversations. Participants shared their understanding on GDP, how it is calculated and its implication for a country's development or growth. In groups they discussed on their understanding of growth and what it means in a country. Citing Nigeria's experience some participants were of the opinion that knowing how high Nigerian GDP is compared to how people live in the country was both laughable and annoying as it did not depict the true picture of how people lived. Citing the example of Vanuatu featured in the video they watched they were of the opinion that even though it was reported that these people had low GDP their quality of life was far ahead of countries with so-called high GDP like Nigeria. Many of the participants mentioned that they were saddened with the reality of the Nigerian situation. Some reported feeling helpless, hopeless, and despondent due to the confrontation of this reality.

This brought to fore the question: How can a country have such huge GDP with suffering? According to participants the reality in which Nigerians are living compared with the vastness of the natural resources abounding in the country was a source of pain and worry rather than a blessing. There was a lot of discussion on this dimension of the discussion on what was used to calculate the GDP of each country. From the conversations participants also sought to unravel if the GDP is actually a capture of all economic interests in the country because issues surrounding how dark areas of funds raised in the country are not captured in the GDP. There was discussion on how funds gotten from payment for ransomed or kidnap victims which sometimes are made in dollars are captured, or funds raised from illicit drug trade, human trafficking, and other such dark areas of economic activities. In a nutshell, participants opined that the GDP cannot be said to be a true capture of what the reality of the average Nigerian presently is. The conversations arising from

GDP were mostly quest finding as many participants sought to gain better under understanding of the concept. In group discussions and plenaries, they were able to gain clarity of these grey areas, and most were of the opinion that GDP does not capture the true quality of life and those things that are most important to citizens of the country bearing in mind the present sufferings experiences by the average Nigerian.

For day five the conversations addressed what a transformed society should look. The conversations were a culmination of the weeklong activities. Following the discussions from previous day on how GDP did not capture the true quality of life of citizens participants in group discussions identified other means of measuring the growth of a country. Other economic measurements identified by participants include

- Per capita Income
- Human development Index
- Gross Domestic Product
- Genuine Progress Indicator
- Better Life Index

Looking at what needs to be measured participants made a grouping of what they want to see as part of the measures of an improved standard of life for every Nigerian citizen listed below.

- Transfer of wealth
- Reformed taxation
- Access to quality and affordable health care
- Access to grants and loans
- Effective social welfare programmes
- Create better employment laws
- Support for inventions and innovation
- Provision of business grants
- Infrastructural developments
- Laws to protect exploitation of the environment

The bane of conversations surrounding GDP was imbedded in the insensitivity of the government to the true needs and plight of citizens within the country. This according to participants is because

while Nigeria boasts of having huge GDP percentage the citizens in the country are not enjoying even the most basic of human needs. They agreed with the need to other measuring tools that access the quality-of-life citizens of Nigeria re living as a means to identifying what people consider as their critical needs and for the government to be able to use such findings in meeting the needs of the citizens of the country.

Also, the session on the orange activity sparked conversations surrounding capitalist activities. Participants agreed that this was the picture of most workers in Nigeria. Where resources in communities are exploited and community people do not benefit from the natural resources that surround them. Examples were cited on how most communities where oil exploration happen do not have basic needs like the case in Ibassa community that has only a primary school. Basic needs such as primary health care centers, schools and other social amenities are almost nonexistent in the community.

The conversations for day five in the week of political economy was a culmination of the thoughts during the entire week that while Nigeria is blessed with so many resources needed for a country and her citizens to enjoy economic growths that are beneficial to the citizens, there are structures influencing how things work in the country as seen using the dynamic model. Also, that GDP is not an effective tool to measure true growth in Nigeria and there is the need for other looking at what matters most for citizens which can only be accessed by taking critical look into the quality of lives they live as well as paying attention to the environment vis-à-vis economic activities in a country. This is because in the scheme of how economic activities work nature is a major determining factor and needs to be preserved by responsible human decisions and actions.

Reflections

The week was very engaging, eye-opening, and defining as reported by participants. The models and tools used to drive discussions enabled both facilitators and participants to share their knowledge and gain better understanding on the learning for the week. For participants the reality of what is measured as growth in a countries economy and how this growth is experienced by the citizens was enlightening and also brought some kind of inner challenge. This is because from the discussions they have come to understand that because a country has high GDP does not truly translate to growth as is the experience shared by participants on the current situation in Nigeria. Where in the midst of so-called economic growth, citizens are wallowing in deprivations of diverse

kinds such as in the areas of food, health, security, shelter, and other basic needs identified as fundamental by the southern-Nigerian participants. It was reported as saddening and an issue that generated spark of thoughts on what can be done to influence change from their communities and within the sphere of influence where they work and live. Also, the realization that the true measure of a countries growth should rather be about the quality of life of the citizens of a country stood out.

The dynamic model participants engaged in the week gives an overview of what is and how change can happen in a society as it showcases the power points and how influences can be identified and built upon to bring the required change. It brought knowledge on how society runs and the power influences within that can be explored. The different measurements

Facilitators Comments

The weeks learning on political economy of the environment brings with it awakening and challenging moments. This is because it connects participants with the reality of what is happening in their communities in terms of the resources within and those who have access and control these resources. The dynamic model brings to light the influences and structures that control or direct how the society runs. The tool enabled participants to realize how real these influences are because they pooled and linked all the exiting structures using the Nigerian experience. Bringing all of these to bear in the light of GDP it was a painful confrontation to look at the current realities of how Nigerians grapple with poverty, rising cost of living, insecurity, poor health care systems and other myriads of social challenges and have a record of high GDP. It was a challenging moment because of the quality of life being experienced by Nigerians.

The brief introduction to Political economic, gave an insight to the diversification in our Economic activities. But it's quite unfortunate, despite the fact that we're blessed with different Natural resources, our Nation is still underdeveloped and millions of her inhabitants are still roaming the streets, with no jobs and always looking frightening hungry. – Leo

Political economy is the interaction of political and economic processes within a society. Political economic is about how politics affect the economy and how the economy affects politics.- Yinka

The colonial masters most often leave destruction in their wake, using India as a case study, and till today there is still a divide in race and social class as a result of the partition. Colonialism has eaten deep into our system and is how we are now caged by coloniality. Jennifer

Coloniality is the footprints while colonialism is the footpath, the colonial master has left us but we are still practicing their own way of life as seen in our educational system, dressing etc.- Rita

Reproduction is part of production, women especially carry out reproduction tasks like caregiver, taking care of home, cooking etc. and are not being paid.- Rita

Land is the most important natural resource; hence, reproduction and redistribution of resources is important for achieving equity and balance in nature in a society dominated by capitalist ideology.- Chichi

Nature is human can reproduce. Whatever we give nature, it reproduces and gives us abundance. We can't live without nature; nature can exist without us. - Joyce

Land is a free gift of nature, which should be preserved, shared, and utilized. - Modupe

The wellbeing of the people in term of access to all social amenities and living a GoodLife should be a prerequisite for determining the level of growth of a nation.- Taye

GDP has its limitation. It does tell us about consumption but not personal well-being; It tell us about production but not pollution that comes from it.- Yinka

Challenges

The major challenge in week one was in breaking through group dynamics and creating a comfortable learning space where all participants can freely share and learn from each other. There was evidently the signs of introspection and observation among participants. The facilitators also worked around understanding participants and finding out ways to draw each out to be active in group discussions and activities. Also, it was about engaging the new entrants into the diploma phase who started the journey in phase two. This was effectively managed building upon the introductory learnings they have gained from the certificate course.

WEEK TWO: GENDER AND FEMINISM

The week on gender and feminism was transforming, engaging, and enlightening. Participants reported learning and unlearning their basic understanding and beliefs around gender issues and the key concepts in discourse during the week. There were heated and intense moments during group discussions and plenaries. All discussions and engagements including online were informing as reported by participants. The week brought about change in personal beliefs, views and opinions on gender and feminism.

Week Tools, Process and Concepts Used

To guide conversations on the learning for week two; pictures, videos, group discussions, plenaries were engaged.

Southern-Nigerian participants started the week journey on day one by bringing an object that is associated with their gender to centering. Objects shared on included earrings, head ties, moustache, braids, accessories, make-ups among a few other things. These objects had significant meanings in the representation of both male and female in the different communities represented.

Following centering conversations opened on the topic for the day, gender and identity. Participants shared stories from their childhood that helped them shape their understanding around gender. For most their understanding was influenced from their families by their fathers, mothers, brothers, sisters, uncles, and other close relatives. From the sharing's and discussions, the obvious reality was that gender understanding for participants was basically formed from their families by close relatives and the roles they ascribe to belonging to each gender. These influences have formed the basis upon which they relate with and experience gender in their lives. They all shared experiences they had as children, teenagers that strengthened how they view gender roles and how these have impacted on how they relate with others. The strength of these convictions they have formed is how they interact with the World and live.

The session on socialization on the way people learn and do gender gave hindsight to participants on how understanding of gender roles and their interpretations are built from the beginning. Participants gave a list of some of the means to socialization in relation to gender to include.

- Family
- School

- Religious institutions
- Media
- Politics
- Sports

According to their reports, for religious institutions they place more importance to men than women. They cited the examples where women are not allowed to lead in church services whereas males are required to officiate in mass and meetings. The example of women having separate sections in the mosque was discussed. The disparity in allowing women have freedom to carry out leadership roles in religious institutions was also in discourse.

Summary of issues raised from the session on doing gender includes

- Family norms that encouraged the relegation of girls/women to carrying out all domestic chores in the households
- Women having little or no voice in making decisions because their voices are not recognized
- Females in families being denied inheritance where only men are recognized to have the rights of inheriting family property
- Women not being allowed to operate their own bank accounts in marriage
- Cultural institutions that do not support or recognize women voice and inputs as legitimate
- Denying women access to take up or play leadership roles at all levels i.e.. Family, community, organizations

Speaking on effects of their stories the following are a list summed from the conversations

- Sexualizing and labelling
- Deprivation
- Neglect
- Inequality
- Limitation
- Patriarchy
- Stereotyping

- Discrimination
- Redundancy
- Devalued
- Wage disparity
- Exclusion
- Low self esteem
- Denial of inheritance for women
- Denial of access to leadership positions
- Stigmatization
- Creation of class
- Political annihilation
- Emotional and mental health related issues

On the session on how people are labelled for doing something not expected from a particular gender participants generated the list of following words:

- Mumu
- Joboyo
- Otondo
- He-goat
- Foolish person
- Woman-wrapper
- Bingo
- Love portion

The above conversations were intense and engaging with participants fully sharing their thoughts and understanding on the different issues being raised.

Closing the conversations for the day was the discussion on masculinity and femininity. Participants in their personal space and group discussions identified with the trait that most describes them as a person from their personal point of view. From the traits shared with them they identified with the traits that best describes them as being either masculine or feminine.

Day two learning begun with a recap from previous day learning that was sitting with participants following centering. Reporting what was still seating the following was summed below

I had always believed feminism was more of a women thing I never imagined that men can be feminist too until we had the conversations yesterday. Alfred

In the discussion coloniality was linked with feminism in terms of how it reflects how colonists use everything socially, politically, and economically to suppress countries as the similar way women are being subjugated all over the world. Another dimension to the conversation was about how limitations can be broken through giving people/ races have been able to break barriers and found spaces for themselves to express, share and contribute to humanity because they finally have been allowed spaces.

Also, the issue of social construction of gender was part of the conversation starting within the family, community, and organization and how its impact is felt by the global community. This is in terms of the entrenchment of disparity between the different genders and the beliefs that surround femininity, masculinity, hegemony, and patriarchy.

In addition, discussion on names given to gender for acting in roles that are not recognized was briefly discussed. Participants identified that derogatory names and interpretations were often the lot of individuals who try to break through gender definitions given in their communities. According to them its these stereotypes that reinforce the way people see and do gender in their different communities.

Moving into the day's conversations was the activity on the family tree. Building the conversation, as a group southern-Nigerian participants mentioned some females who were identified to have made significant impacts on women in the Nigerian history which includes Flora Nwampka, Grace Alele Williams, Aba women, Olufunmilayo Ransome Kuti etc. They existed as rights activists, writers, traders, mainly women drawn along different walks of life who chose to question the circumstances surrounding women in terms of leadership, access, rights, and voice. From the conversations participants identified with areas these women have worked to cause influences that heightened the recognition of women rights as real human needs that required being addressed.

Individually participants went into personal spaces to identify women in their family linages and males whose impact shaped their lives in terms of what feminism stands for. In the report back

sessions, mothers, sisters, aunties, grand-mothers, great-grand mothers, brothers, and uncles were some of the people identified to have played feminist roles in the lives of participants. Some of the actions they did in summary included

- Engaging them in schooling
- Helping them to speak in airing out voice to ensure their right is upheld
- Helping them to gain justice where their rights is being trampled upon
- How they stood against child marriages
- Playing mentoring roles amongst a few others.

Speaking to power women had before colonial times, conversations revealed women in the time could speak in many African communities like we have in Nigeria. Participants identified how women groups in communities expressed their displeasure when their rights were being trampled upon and collectively aired their displeasure. They could assemble and make protests, had women representatives in leadership positions who were very powerful and could influence the kings and other chiefs existing at the time. There were in dire instances where women would go naked to protest a given wrong against them. Generally, the idea is that before colonial times women had traditional models of speaking to address rights issues.

Moving to colonial periods it was identified that women used protest such the Aba women riot in eastern Nigeria that addressed the challenge of unnecessary taxation by the Aba women. So, it was identified that in colonial period women could express their hurts although they were not recognized fully in that era. Addressing present realities, it was generally agreed that though challenges were still existing the opportunities for women have changed in post-colonial times. As more voices are being aired to ensure that women's rights are consciously attended to with more spaces created for women to occupy.

Addressing the issues feminists are concerned about participants mentioned

- Access to opportunities
- Access to education
- Equal rights
- Inheritance rights
- Respect for women voices etc.

The conversation moved further with sharing on Bell Hooks story on meeting with Paulo Friere. A video was watched and used to drive the conversation for this session. Participants shared their thoughts on what they felt about the story as it relates with Bell Hooks. They were of the opinion that for her she must have felt; discrimination, devaluation, rejection, oppressed, subjugated, suppressed, subjected, hatred for feminism, and voiceless.

Looking at the incidence from Paulo's view they were of the opinion that he empathized, supported, listened, empowered, stood for what his truth, opened, embraced dialogue in living his reality.

They related this incidence to present day reality where gender issues affect all sphere of life and it left especially women feeling:

- Restricted
- Demoralized
- Shut-up
- Unsupported
- Humiliated
- Degraded
- De-humanized
- Segregated
- Embarrassed
- Insulted
- Shunned
- Silences
- Excluded
- Exempted
- Excluded
- Deprived
- Muted
- Shut-out
- Halted

- Seen-not-heard

Looking at the issues feminists are concerned about many of the participants identified with some of the challenges being addressed by feminists around the globe. Equality, access, justice, and equity were some of the issues identified by participants. Looking at the different theories, participants mentioned that as an aha moment to see different theories surrounding gender. The radical view participants reported was where the argument was because men and women should have individual spaces to be. For especially male participants this was the bane of why most men do not pay attention to feminist arguments because it is believed that feminist are anti men.

Moving into the sessions with the pictures, participants were grouped to discuss the images on inequality, equality, equity, and justice.

In their feedback sessions participants sharing are summed under the following headings

- Inequality is when men are given more opportunities than women for example political seats given to women in Nigeria, access to land, decision making and leadership opportunities all of which participants mentioned favored men more than women.
- Equality was about how opportunities were given to both gender while such opportunities are more beneficial to men than women such as disparities in wages paid to men and women for same jobs. A participant mentioned that in some jobs men are paid higher than women for doing same job stating that while the jobs are offered for both men and women.
- Equity according to participants is about giving equal access and opportunity to both male and female gender and paying attention to the unique needs of each of the genders and all other vulnerable groups such as people with disabilities. This conversation was introduced while speaking on equity.
- Concluding justice according to participants was about how attention is given to ensure that the rights of all genders are put in proper perspective and where violated there are laws that ensure that all rights are being upheld and respected. In this instance inheritance rights and the laws upholding the rights of women to own and inherit properties were discussed.

Closing the conversations for the day participants were of the opinion that feminism actually was about humanity and upholding the rights of every human whether female or male. A quote which stood for the day “reasonability of masculinity is feminism” by Rachel Bamisile one of the

facilitators was eye-opening and drove especially male participants into deep reflections as it unpacked the sensitivity of male gender to all that femininity is about.

Day three discussions was deep and introspective. Participants engagements started with an appreciation exercise of both genders. They were to think on the possibilities of a world without women and a world without men and share what possibilities that can happen. In their sharing both genders had great insight on the value of each of the genders to the world. In their submissions a world without women was identified to be like a death sentence on the world as there would be no cares, nurturers, warmth, colour, emotions, reproduction, support system in the world. For the men their submission was that men also had a high place in the world as they were providers, needed for reproduction, protectors for their families etc. in summary the session enabled both gender representatives to see the good in each other and the ways in which they complemented each other in society and the way society functions. It was a general thought line in the group that without both Gender (male and female) the world would be an imbalanced world and the value of nature will not be appreciated or fully utilized. In this vein, and factors of production would not be maximized for the benefit of society.

The activity that looked at the work women and men do was another engaging session for participants. This is because the differences in the way men and women work was dug deeper into. They reported they could from the discussions see how women do a lot of work that is unrecognized and unpaid for. It was generally agreed upon that woman bore a lot of work burdens for which they are not paid for, and this is often not captured in the GDP calculations of countries. Addressing the implications of roles and work women play and are not recognized for participants were of the view that where women are not recognized in a country it was detrimental to development efforts. The argument was that for an inclusive outlook to development it was necessary for all members of the society to have their needs and expectations included in making plans and policies. Therefore, where women are unrecognized and all the efforts, they bring into building their families, communities, organizations where they work and the global community it creates an imbalanced world.

The activity with the story of Maria and John provided the needed spark for digging deeper into the realities and challenges surrounding child marriage in Nigeria. Participants identified with the

surrounding challenges associated with child marriage. Addressing the situation of Mary they identified the following as effects of child marriage on her as identified from the story

- Powerless
- Voiceless
- Subjected
- Dehumanized
- Traumatized
- Abused
- Abandoned
- Enslaved
- Rejected
- Violated
- Oppressed
- Defenseless

There was also conversation on John and how early marriage had affected him. Participants were of the opinion that he also did a lot of damage to Mary because he was not prepared to be a husband and a father as at the time that he was forced to do so. They were of the opinion that it was this that led him into drinking and violence as a form of response to his own trauma from the experience.

Generally, participants agreed that Nigeria had a lot of child marriages going on especially in the northern region. Although it was a consensus discussion that most communities in the different ethnic tribes in Nigeria are guilty of the practice and it was deeply rooted in illiteracy, unlawful cultural beliefs, and practices, borne out of poverty etc. in their opinions child marriage was likened to robbing girls off from their future. Because when this occurs many of these young girls lose their childhood by taking on responsibilities that should be alien to them in their childhood stage. Some of the issues arising from this identified by participants include VVF, illiteracy, poverty, death, drug abuse, domestic violence, emotional and mental health challenges etc. A few reported cases of young females killing their husbands in Nigeria were mentioned in the conversations. To

buttress the conviction that child marriages were detrimental to the development of girls in the society.

Many of the participants were of the opinion that ignorance, poverty, traditional and cultural beliefs among others were some of the factors responsible for child marriage in the society. To address the challenge empowerment opportunities for poor families, sensitization, enforcement of laws protecting the rights of children, more advocacy, functional social welfare system and packages to support poor families were identified as some of the measures to be taken to address child marriage in Nigeria.

At the close of the day participants reported that their understanding on the arising issues from child marriage as a form of GBV against women was heightened. They had a lot of stories to share about the dire consequences that arose from child marriages and how it negatively impacted upon communities. At some point the sessions were highly emotive, awakening memories for some of the participants.

Day four learnings opened with the sharing of the Muskwe family story which generated the needed spark to open up discussions. Participants generally agreed that the story was the reality of most families in reality. Issues of access, control and ownership was brought to the fore of the conversations. It was highlighted that in most families, men have more power in making decisions in the families than women. Also, they mentioned that because of disparities to access in opportunities existing between genders there are a lot of inequalities witnessed at the family level. Finances, land, houses, businesses etc. were outlined as some of the resources available to families. Men were seen to maintain a tight reign over most of the family resources and many times they held better opportunities than the women because of how society offers better opportunities to men than women. It was also argued that times are changing, and many women are also gaining access to enter into big playing fields in their careers making them also have access to owning and controlling bigger resources. But it was also argued that where women were doing very well in their careers this was also another platform that exposes women to GBV especially in families. This is because some partners feel very threatened by the success of their partners and find ways to control their women in marriage and many times resort to GBV to achieve such aims. Whereas the women because they want to maintain their marriage status stay in such violent relationships because of the social stigma attached to being divorced or unmarried. Participants shared a lot of

stories and experiences surrounding inequalities at the home front which are summed up under the following headings:

- Inheritance rights
- Ownership of properties
- Decision making
- Access to family properties
- Ownership of children

To achieve gender equity in families the following were suggested actions to take

- Dialogue
- Mutual respect
- Openness
- Support
- Access to opportunities

Addressing organizational culture, participants shared about their different organizations. for most of the participants represented their organizations are summed to be under the heading of

- Enlightenment
- Empowerment through skills acquisition
- Knowledge sharing
- Provision of social service and welfarism

As for interests of persons served, they covered majorly

- Women
- Children
- Youths
- Vulnerable groups (widows, orphans, persons with disabilities)

Addressing formulation of tasks, discussions show that for especially organizations whose target are female and children their task design is different because of the specific group their intervention targets and supports.

Speaking on ideology, values, and standards the experiences for most of the participants was almost similar because more represented organizations working on issues surrounding women and girls and this is reflected in the structure of the organization and how they function and do things. As reported by them at the management structure there were women at the helm of the affairs emphasizing insignificant differences in the values for women and men because more of the organizations were women focused. For organizations that were youth focused the participant mentioned having some level of women representation at the management level, but they would be more intentional in working with gender consciousness having encountered the discussions for the week.

Addressing organizational culture, participants didn't have much to share on masculine and feminine culture in their organization. They only knew as reported by some of the participants that there were things that were allowed for men to handle because of the interpretation that they can better handle such matters in some of the organizations. such as lifting of heavy equipment's, running some kinds of errands, and meeting some demands on the job that are considered too hectic for a woman to handle.

In summary, the issues addressed looking at organizations. how they are founded, by who, for what purposes, the targets of their formations and who plays the different roles within covered majorly these areas.

- Trainings and capacity building
- Charity
- Menstrual hygiene and water sanitation
- Welfare
- Empowerment

Day five engagements were like culmination of the weeklong conversations. It addressed gender and pandemics and basically was about looking at the gender dimensions in intervening and responding to pandemics. The conversations were very engaging and enlightening as it helped bring the perspectives of participants to look at how same issues affect genders differently.

Using the example of the COVID-19 experience.

The impacts of COVID 19 on women, men and children were discussed

Women

- Emotionally draining
- Increase in GBV
- No earnings
- Increased care work in families
- Increase in unplanned pregnancies
- Depression
- Increased number of poor women
- Loss of livelihoods

Men

- Financially challenging
- Mental and emotionally draining
- Depressive
- Loss of livelihoods
- Poverty
- Emotional abuse

Children

- Increase in school drop out
- Teenage pregnancies
- Child rapes
- Child marriages

The impact of COVID 19 on gender and other social dynamics was reported to be hugely negative because it brought about high numbers in GBV reported cases as reported on global platform. They agreed that their discussions helped them to see that the issues affected women and men in different ways when they looked at it from the gender dimension. Although it was argued that the issues arising from the pandemic were basically human and it brought out the need to confront the issue

from a humanist outlook, but they agreed it did not however take away the realization that men and women experienced situations based on their unique genders.

Addressing how Nigerian government responded participants were of the opinion that the government were mostly insensitive to meeting the needs of Nigerians during the pandemic as it was rather about another money-making issue. They lamented that there was no adequate welfare package to support citizens during the pandemic. At its heights people were left to survive without welfare packages directly from the Nigerian government.

Speaking to how other health issues were handled participants also lamented how other medical conditions were abandoned to meet with demands arising from COVID pandemic. More people refused to go for medical related issues at the health facilities because all sicknesses were being tagged under COVID because it provided access to state governments to funds meant to meet the demands of the pandemic. So as reported by participants there was more concentration on the pandemic with other areas abandoned. Participants were of the opinion that while there have been some measures put in place to address the COVID 19 pandemic they were not very convinced that Nigerian government was very equipped to effectively manage another crisis. They alluded the reason for this to corruptive practices by the leadership of the Nigerian government. Addressing what has been learnt from the pandemic are summed below

- Humanity of all
- Proper planning has the capacity to saving lives

Reflections for week two

The conversations on gender and feminism were transforming as reported by participants. At the beginning of the learning, class discussion showed some of the men held a position as it relates to gender issues and how these issues affected women. However, by the end of the week there was a glaring shift in the position of males in the group. They openly shared on how they had shifted from their previous stand on issues surrounding gender and feminism. The shared on how the learnings have helped them to shape how they view issues surrounding gender, what realities surround women because of their gender in the world and what opportunities are available and accessible to women because of their gender.

In the weeks learning the concept of feminism was unraveled for participants. Most of them male and female alike reported having a renewed understanding of the concept of feminism. According to their opinion they often had associated feminisms to group of women who are anti men and only about women. But the week has helped shape their understanding for better on the true issues that femininity addresses and that it is concerned with.

I've always thought it was a female thing fight for the female gender. Not knowing that, we have man who are feminist.- Alfred

Feminism is closing the gap of inequality between men and women, boys, and girls. Because femininity is about closing the gaps for all genders.- Olayinka

I see gender and feminism in a broader perspective. we are not fighting the opposite gender for equality but for equity in decision making that put the woman in a more advantageous position.- Esther

How the thoughts and beliefs that separates the roles for Men and women is deep rooted, and manifest without us realizing it.- Jennifer

Socialization of being, seeing and doing and the natural endowment or power of women who stood for justice and gender equality in the past, most didn't even see the four walls of school. – Rita

Feminism is closing the gap of inequality between men and women, boys and girls. It also emphasizes all gender having equal rights, job opportunities, education etc.- Yinka

Also, the session addressing GBV was revealing and awakening for participants. They were openly confronted with the reality of painful experiences women had because of their gender in the family, communities, and organizations. There were many painful stories shared by participants that brought out the reality of these experiences openly among participants. Especially the males reported to have a different understanding about GBV and its related issues and how these are detrimental for development. the implications of GBV on every sphere of life was brought out in the learning for the week with a lot of aha moments. Identifying ways in which women experience GBV in public life i.e., in organizations, religious institutions, communities, and the global community participants reported was like a moment of truth. For the males they were of the

opinion that there is need for more engagements that targets male enlightenment and involvement for any meaningful impact to be felt on GBV issues. They were of the opinion that solutions that target only women would not achieve the needed conscientization and change.

The reality of gender inequality that still plays out in all spheres of life. Using the Muskwe family , it got me thinking on the recent happenings in my family.

This Gender disparity always transcends from one generation to another.-

Maete

Also looking at pandemics and the gender dimensions to the challenge was enlightening for participants. The class discussions helped them view how they experience issues differently using a gender lens to access challenges. This threw light on how interventions or solutions to different development issues can choose to be done using gender lens to view out challenges and solutions bearing the different perspectives of both males and females to craft out interventions.

Facilitators Insight

Gender and feminism are both intense topics to discuss and having males engaged along with women is a great way to initiate conscientization and deepen understanding and commitment towards change surrounding the issues in discourse. The learnings from the week reinforces the believe that a world without men or women is impossible and one of the ways to bringing the balance is by engaging both women and men in an equal space where they can openly share and listen to each other's pains and perspective on issues and find commonalities that can be built upon to achieve change in the way things are done differently from what had been in existence. This was achieved in the week of gender and feminism where engagements literally led to shifting mindset and stand. This was one of the offshoots from the engagements through the week.

Challenges

Breaking through the barrier arising from pre-formed ideologies and beliefs surrounding gender and feminism in especially some of the male participants. This was a huge challenge and there were several arguments in the sessions to break through these blocks of understanding. This goes on to buttress the realities of socialization as a building block for the formation of gender identities. This is what drives and continues to entrench inequalities and all forms of GBV targeted at women.

Because of the manner in which people are groomed and the knowledge built into them from gender about being either male or female.

WEEK THREE: CONFLICT TRANSFORMATION

The session for week three were reported to be enlightening, educative and informing. The tools used to unpack the weeks learning were very interesting and eye opening. All the sessions were engaging and thought provoking. With increasing insecurity in Nigeria spurred on by several unattended to issues that are breeding conflict situations in the country the learnings on conflict transformation offered skills, thoughts and tools that participants can engage to become conflict transformers starting from the level of self to the global community.

Tools, Process and Concepts Used

Stories, group work, videos, visuals, and plenaries were engaged with to drive conversations on conflict transformation.

Following brief recap of the past week's learning day one conversation started with some introspection and self-consciousness in examining the place of self as a beginning point in conflict transformation. The key learnings drawn and summarized to include

- GBV stories shared opened up opportunity for healing as different emotions was let out.
- The family tree helped in shaping realization and understanding on how women through different ages and past have been in the fight to uphold and preserve women's right.
- The realization that men and women need each other and cannot exist without the order in the creation of just and equitable societies.

- That feminism was not just about women alone rather it is about upholding human and equal rights for all.
- The understanding that culture plays active roles of influence in decisions and expectations surrounding gender related issues.
- The understanding of that masculinity is looked within reasonable lens to see the humanity in women and the need for ensuring equity, equality and justice is femininity.

Participants shared their expectations from the training some of which include

- To learn, unlearn and re-learn and develop a mindset shift as it surrounds conflict
- To gain more enlightenment
- To learn how to dig deeper and unearth and find solutions to conflict situations as they arise.

Addressing the underlying issues at the level of self that cause reactions included

- Personal needs
- Emotional needs
- Inability to communicate/ dialogue with others effectively
- Trust issues
- Laziness
- Nagging
- Not having the capacity to work well with others
- Being unappreciative
- Egoistic attitudes
- Excessive dependency
- Criticizing others
- Distractions
- Disagreement

Sharing on beliefs that cause international conflict included

- Religious beliefs
- Cultural values
- Racism
- Governments structures
- Conflict of identity
- Infringing on boundaries
- Misinformation

Addressing issues responsible for Nigerian national conflict included

- Religious beliefs cultural beliefs

- Experience
- Survival
- Illiteracy
- Ignorance
- Inequality
- Language
- Land tussle
- Resource control
- Inadequate distribution/ allocation of resources
- Unresolved grievances \nepotism

Speaking to steps for interventions participants listed the following as what is required to include

- Listening
- Dialoging
- Accepting each other's opinion/ views
- Orientation in place of ignorance
- Reflection
- Influence

At the close of the introduction to the topic the consensus knowledge built was that the major goal of conflict transformation is to build. This was closely followed by a brief introduction to the drama triangle following watching of videos. Discussing on the roles being played out in the triangle, participants shared their individual thoughts on the different roles to include

- Victim
- Voiceless
- Helpless
- Appears weak
- Manipulative
- Vulnerable
- Oppressed
- Powerless

- Pitiful
- Intimidated
- Suppressed
- Blames others
- Unhappy
- Insecure
- Afraid
- Confused
- Unstable
- Excessive
- Dependent irresponsible

Rescuer

Saviour	Enabler	Caregiver	Meddler
Supporter	Mediator	Mother Hen	Warmth Giver
Solicitor	Defender	De-Escalator	Counsellor
Advocate	Director	Ombudsman	Intermediary
Hero	Tension breaker		

Persecutor

Bully	Oppressor	Accuser	Domineering
Anarchy	Authoritarian	Attacker	Tormentor
Dehumanizer	Pessimist	Antagonist	Escalator
Harasser	Adamant	Narcissist	Extremist
Judgmental	Hegemonistic		

The activity for the days discussion on the drama triangle flowed from conversations arising from group presentations by participants on the drama triangle. Take away learnings at the close of the days engagements includes the following:

- There is dynamism in the way roles change where there is conflict situations using the drama triangle
- The need to identify and respect boundaries in seeking to resolve conflict looking at the role of the rescuer in the drama triangle
- Recognizing that conflict builds overtime
- Dialogue as an important tool in conflict transformation and can be used to dig deeper to search out root causes
- Understanding how fluid and interchangeable the roles in the drama triangle are.
- Realizing that values, beliefs, perspectives can drive conflict at family, community, organizations and globally.
- Time and intensity define the complexity of conflict
- Conflict is universal
- Conflict can be both negative and positive
- Conflict is inevitable
- Energy controls conflict
- Conflict is an opportunity for change. It is neither right nor wrong but determined so by how it is managed
- Action, reaction, and inaction fuels conflict

Day two conversations for day two following centering opened with a recap of previous days learnings. Participants sharing's included the following:

- That energy circulates and in group formation that control conflict which spring up at interval and it has put Nigeria on a constant continuum of violence crisis spread across Nigeria.
- The lessons yesterday made me look at everyone of us part of the drama triangle this is reinforced because of how people switch roles in the drama triangle.
- How our actions, reactions can lead conflict to explode
- Conflict is an opportunity for change. The lessons brought out conflicts that exist within families

Following the recap conversations on communication styles opened with a handout and brief introspection of each participant. In the plenary sharing's, each identified with either of the styles introduced to them which basically were

- Passive
- Aggressive
- Passive aggressive
- Manipulative
- Submissive
- Direct
- Indirect
- Assertive

In the plenaries participants reported the introduction helped them to have more understanding on how people communicate and where they fit in the styles that was discussed. In wrapping up the discussions participants agreed that the assertive communication style was the best because it allows for each person in the communication cycle to feel heard, supported and understood. It was agreed upon that using the assertive communication style would reduce a lot of misunderstandings and remove huge potentials for conflicts in different situations beginning from the basest levels of interactions between persons.

On the level of individual relationships, participants from discussions concluded that relationships have challenges that arise mostly from the way people communicate with each other. It was a general agreement that most conflicts in families arise from the style of communication that individuals possess and display per time. Overtime, this is what erupts and leads to breakdown of some of those relationships. This because of the challenges arising from engaging each other with communication styles that are unhealthy and that fuels misunderstandings.

Generally, they agreed that the way people communicate is one of the factors that entrench conflicts in families, communities, organizations, and the world. Bringing this into the Nigerian situation, they were of the opinion that a lack of open communication at all levels was responsible to the growing conflicts within the country and governments stance and communication strategy is also helping to fuel the conflicts into explosive situations.

This conversation was followed with the look into the peace index. Participants in groups compared countries from the most violent to the most peaceful countries. They were required to look at the indicators and identify the countries looking at the rank of Nigeria in that report. In their findings Nigeria ranked 143 among the 163 independent nations and territories. This birthed conversations on the realities surrounding insecurity which is a burning issue in Nigeria currently.

Participants were shared into groups, discussed, and made collages on the existing conflicts within the country. The groups represented the six geo-political zones in Nigeria; South-East, South-West, South-South, North-East, North-West, North-Central. To identify existing conflicts in these regions, and the states that are most affected by these conflicts which are summed below.

North-East /North-Central

Source of conflicts

- Poverty
- Hate speech
- Open grazing
- Rising population
- Political intimidation
- Government insincerity
- Religious bigotry
- Illiteracy
- Drug abuse
- Ignorance

Kinds of conflict

- Religious
- Banditry
- Electoral
- Political

Structures

- ISWAP
- Fulani militancy
- Boko-haram
- Unknown gunmen

Most affected states

North- East; Borno, Adamawa, Yobe

North-Central; Abuja, Plateau, Niger and Benue

North- East / South- South

Sources of conflict

Poverty, unemployment, religious intolerance, ethnic difference, resource control, ignorance, illiteracy, unequitable distribution of resources.

Kinds of conflict

- Herder farmer clashes
- Oil exploration
- Pipeline vandalization
- Terrorism
- Religious intolerance

Most Affected States

North- East; Kebbi, Sokoto, Zamfara, Katsina, Kaduna, Kano, Jigawa

South- South; Delta, Edo, Rivers, Bayelsa, Akwa-Ibom, Eboyin, Cross-River

South- East/ South-West

Sources

Perceived marginalization, unequitable distribution of resources, high rate of illiteracy, poverty, unemployment,

Kinds of Conflict

- Farmer/herder clashes
- Political
- Terrorism

Most affected States

South-West; Lagos, Ondo, Oyo, Ekiti, Osun

South- East; Anambra, Abia, Imo, Ebonyi, Enugu

The activity drew out the most burning issues in the different geo-political zones in Nigeria.

Day three conversations opened with a recap of previous day sessions summed below.

- Broadened understanding on the different styles of communication and the realization of how they impact relationships at different levels either positively or negatively.
- The indicators of peace in the different countries of the world and how they impact upon what countries are peaceful and those that are not.
- The realization that communication greatly affects how situations can escalate or be de-escalated.

The conversations for the day were very engaging and enlightening with participants being fully involved in all the learning processes for the day. The recap was followed with an introduction to the different stages of conflict through the sharing of short study guides. It was reported as an eye-opening session in the group report back plenaries. According to some participants they were coming to the understanding of how conflict evolves from the first time and a few sought to relate to past experiences in their sharing.

Participants were shared into groups and they agreed on three cases

- *Personal Identity Crisis*
- *Family Dispute*
- *Land Grabbing*

1. Personal Identity Crisis

Problems

- Midlife crisis
- Sex identity
- Mental health challenges

Source

- Losing a job or livelihood,
- losing a loved one,
- divorce
- change of vocation or location etc.

Structures fueling the challenge

- Society family
- Media,
- Government

Underlying causes

- Religious fanaticism
- Peer pressure
- Social influences
- Complexes
- Past experiences
- Social definitions
- Limiting beliefs
- Undefined personal values
- Social expectations

2. Family dispute

Source

- Conspiracy

- Misunderstanding
- Poor communication
- Distrust
- Threat
- Patriarchy
- Fear
- Lack of confidence
- Wrong accusation

Underlying causes

- Denying others their rights
- Culture shock
- Impositions of any kinds of beliefs including religious
- Stereotypes
- Extreme religiosity
- Wrong counsel

3. Land Grabbing

- *Problem*
- Claim of land ownership
- Fear of displacement
- Lack of trust
- Fear of loss of cultural right and heritages

Attitudes

- Greed
- Self-centeredness
- Ownership rights

Structures fueling the challenge

- Government (national & International)

- Traditional
- Religious
- Traditional beliefs/perceptions
- Political dynamics

Underlying Causes

- Differences in beliefs as it relates to land ownership
- Religious extremist
- Cultural implications
- Patriarchy
- Ethnic affiliations
- Hegemony

4. Organization leadership appointment

Problems

- Tribalism
- Sexual harassment
- Renumeration
- Power tussle
- Promotion
- Office politics

Attitudes

- Selfishness
- Irresponsibility
- Greed
- Wickedness

Structures fueling the challenge

- Religious identities/ beliefs
- Cultural beliefs

- Patriarchy
- Bottled up emotions

Underlying causes

- Spirituality
- Communication styles
- Personality traits
- Certification
- Inferiority complex
- Favoritism
- Competitiveness
- Organizational policy
- Mental & emotional stress
- Jealousy

Participants in same groups worked out list of ways they can manage/ resolve the conflict situations they worked on which are summed below.

Organizational appointment

- Dialoging & questioning
- Respecting boundaries
- Listening
- Address tensions when they arise
- Shift grounds, be accommodating

Land grabbing

- Mediation
- Resolution
- ADR
- Negotiation

Family Dispute

- Mediation
- Dialogue
- Construct peace agreement

Personal identity Crisis

Therapy

Participants shared their knowledge on how to manage and resolve conflicts. In the group plenaries the following were shared as ways conflict can be managed

Mediate

Negotiate

Listen

Be willing to accommodate

These were likened to the six steps of digging deeper. In conversations the challenge of actually resolving conflict was brought out. As participants noted that not all conflicts could actually be resolved giving examples of experiences they have had or knew of. This turned the conversations to the following session on conflict transformation which was introduced to participants as a different way to handle conflict situations. The discussions opened participants to conflict transformation. They were of the opinion that conflict transformation opened up deeper ways to engage people in conflict to bring about change that is value driven and lasting. They reported the session providing guidelines for managing conflict helped them see conflict resolution through a different lens.

Day four conversations opened with a brief recap of the previous day engagements which are summed below.

- All learnings for the week have reinforced the need for addressing issues by dealing with root causes and its inter link with different social issues
- That conflict is not always negative but can also bring about positive change
- Not all conflicts are solvable
- Keeping to listening in mediation

- Conflict originates from personal beliefs
- Dialogue is very important in resolving conflicts

Speaking to key learnings from the week below are a summed list of what participants had learnt in the week.

- Conflict is a part of life.
- Questioning and dialogue
- The drama triangle and the different roles
- Dialogue
- Listening
- Lenses of mediation
- The need to have personal peace before being able to co-create peace with others
- Global Peace Index

To round off the session for the week a video was played to open up conversations and build the understanding of participants on dismantling the drama triangle. The video provided the needed spark in closing off the conversations. Participants did role plays using the winners circle to solve a conflict case they created. Some reported this was a major shift for them to move from the triangle to the winners circle. The learnings were a new definition of how positions in conflict can shift to accommodate and create the needed change.

Closing of the week and the learning for the phase two diploma course were online session held with other participants to have an overview of the learnings in the phase. On the general platform participants shared their understandings and questions with other participants in the different spaces of learning. There were several learning co-creation moments shared with other participants.

The session on research methods guided participants into the development of their individual research topics.

[Reflections for week three](#)

Bearing in mind the current situation of insecurity in Nigeria and the growing number of conflicts at the point of full-blown escalation, the conversations on conflict transformation deeply resonated

with the southern- Nigerian participants. The week was filled with several aha moments for participants. The introduction to the drama triangle enabled participants to see themselves and the roles they play in interpersonal conflicts they experience in their families, communities, and organizations. the communication styles also helped shape their understanding on how personal inadequacies and failings lead to conflict that can be escalated where not effectively managed. The realization of the fact of conflict as an inevitable aspect of life opened the understanding of participants to the need to engage others with needed knowledge and skills of how to manage themselves at a personal level and mediate in conflict situations in their immediate environment when they occur. The weeks learnings participants reported armed them with new knowledge of how conflicts can be transformed and explored to a win-win situation.

Most of the conflicts that goes on today stems from the unbending and often misguided personal beliefs of individuals. and understanding that being an assertive communicator is still the best communication style for conflict transformation.- Jennifer

Conflicts can also occur when human needs are not being achieve. Maete

The Global peace index tool used to measure a countries level of peacefulness which shows the economic value of peace and the need to develop peaceful societies . Chichi

Conflict Transformation is not just particular about seeing an end to a conflict, but to address the root causes leading to those conflict (from the structural and social perspective.- Tayo

Stages in mediation if followed can ensure peace and complete settlement of conflict which will strengthen relationship going further - Taye

Conflict is an opportunity for change.- Alfred

The reflection tool" plan-Do-Reflect-Understand " which helps to us to keep asking why and makes us to dig deeper into issues to get to the root of the problem so we can constructively find ways to address them starting from self.-

Chichi

Conflict transformation is about bringing positive energy into a negative situation. Conscientize individuals, communities into dialogue and negotiation. And the goal is to bring absolute peace. The peace starts from self. - Esther

Conflict transformation does not only seek to resolve the contradiction in a conflict setting but aims to address structural and social root causes by challenging injustices and restoring human relation and it deals with ethnical and value based directions – Jennifer

Conflict addresses how values, believes perspective can drive conflict from self to family to community to organization to global- Maete

Challenge

The challenge for the week was about how to keep the energy of participants due to the different intensity they had experienced in the previous weeks learning of gender. This was managed with different meditative and inspiring exercises especially with centering during the week. the session on managing emotions by touching the fingers was one of the exercises used to bring up energy in the group.

Challenges

The major challenge here is surrounding the time funds for the trainings are sent in.

Participants do not have TFT books which is a required aid for better understanding of TFT processes and models.

Recommendations

There is need for funds to be released before start of trainings to aid in the fluent preparation needed by participants.

Nigerian team have need for provision of relevant TFT books and reading materials should be ,made available to aid participants and also establish a library for TFT participants in Nigeria.

There is need for procurement of tools and facilities that can aid learning such as Television and projector.



