

Displacement, Building Resilience and Data: Responding to and Documenting the Victims of the Boko Haram Insurgency in North Eastern Nigeria

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(Slide 1)

Introduction

- Beginning of Ethno-religious Crisis in Nigeria.
- a. History of violent ethno-religious in Nigeria in general can be traced from Maitsatsine Riots in 1980-1986 in Northeast Nigeria where more than 50,000 people were slaughtered. The conflicts between Muslims and Christians from 1987 to 2008 claimed more than 185,000 lives and property worth trillions of naira.
- b. the worst violent conflict shaken the root of Nigerian unity and peace is that of Jos crisis and Boko Haram.
- C. The number of displacement, kidnaping, destruction of life, properties, is far higher than reported in the media or by the government (Examples)
- My locus standi and formation of my organization CCEPI
- My Personal History with Violence and Trauma: The Start of CCEPI
- Programs initiated by CCEPI and partnering organizations to address victims' needs
- The quagmire still faced by Northeast Nigeria: Moving Forward

I am very grateful for this opportunity today to talk to all of you about the tragic crisis we face in Northeast Nigeria due to Boko Haram. I want to personally thank the coordinators and sponsors of the Gender and Religious Freedom Consultation that have made this meeting possible so that we all together can help bring an end to religious and gender-based persecution around the world.

(Slide 2)

DISPLACEMENT

Over 3.1 million individuals have been internally displaced due to Boko Haram insurgency in Nigeria. The ongoing insurgency and counterinsurgency measures have immense impact, particularly on the most vulnerable civilian population. At present, the assistance being provided to them is inadequate for the breadth and depth of the need and there is a wide protection and service gap for women and children and other vulnerable groups. Due to the socio-economic constraints, adolescent girls are engaging in survival sex to meet their basic needs.

I want to begin by briefly telling you about my personal history with religious persecution growing up in Nigeria, and how I came to establish the Center for Caring, Empowerment, and Peace Initiative, or CCEPI. CCEPI exists to bring aid and trauma healing to others who have experienced religious persecution. I will share with you today some of the successful programs we have been using at CCEPI centers and in villages terrorized by Boko Haram in order to heal trauma and build resiliency, particularly for widows and orphans. Last, I want to leave you today with an impression of the quagmire of challenges still faced by Nigerians as the Boko Haram crisis continues, and what are the top actions we can take to promote peace and build resilience in Northeast Nigeria.

1) How Dr. Dali got involved in humanitarian aid with Boko Haram victims

(Slide 3)

My Personal History with Violence and Trauma in Northeast Nigeria

- Family History of health issues, trauma, and being displaced led to poverty and frustration even before I was born.
- Growing up poor meant I had to salvage for basic needs such as clothes, and had to hawk goods on the street, putting me at risk.
- My family and I were displaced many times. **My Son got lost during the 2011 Jos Crises, My Niece Alice Ngadda was abducted and my sister died because of the trauma, many relatives including my husband cousin were killed by Boko Haram. I was kidnapped by Boko Haram on 30th July, 2014 on way to Chibok to visit with the parents of the Chibok girls. Presently I am in USA because of threat of Boko Haram after the UN Award and they heard I am re-integrating girls and women who escape from their captivity. Leaving my children, grandchildren, mother and relatives in Nigeria.**

4

- a) Dr. Dali's personal history with persecution and violence?

When I was growing up, I experienced hunger, gender-based violence, and extreme poverty. My father married my mother, who as a leper, was despised and abandoned. My parents had to look for refuge and were displaced for more than 20 years. Later when they went to Leprosarium Garkida, the missionaries and my mother's fellow lepers welcomed them. When my parents returned home from displacement, they found their house and farmlands occupied by other people. As a result of this, my parents became even poorer. We barely ate one square meal a day. We lived in a dilapidated house. I wore rags and had to gather clothes from the garbage piles in order to have something to wear. At the age of 5, I started street hawking. I sold bean cakes as well as the locally brewed beer. One time, when I was 6 years old, a man took my bean cakes and asked me to follow him to get my money. But he tricked me. He tied a cloth over my mouth to keep me from crying and then raped me. When I was 7, my father, who had borrowed money from a rich man, agreed to pay his debts by allowing the man to marry me at the age of 14, but I ran away.

I, and society at large grew up in a violent environment. As a child, my parents and teachers told us stories of the Nigerian Civil War, where Nigerians took up arms and killed each other. Scholars such as Boer, Falola and Christelow wrote extensively on the Maitatsine Riots in 1980-1986 in Northeast Nigeria where more than 50,000 people were slaughtered. The conflicts between Muslims and Christians from 1987 to 2008 claimed more than 185,000 lives and property worth trillions of naira.

Personally, I am affected, my son Timothy got lost during the 2011 Jos Crises, My Niece Alice Ngadda was abducted and my sister died because of the trauma, many relatives including my husband cousin were killed by Boko Haram. I was kidnapped by Boko Haram on 30th July, 2014 on way to Chibok to visit with the parents of the Chibok girls. Presently I am in USA because of threat of Boko Haram after the UN Award and they heard I am re-integrating girls and women

who escape from their captivity. Leaving my children, grandchildren, mother and relatives in Nigeria.

- b) **The Beginning of CCEPI (1989)**

(slide 4)

The Beginning of CCEPI (1989)

Began by helping 3 orphans and 2 widows...

CCEPI was established on three central principles:

- **Caring** for the most vulnerable people
- **Empowering** women through education
- Promoting the importance of living in **Peace**

CCEPI is a non-political, strictly humanitarian, tax-exempt, non-profit organization



5

But, my faith in God helped me make sense of the troubling and confusing world I lived in. It gave me the confidence I needed to move forward with my life despite trials and setbacks. My mother taught me since when I was 5 years old to have a relationship with God through daily prayer. At age 6, I joined the Girls Brigade and I was taught how to study the Bible and apply what God says in the Scriptures in my personal life. I am careful not take the glory for what God is helping us to achieve through CCEPI. The Bible tells us salvation is by God's grace and is not earned by good works "lest any man should boast" (Ephesians 2:8-9). Living a life of prayer, Bible study and humble obedience to God clarifies and strengthens my faith (Luke 18:1).

From 1983 to 1987 the Nigerian Church of the Brethren sponsored my husband and I for theological training at the Theological College of Northern Nigeria. In 1987 Church gave us teaching assignment at Kulp Bible College in Adamawa Nigeria. In 1989 I established CCEPI. I helped 3 Orphans and bought them shoes, school uniforms, pencils etc. I also supported 2 widows with foodstuffs and clothes.

CCEPI is established on three central principles:

- * **Caring** for the most vulnerable people like Orphans, Widows, Refugees, and Internally Displaced Persons
- * **Empowering** women through small group education, skills training, and selling of crafts and products for income support
- * and promoting the importance of living in **Peace** through fostering cooperation and dialogue between Christians and Muslims.

(Slide 5)

Faith in God and CCEPI Supporters: My Motivation



Illia Djadi

My supportive husband Samuel, former president of EYN, the Church of the Brethren in Nigeria

Some of CCEPI's Supporters and Partnering Agencies

Since the beginning of CCEPI, my family, especially my husband, is my great supporter, and all my children have participated and volunteered in CCEPI. I have been continually motivated by the support of people who approached me or who agreed to serve on the CCEPI Board, and individuals and partnering organizations who have donated money, goods, and services to carry out humanitarian aid to the most vulnerable individuals in Central and Northeast Nigeria. During the 2010 Lausanne Congress in Cape Town, South Africa, I was encouraged to register CCEPI as NGO, formalizing her mission to care for, empower, and create peace. The idea and vision of forming CCEPI into an NGO became real when I contacted Rev. Jay Wittmeyer, Executive Director of the Church of the Brethren Global Mission and Service, for scholarship assistance as I pursued a doctorate at the University of Jos beginning in 2008. In 2011 CCEPI became a registered NGO in Nigeria.

- c) Data Collection as a Key Part of Dr. Dali Education and CCEPI's Work

(Slide 6 Pictures removed) Women and Children are Victims of Ethno-religious Violence and Persecution, a Orphans need care, Women and Children suffer violent acts and widows face challenges providing for their children.

Beginning from pre-colonial history of Nigerian conflicts, and down through the ages, women have been victims of violence in the home and society at large; and are worst affected during conflict situations. During the 2001 Jos crisis in Plateau State, pregnant women were ripped open and their fetus exposed; women were raped and afterwards killed. Psychological trauma, physical deformation, social and economic setbacks have been observed among women. It remains with them, because women were not recognized and appreciated. Even during the distribution of relief materials to the victims of Jos conflicts by government officials, there were glaring imbalances. Because of this discrimination, with men in the majority during decision-making, women become the majority of those living in abject poverty. As a result of destitution, many women resort to prostitution. I do not know where to put this. Without the Church, Organizations and Individuals encouragement It will be very difficult to continue the research and study.

My Research and study could not be possible without financial support from my Church EYN-Church of the Brethren in Nigeria (1983-1987), Basel Mission now Mission 21 (1993-1997), Church of the Brethren, World Council of Churches (WCC), the Fondation pour l' Aide au Protestantisme Reforme (F.A.P), and the Ecumenical Commission (Swiss Protestant Women), the Pastors' Group of Pfäffikon in Zürich and Basel Female Theologians, Dr. Susan Harrison and her mother, Kennel, Friends of Prof. Helleman from Canada (2003-2012). My Professors Wendy Elgersma Helleman who supervised my Ph.D, Musa Gaiya, Coleen Starwalt Umar H. D. Danfulani and Mrs. Crozier who supported and my Masters thesis supervisor Prof. Mary Preus are awesome, they encouraged me in the humanitarian work.

Individuals who encouraged me and belief in what I can do such as Mary Joshua, Stan Noffsinger, Rev. Jay Wittmeyer, Rev. Dr. Meeyhun Chung, Regula Peter Rodulf, Glenn Mitchell, Brigitte Kirschbaum, Carol Tom Crago, Jean Sid Garland, Melody Ruply numerous to mention.

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Identifying the Needs of the Most Vulnerable: A Key Part of CCEPI's Work

Talk to survivors of ethno-religious trauma and record:

- Demographics of the individual
- Their personal situation
- Their specific needs
- How CCEPI addressed their needs directly or through referral
- Their personal progress and outcomes

- **Three sisters were abducted by Boko Haram. One is still in captivity, the woman in Blue was rejected by her husband**

It was unacceptable to hear these stories, be a victim myself, and do nothing. I was compelled to get involved and seek to alleviate the suffering of these individuals by understanding and addressing their greatest needs through CCEPI.

Right from the inception of CCEPI in 1989, data collection on victims of ethno-religious conflict and persons of concern (i.e. the less privileged, widows, vulnerable orphans, the sick, IDPs, Refugees and Returnees) has been an important part of its work. CCEPI collected and kept data on individuals, their situations, specific needs, what it did to address their situations/needs, follow-up details as well as the status of the cases.

Over the years, this has served to provide CCEPI with insight on the many issues affecting women. Through my Graduate Research and CCEPI's humanitarian services in the Northeast, I have come to know and develop relationship with more than 15,000 widows and orphans whose family members were killed in ethno-religious conflicts and the Boko Haram insurgency.

(Slide 8)

What we have learned about ethno-religious conflict and trauma in Nigeria: 30 year perspective

Because of women's vital role in the Nigerian family and society, the effects of such crises are more devastating for women than for men:

- Burden of pregnancy and caring for children
- Difficult to earn income to buy food and pay school fees
- Social stigmatization creates feelings of shame

Female victims, regardless of religion (Christian and Muslim alike) are equally suffering from the inflicted trauma

9

Before and during my Masters research from 2003 – 2005, I interviewed thousands of women traumatized by the 2001 Jos Crisis. My thesis, titled "*The Impact of the Christian-Muslim Conflict on the Women of Jos*", revealed that because of women's vital role in the family and society, the effects of such crises were more devastating for women than for men.

My 2012 Ph.D. thesis, *An Ethnical Analysis of the Plight of Women in Violent Conflict in Northern Nigeria*, built upon CCEPI's research and examined the plight of women in violent conflicts in northern Nigeria from (1980 to 2008). This exposed the degree of women's suffering during violent conflicts and its consequences. I interviewed thousands of women, both Christians and Muslims, who freely and openly shared their stories with me. The findings demonstrated that women, regardless of religious background or origin, are suffering in the same manner.

- d) What Dr. Dali and CCEPI discovered to be the greatest need of the victims, specifically the women, orphan children and the returned abducted girls

Through the grace of God, my work with CCEPI and Graduate Research has made available a lot of data at my disposal. Having analyzed much of the data related to the suffering of women in conflict situation, it is adjudged as severe. Horrific and despicable acts perpetrated against women in Nigeria are similar to that which were perpetrated against women in war situations in Rwanda, Congo and Darfur. Certainly, women irrespective of their religion and origin have similar experiences in conflict situations.

The needs of the women and children who are victims of violent conflicts are enormous and insatiable (just like human needs in general). It seems that the needs of the most vulnerable are so great that whatever is given is just like a drop of water in the sea.

(Slide 9)

What We Find to be the Greatest Needs of Survivors of the Boko Haram Crisis...

Acute Immediate Needs:

- Food and Nutritional Support
- Shelter and Housing Assistance
- Health Services
- Water and Sanitation Hygiene (WASH)

Long-Term Needs for Building Resilience and Rebuilding Communities:

- Trauma Healing Programs
- Reintegration of Women and Children Abducted by Boko Haram
- Skills Acquisition, Livelihood and Educational Support
- Agricultural and Livestock Support
- Protection and Peace Initiatives

But through interviewing, profiling, listening to stories, and analyzing the data of the victims, or survivors as we prefer to call them, we have identified what I consider to be the greatest needs of survivors of ethno-religious and Boko Haram conflict, especially for women and children.

Many survivors have acute immediate needs of essential goods and services in order to survive. These are:

- Food and Nutritional Support - NE Nigeria has been under UNHCR recognized Famine
- Shelter and Housing Assistance
- Health Services for Injuries, Illness and Pregnancy
- Water and Sanitation Hygiene (WASH)

But in order to build resilience and rebuild communities there is also a need for:

- Trauma Healing Programs
- Reintegration of Women and Children Abducted by Boko Haram
- Skills Acquisition, Livelihood and Educational Support
- Agricultural and Livestock Support
- Village Savings and Loan Association (VSLA) for Financial Security
- Protection and Peace Initiatives
- Internally Displaced Persons (IDP) Camp Coordination and IDP Camp Management

These have been the focus of CCEPI's intervention over the years and will continue to be for many years come.

(Slide 10)

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10

Trauma healing and building resilience is a gradual process that stretches through a period marked by affirmative activities aimed at restoring survivors of violence to a normal life. There are many components to Trauma Healing, and addressing the needs of Boko Haram survivors is a core part

of the healing process. For CCEPI, meeting the needs of traumatized survivors of Boko Haram violence serves two main purposes. First, it serves to save their lives through providing necessities of life such as food, shelter, clothing, medication, etc. Second, it serves to help them build resilience, live their lives with dignity and take charge of their own destinies.

Take for instance, the vision behind the establishment of CCEPI's livelihood centres. The centers create an environment where traumatized people can interact with themselves and others, freely share their experiences, receive comfort, while learning the requisite skills that would eventually empower them with a means to a sustainable livelihood.

2. Successful humanitarian methods for helping survivors overcome trauma and become resilient

- a) **What methods Dr. Dali has used to address the needs of the survivors and what was the outcome?**

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- **The Road to Trauma Healing and Building Resilience,**
 - A Gradual process that stretches through a period marked by affirmative activities aimed at restoring survivors of violence to a normal life.
 - CCEPI begins first by addressing the needs of the survivors. This has two functions:
 1. Saves lives through providing critical necessities such as food, shelter, clothing, and medication
 2. Helps survivors live with dignity and then take charge of their future

CCEPI's methodology and approach for helping survivors overcome trauma and become resilient is centered on **assessment, identification, and provision of services** or referrals. Because humanitarian intervention/response cannot reach everyone caught-up in a humanitarian crisis, but only the most vulnerable among the survivors, CCEPI considers it necessary to first conduct vulnerability screening of survivors. Vulnerability screening and profiling is necessary for determining who among the survivors should be prioritized by CCEPI during its numerous interventions.

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Successful humanitarian methods for helping survivors overcome trauma and become resilient

- **Assessment of Survivors:**
What is their story and situation?

- **Identification of Survivor's needs:**
What are their immediate and long-term needs?
- **Provision of Services:**
Can CCEPI directly provide the help or does the survivor need referred to a different organization?

Assessment and Identification: CCEPI, first assesses the extent of a problem facing a survivor through an Initial Rapid Needs Assessment (IRNA). This process identifies issues at both the individual and community-based levels in order to identify the required services that CCEPI should provide the survivor or refer to other humanitarian actors. This is done at CCEPI centers and through teams of volunteers and trained protection monitors who visit IDP camps, and churches, and mosques in many communities to meet with and identify/profile the most vulnerable.

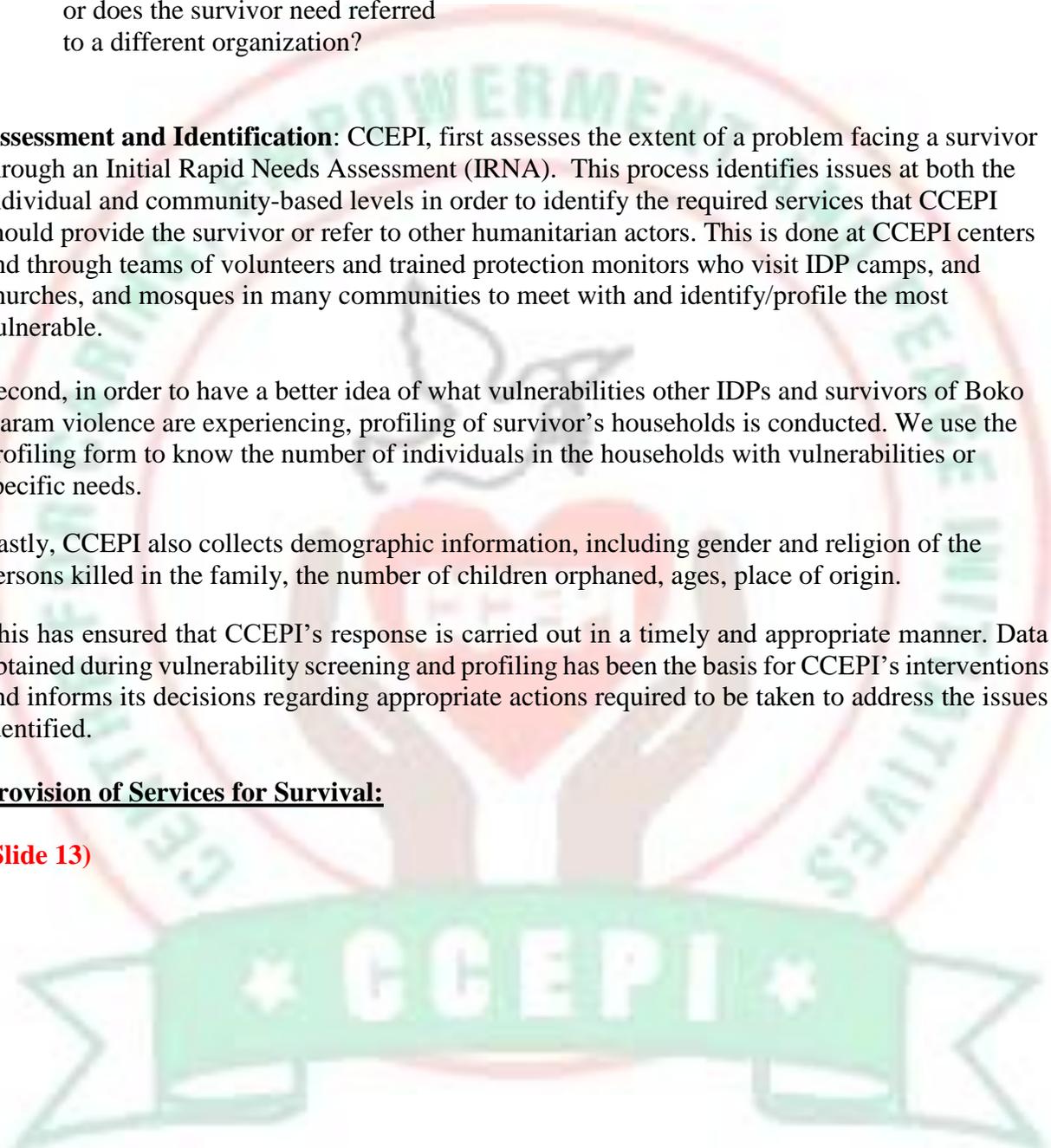
Second, in order to have a better idea of what vulnerabilities other IDPs and survivors of Boko Haram violence are experiencing, profiling of survivor's households is conducted. We use the profiling form to know the number of individuals in the households with vulnerabilities or specific needs.

Lastly, CCEPI also collects demographic information, including gender and religion of the persons killed in the family, the number of children orphaned, ages, place of origin.

This has ensured that CCEPI's response is carried out in a timely and appropriate manner. Data obtained during vulnerability screening and profiling has been the basis for CCEPI's interventions and informs its decisions regarding appropriate actions required to be taken to address the issues identified.

Provision of Services for Survival:

(Slide 13)



Assessment and Identification

1. Initial Rapid Needs Assessment:

Is there a critical need that must be urgently addressed?

2. Household Profiling:

Are there others in the family who have immediate or potential future needs? Is anyone vulnerable?

3. Demographics of the Survivors and Deceased:

Who was killed, who were the survivors, what were their ages and relation?

2342

CENTER FOR CHANGE/IMPROVEMENT AND PEACE INITIATIVES (CCEPI) IN PARTNERSHIP WITH CHRISTIAN AID MINISTRIES (CAM) ANIMAL & FARM INPUTS DISTRIBUTION FORM

WIDOWS/ORPHANS WHOSE HUSBANDS/PARENTS WERE KILLED (AFFECTED BY THE NORTHEASTERN INSURANCE)

NAME OF WIDOW/ORPHAN: [redacted] AGE: 22 GENDER (M/F): F

ORIGIN (LGA): [redacted] (STATE): Adamawa PHONE NO: [redacted]

PRESENT LOCATION: [redacted] NUMBER OF PEOPLE IN THE HOUSEHOLD (9)

DEPENDANTS/ CHILDREN/OTHERS	AGE	SEX	STATUS
1. [redacted]	10	F	[redacted]
2. [redacted]	12	F	[redacted]
3. [redacted]	15	F	[redacted]
4. [redacted]	18	F	[redacted]
5. [redacted]	20	F	[redacted]
6. [redacted]	22	F	[redacted]
7. [redacted]	24	F	[redacted]
8. [redacted]	26	F	[redacted]
9. [redacted]	28	F	[redacted]

INFORMATION ON PERSON KILLED

NAME: [redacted] DATE KILLED: 10/10/2010 PLACE OF DEATH: [redacted] NUMBER OF PEOPLE KILLED IN THE HOUSEHOLD (1) RELATIONSHIP: Father

VULNERABILITY CRITERIA

	YES	NO
ANY MEMBER OF YOUR HOUSEHOLD CHRONICALLY ILL?	[redacted]	[redacted]
INCOME OF HOUSEHOLD LESS THAN \$100 PER MONTH?	[redacted]	[redacted]
IS THIS YOUR HOUSE BLENT?	[redacted]	[redacted]
MORE THAN ONE PERSON KILLED IN THE HOUSEHOLD?	[redacted]	[redacted]
ANY MEMBER OF YOUR HOUSEHOLD >60 YEARS OF AGE?	[redacted]	[redacted]
ANY MEMBER OF YOUR FAMILY WITH HIV/AIDS?	[redacted]	[redacted]

WRITTEN BY: [redacted] NAME: [redacted] RELATION: [redacted]

Household Profiling and Demographics Form

13

The first function of CCEPI after Assessment and Identification is to help save survivor's lives through providing necessities of life such as food, shelter, clothing, medication, clean water, etc.

- 1. Food nutritional support:** The program was delivered through trained CCEPI staff and community volunteers. Under the program, vulnerable persons were given food items and monetary support to assist them with their nutritional requirements with the purpose to save lives, promote human dignity, mitigate suffering, address vulnerability and prevent negative coping mechanisms of survivors. CCEPI has a transparent distribution procedure, ensures accountability, and mainstreams a Do-No-Harm principle in all its interventions. **(Outcome)** Through CCEPI provision of Basic Needs, CCEPI mobilized, organized and provided food and supplies to over 250,000 households of the widows, orphans, and most vulnerable Internally Displaced Persons and Refugees

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Provision of Services for Survival

Food and Nutritional Support

- Transparent and orderly distribution is essential for human dignity

- 2. Shelter and Housing:** CCEPI identified most Vulnerable Internal Displaced Persons IDPs whose houses were destroyed by Boko Haram. Many were helped with shelter materials and tool kits to help them reconstruct their destroyed shelters. Among some of the shelter kits distributed are bags of cement, woods for roofing, roofing sheets, nails, etc. **(Outcome)** As a result CCEPI has provided shelter kits for 500 households. With funding from Christian Aid Ministries, CCEPI constructed a total of 52 permanent houses for Widows and Vulnerable IDPs whose houses were destroyed by Boko Haram. More than a thousand families received household supplies.

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Provision of Services for Survival:

2.) Shelter and Housing

- Through Partnering with Christian Aid Ministries 52 houses were built

- 3. Health Services:** CCEPI staff went around different host communities and IDP camps to identify sick and malnourished children for treatment. Many children identified were given balanced diet to enable them grow and develop normally. CCEPI and its partners also liaised with hospitals, health centers and dispensaries to donate medicine and medical equipment including HIV/AIDS drugs to health centres in IDP camps and communities with high concentration of IDPs. CCEPI also referred many IDPs to health facilities for treatments and to access HIV retroviral drugs after screening and filling of consent forms. CCEPI health team screen IDPs, do simple surgery and give drugs and refer patients. **(Outcome)** Through CCEPI Integrated Community development and Empowerment support CCEPI has provided Health Services, drugs, surgery, referral etc to over 291,000 IDPs and host communities

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Provision of Services for Survival:

3.) Health Services

- Screen for illness then either treat on-site or refer to hospital

- 4. Water and Sanitation Hygiene (WASH):** CCEPI and her partner provided water and sanitation training to IDPs and their host communities. The program addresses the issue of lack of access to safe drinking water and sanitary toilets, poor quality and water governance, poor garbage disposal and drainage systems in its catchment communities. Specifically, CCEPI provides training on personal hygiene, clean environment and mosquito control. **(Outcome)** In collaboration with its partners, CCEPI has mobilized youth to clean their environment. Clean water, latrines, treated mosquito nets, soaps etc. have been provided to more than 50,000 IDP's households who benefitted from this intervention

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Provision of Services for Survival

4.) Water and Sanitation Hygiene (WASH)

- **Sanitary Hygiene Education is critical for preventing spread of illness**

Provision of Services for Building Resilience and Rebuilding Community:

After providing basic survival needs, next CCEPI serves to help survivors build resilience, live their lives with dignity and take charge of their own destinies. Because CCEPI alone cannot provide all the services needed to address the protection issues that are identified in the course of its monitoring activities, CCEPI cooperates and coordinate with other Organizations/agencies in

addressing these issues through existing referral pathways, thus ensuring a multi-faceted response. Specifically, for Building Resilience in widowed women and orphaned and abducted girls, CCEPI has provided Trauma Healing, Reintegration Programs, Skills Training, Sexual and Gender Based Violence Protection, and Village Savings and Loans

- 5. Trauma Healing Program:** As a result of the terrible experiences faced by most of the widows and orphans, they were traumatized because most of them witnessed how Boko Haram killed their husbands and some members of their families. CCEPI organized adult and children trauma healing in groups and on individual basis. Some of the traumas are so deep that the survivors sometimes lose their memory and find it hard to forgive perpetrators. It has become imperative that they are led through the process of healing aimed at helping them to recover, thrive and take control of their destinies. CCEPI taught them how to forgive and share their own stories. They prayed and handed over their burdens to God. **(Outcome)** To Date CCEPI has provided trauma healing to 2,910 widows and orphans whose husbands and parents were killed.

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Provision of Services for Building Resilience

5.) Trauma Healing

- Widows and children work with trained counselors individually or in groups to let go of their anger and understand the importance of forgiveness. Prayer, bible study, and sharing their story are key!

- 6. Reintegration of Boko Haram Abductees Back into Community:** Based on CCEPI's records, there are over 3,000 women and children abducted from villages, schools, churches, mosques, markets, etc. Among these, some have escaped, others have been rescued by the Nigerian army. However, after returning, their husbands, parents, and communities rejected many of them. Some children will not be accepted in school. People rejected them because of fear that they have been trained to kill people. Pregnant women are rejected because they are considered to have children of bad blood. During distributions, some are shy and are not free to narrate the stories of their ordeal in captivity. People, including the military, discovered that we help escapees, so they send them to CCEPI. Others come to us on their own, then we start the process of reintegration.

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Provision of Services for Building Resilience

5.) Reintegration of Boko Haram Abductees

-Many are Feared: This boy was taught to be a suicide bomber

-Wives and Children of "Bad" Boko Haram blood are rejected by their husbands and family

-Because of fear, many are forced to live in camps away from the villages

First, CCEPI meets and greets the survivors and obtains medical treatment and begin a process of healing. We take them to health facilities for HIV/AIDS screening or pregnancy testing if needed. Because of deep trauma some of them come to us with no memory of family or home. After going through trauma healing most of them regain their senses and begin to remember their home village and their family.

CCEPI has several procedures for family tracing, reunification & integration.

- If the survivor came to us with no recollection of the home village and family, CCEPI will come close to the survivors to show them acceptance, love, compassion and try to comfort them and listen to them when they began to open up. Then we embark on one-on-one trauma healing because too much trauma makes some lose their memory. When they remember their village and relatives, CCEPI will then return to a village once remembered by the survivor to meet face-to-face with the family and the village head and ask them if there was someone with the survivor's name in the family or village.

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Provision of Services for Building Resilience

6.) Reintegration of Boko Haram Abductees

A) Initially meet victims, screen for immediate needs, and begin healing process

B) Work with survivors one-on-one to help them open up

C) Meet with family or community leaders to verify survivor's home/village

- Once the survivor's family or home village is identified, CCEPI meets the community leaders to negotiate for shelter, food, and general livelihood. Guidance, counseling, and shelter support is usually provided by CCEPI if relatives initially refuse to, or if the person wants to learn skills. Notwithstanding, CCEPI usually continues with efforts for family reunification and integration. We lobby for some to live with the oldest living relative or build a house for others.
- In many instances we establish a Protection Action Group in the village or communities to monitor the reintegration process, help ensure the safety of the survivors, and provide for on-going trauma healing. CCEPI's rescue centres also serve as safe houses for them to be shielded from public stigmatization and ridiculing. At the rescue centers there is provision of food and non-food items, and school materials for their children.
- Survivors are encouraged to attend CCEPI Livelihood Centres for training in order to acquire skills. This includes skills such as sewing, tailoring, and computer work. After CCEPI Livelihood Centre completion, they will receive \$100 USD to start a business and a sewing machine, knitting machine, or computer, etc to begin rebuilding their lives. We continue to Provide food and school fees for their children, build houses for them in their villages where necessary.

SUCCESS STORY OF RE-INTEGRATION

Esther Bitrus CCEPI Beneficiaries visited President Trump.



Esther Bitrus escaped from Boko Haram heavily pregnant. She was admitted into CCEPI re-integration program in 2016 CCEPI helped her through the rest of her pregnancy and childbirth. Bitrus named her child after me “Rebecca.” We provided her basic needs and psychology needs through trauma healing and re-united her with her mother and siblings. CCEPI visited her father and husband in Maiduguri. Both parents are still alive in Maiduguri. Her husband refused to accept her back.



Esther and Rebecca



Rev. Dr. Samuel D. Dali and Rebecca



Esther graduation in CCEPI Livelihood Centre



Esther used her sewing machine to generate money



Esther recent visit with Rebecca



Esther and Rebecca

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Provision of Services for Building Resilience

7.) Reintegration of Boko Haram Abductees

D) Advocate for survivor and negotiate food, housing, and livelihood

E) Establish Protection Action Groups to facilitate the reintegration process

F) Provide survivors with livelihood to become independent

7. Skill Acquisition, Livelihood and Educational Support Centres: CCEPI received funds in 2012 from Tear Funds, CAPRO Ministries, Church of the Brethren, USA Embassy Nigeria and individual philanthropies. CCEPI operates 4 livelihood and skill acquisition centres in Jos (Plateau State), Yola (Adamawa State) and Michika (Adamawa State), Wandali (Borno State) and will soon open another in Sina Kwande (Michika) and in Kutata IDP camp near Abuja where Refugees and IDPs can access. Through both formal and informal approaches to skills development based on needs assessment and skills audit activities, CCEPI provides training in areas such as Computer Literacy, Tailoring, Cosmetology, Bead making and Knitting. In Skills Acquisitions and Livelihood centres CCEPI is works to improve employability, self-employment, and entrepreneurship skills of IDPs and Returnees through learning, and vocational and technical skills training, as well as guidance. These projects have an impact not only on the livelihood-prospects of the trainees, but also on the local community and population at large in terms of better quality of life. Beneficiaries are provided with basic training tools and materials during the period depending on the type of skill. Each training centre offers a cluster of skills training based on the needs identified and preferred (e.g. tailoring, cosmetology, computer, and knitting).

(Slide 22 Pictures removed)

Provision of Services for Building Resilience

Sewing Class,

Knitting Class,

Computer Class

The beneficiaries that successfully complete their training will benefit from starter packages that will include tools and a grant. As it has been the practice over the years, those who successfully graduate from the tailoring department are usually given a sewing machine, those who graduate from the computer department are given a computer set, those who graduate from the knitting department are given a knitting machine and those who graduate from the cosmetology department are given chemicals and some amount of money as capital to start their own business. They are also usually encouraged to form co-operatives so that they can sustain their businesses. As measures intended to ensure that the skills acquired and items given are put to good use, CCEPI requires each of the beneficiaries to sign an agreement that the items given to them will not be sold or dealt with in any way contrary to the purpose for which they were given. As an additional measure, CCEPI regularly follows up beneficiaries for the purpose of monitoring the use of their skills and the items given in order to ensure compliance, monitor their progress and to assist where there are challenges.

(Outcome) To date there have been over 1,250 livelihood graduates, each equipped with the skills and materials to start their own business. For instance, some like Laitu Bida and Monica

Dra have opened a groceries shop where they sell all kinds provision. Others like Timothy has a Job with American University, and CCEPI has employed some as well.

(slide 23)

Provision of Services for Building Resilience

9.) Skills Acquisition, Livelihood, and Educational Support

- Upon completion, graduate receives tools and grants to start their own business.
- Graduates are encouraged to form Co-Operative businesses.
- Graduates pledge to use the materials appropriately and CCEPI follows up with graduates to monitor progress and help overcome challenges.



Graduation Day!!!

23

8. Sexual and Gender Based Violence (SGBV) Protection and Empowerment:

CCEPI has Sexual and Gender Based Violence programs to help women who have suffered from sexual or gender violence to expand their vocational abilities and provide them with positive community and help them develop self-esteem and confidence. CCEPI creates awareness and sensitizes different communities on the dangers of Sexual Gender Base Violence (SGBV). With the support of World Council of Churches, through initiative of Dr. Fulata, CCEPI joined a Worldwide movement of “Thursdays in Black Towards a World Without Rape and Violence.” Later CCEPI collaborated with VAIL to join their hearts' cry that our communities and nations must seek to end rape and violence. We must provide an environment where everyone is secure and safe. An environment where the guiding principle rest on justice and equity. **(Outcome)** As a result of this, female victims of sexual violence from within their community have been able to speak out, and about 6 perpetrators have been taken to court and charged according to the law.

(Slide 24 Pictures removed)

Provision of Services for Building Resilience

10.) Sexual and Gender Based Violence Protection and Empowerment

- Thursdays in Black: Toward a World without Rape and Violence

9. Village Savings and Loan Association (VSLA): From 2012 to 2017 CCEPI formed 85 Village Savings and Loan Association (VSLA) groups comprising of between 20-25 members, mostly women. The members save money together and take small loans from those savings. The activities of the group run in cycles of one year, after which the accumulated savings and the loan profits are distributed back to members. The purpose of a VSLA is to provide simple savings and loan facilities in a community that does not have easy access to formal financial services. CCEPI VSLA principles are a more transparent, structured and democratic version of the informal savings groups found mostly in Northeast Nigeria. **(Outcome)** One VLSA success story is the Love Group VLSA. In October, 2014, Kwarhi Village in the Hong LGA of Adamawa State was overrun by Boko Haram. They were displaced and came back empty. But they agreed to create wealth out of nothing. In November 2015, the group of women created their first VLSA with only 25,000 naira by combining their shared finances and saving money together. In November 2016, the CCEPI team went to Kwarhi for a meeting with the Love Group VLSA and the women reported that they had shared out their money totaling over 537,000 naira.

(Slide 25)

Provision of Services for Building Resilience

11.) Establishment of Village Savings and Loan Associations (VLSA)

- Functions in communities where access to formal institutions is difficult

Starting a VLSA



Money collected and contributed



Example

Nov. 2016 VSLA Value

Shared Funds:	537,500
Social Funds:	27,500
Loans:	36,000
Interest:	31,600

Nov. 2015 VSLA start Value

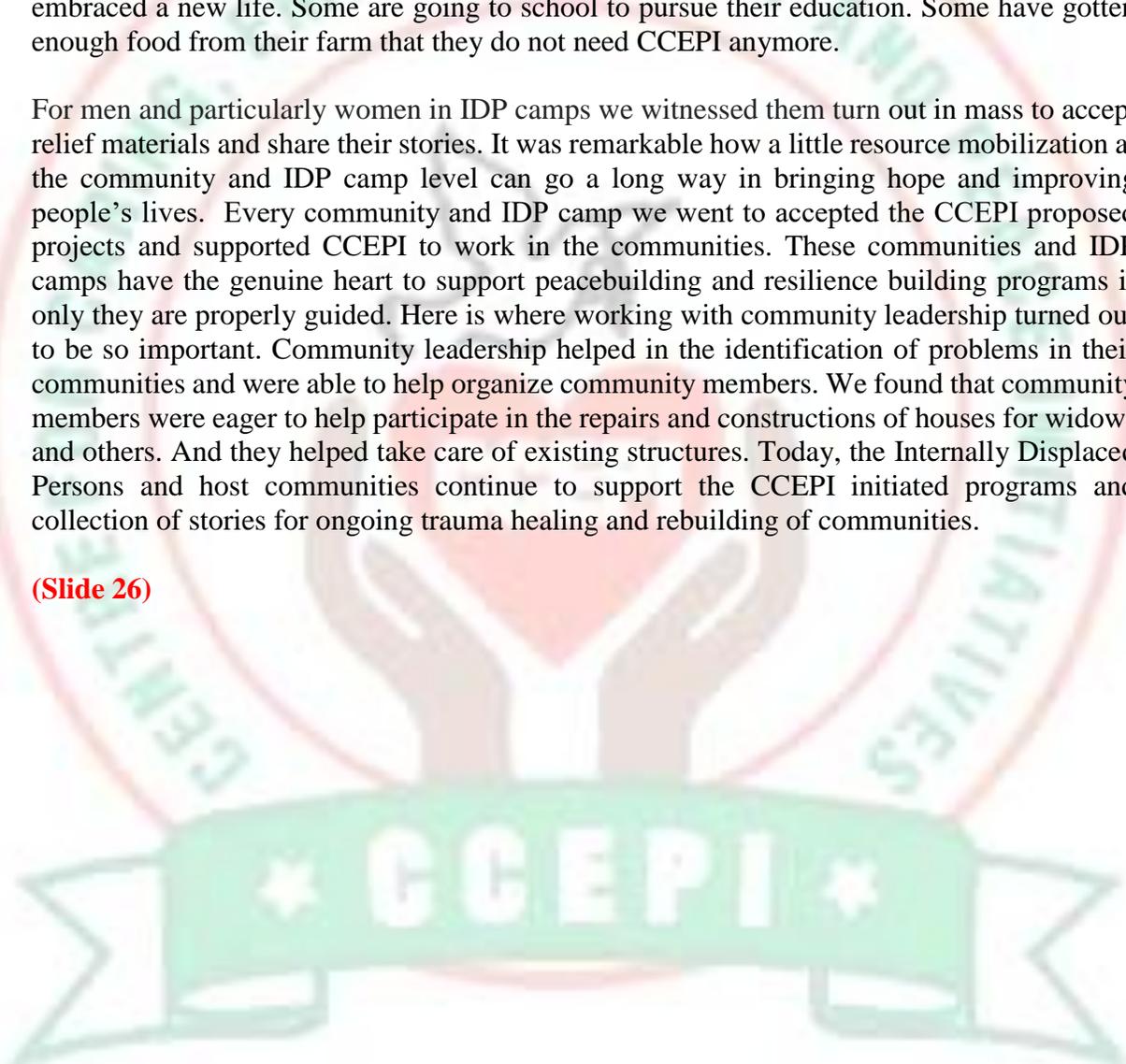
Shared Funds:	25,000
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b) **How these programs have shaped communities and the lessons learned**

CCEPI's methodology and approach for helping survivors overcome trauma and become resilient have been far-reaching and successful. CCEPI's methodology have been credited for restoring many survivors of armed conflict (especially women) to a normal life. Many beneficiaries of CCEPI's Reintegration programs have reunited abducted girls with their families, returned them to their places of initial residence, or have helped them settle in their communities of displacement. Many now have a livelihood which enables them to meet their needs and that of other dependents. Through CCEPI's follow-up, we found that many of them now have their own small businesses, some of the young widows have remarried and have embraced a new life. Some are going to school to pursue their education. Some have gotten enough food from their farm that they do not need CCEPI anymore.

For men and particularly women in IDP camps we witnessed them turn out in mass to accept relief materials and share their stories. It was remarkable how a little resource mobilization at the community and IDP camp level can go a long way in bringing hope and improving people's lives. Every community and IDP camp we went to accepted the CCEPI proposed projects and supported CCEPI to work in the communities. These communities and IDP camps have the genuine heart to support peacebuilding and resilience building programs if only they are properly guided. Here is where working with community leadership turned out to be so important. Community leadership helped in the identification of problems in their communities and were able to help organize community members. We found that community members were eager to help participate in the repairs and constructions of houses for widows and others. And they helped take care of existing structures. Today, the Internally Displaced Persons and host communities continue to support the CCEPI initiated programs and collection of stories for ongoing trauma healing and rebuilding of communities.

(Slide 26)



How these programs have shaped communities and lessons learned

- Communities are receptive of assistance and resilience building programs
- Communities and families are brought closer together through trauma healing and reintegration of women and children
- Communities are empowered by women who acquire new skills, start businesses, and contribute to the financial security of the village



Co-operative of women making soap for their livelihood

26

Our work was not without challenges. We learned that many times we did not have good security support in the course of distribution of relief materials and project implementation. For instance, when we looked to hire security during distribution, many demanded unreasonable payment or share of the materials. In some cases, security vandalized our property we were keeping in storage for safety. Some staff and volunteers were lazy, and if they didn't perform their responsibilities, we had to fire them and find new staff and volunteers. Also, low educational qualifications of some workers and volunteers had a negative effect in efficient implementation of the work. We learned that effective training and mentoring is required. But though the grace of God, we were able to work through these challenges to help meet the needs of the survivors.

- c) What key principles from CCEPi's work might be applicable to working with other groups of repressed and traumatized women.

(Slide 27)

How these programs have shaped communities and lessons learned

- Sometimes more people turn out for assistance than you can help. You must be transparent in the order of who gets help first.
- Many times you cannot rely on local security forces to help aid in orderly distribution of goods and services
- Proper education of staff and volunteers is critical for carrying out programs effectively



Many people turned out for assistance

27

I believe there are several key applicable principles that can be learned from the story of CCEIP for helping traumatized and persecuted women and children in other parts of the world.

First: we formed our vision and mission

CCEPI's VISION is a society where the vulnerable people will be able to access basic needs of life, they will have confidence in themselves, and they will work towards self-reliance and accomplishments. CCEPI hopes to see people working together to build peace; promote human rights and provide the environment for healing, sharing, economic sustainability and peaceful co-existence.

From our vision our **MISSION** became:

- To alleviate suffering among vulnerable groups;
- To promote human well-being and dignity, economic development, and peace; and
- To strengthen the capacity of individuals, families, and communities to achieve these goals.

Second: To achieve the goals of our mission we adopted and applied values that would make our programs accessible and beneficial for traumatized and vulnerable women and children.

(Slide 28)

Summary of Key Principles of CCEPI

First we follow our Vision and Mission

Second, we adopt key values that enable accessible and beneficial programs for traumatized and vulnerable women and children, who are survivors of religious and gender-based persecution.

For CCEPI these included:

- 1.) **Perform Assessment/Profiling/Screening** of victims to identify and best meet their needs. Don't just assume you know their needs.
- 2.) **Provide immediate Basic needs:** Food, Clothing, Shelter, water etc.
- 3.) **Incorporate Trauma Healing and Social Emotional Learning (SEL)** in meetings and trainings with female survivors – empower them to tell their stories in order to overcome their sense of humiliation and social stigmatization. Treat potential and actual victims for trauma healing as you would want to be treated.

28

Key Principles of CCEPI

4. **Fostering Self-Esteem/ Self Worth:** No matter what happens we teach them how to think, feel, and believe in themselves and always know that they are valuable human beings worthy of love.
5. **Widows are supported with scholarship to send their children to school including their Daughters to School** – Education of children and girl-child education and women strengthens the community and promotes financial/economic security. Women are instruments for peace in NE Nigeria.
6. **Use a Reintegration Approach** if the family lives of victims are broken or fear is dominant.
7. **Dialog/Liaise with Community Leaders and Camp Managers.** to advocate for trauma healing and protection strategies for the vulnerable, especially widows, orphans, the ill, & child-headed families.
8. **Engender Community Dialog** to jointly work for mutual trauma healing, peace building, health/hygiene, gender-based violence, importance of education, and community development/rebuilding strategies.
9. **Provide Livelihood Training for a Generation of Young Adults** whose formal education has been non-existent or disrupted (2008 – present).
10. **Provide a Medical Clinic and Basic Medications** to address the female burden of wellness, pregnancy, and delivery.
11. **Adopt Cluster Approaches:** CCEPI partners and collaborate with other organizations who sponsor our programs, we refer victims to other organizations and professionals and CCEPI accept referrals. CCEPI train and give aids to traumatized widows, orphans etc which promote sharing of stories, skills, activities – they help each other heal. Laughter comes & healing continues.
12. **Engage the Local Churches and Local NGOs** to DO SOMETHING to assist in the local community.

29

CCEPI also uses the general humanitarian principles which guide CCEPI's work and relationship with survivors and persons of concern. Some of these principles are:

1. **Humanity:** This principle emphasizes that all humankind shall be treated humanely and equally in all circumstances by saving lives and alleviating suffering, while ensuring respect for the individual.

2. **Impartiality:** Humanitarian action must be carried out on the basis of need alone, giving priority to the most urgent cases of distress and making no distinctions on the basis of nationality, race, gender, religious belief, class or political opinions.
 3. **Do No Harm:** Do No Harm has to do with acts done with good intentions, but which bring about undesirable consequences, that is, harm caused as a result of good intentions. CCEPI is careful to ensure that its interventions do not cause more harm to survivors and persons of concern, despite its good intentions.
 4. **Accountability:** CCEPI makes a commitment to respond to and balance the needs of stakeholders in its decision-making processes and activities and delivers against this commitment. CCEPI views accountability as an upward and downward principle, i.e. accountability to its donors and to its beneficiaries.
 5. **Confidentiality:** Confidentiality is one of the most important principles that have guided, and still guiding CCEPI's work with survivors and persons of concern. All CCEPI staff have an obligation to keep in confidence all information about individuals at their disposal. CCEPI takes confidentiality seriously and ensures absolute compliance.
-

3. The quagmire of challenges still faced by Boko Haram survivors and what key factors are involved in achieving lasting peace and resilient communities.

- a) **What specific insights has Dr. Dali's data collection and analysis revealed about the factors involved in creating resilience in northeast Nigeria.**

(Slide 29)

The Quagmire of Challenges Faces by Boko Haram Survivors

Famine is widespread and there may be few opportunities for employment



Poor Sanitation: This is the village's only source of water



30

While the work of CCEPI and its partners have brought aid to over a million of the most vulnerable survivors of Boko Haram violence, there is still great need in Central and Northeast Nigeria. Of the 3.3 million people that have been displaced through the course of Boko Haram insurgency and counterinsurgency, there are still currently 1.7 million IDPs in Nigeria. For the 1.6 million IDPs that have returned to their communities and villages, they are facing a difficult and uncertain future of famine, inadequate essential needs, low income, and ongoing threat of Boko Haram violence.

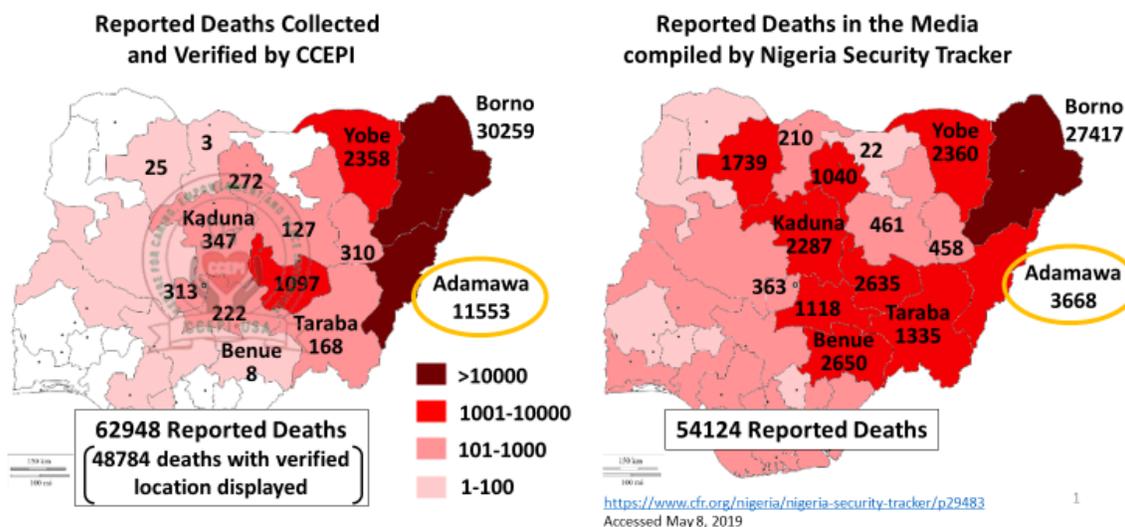
I want to leave you today with a sense of the size and scale of the quagmire of challenges still faced by survivors of the Boko Haram crisis. But more importantly, what key factors we believe will be required for building lasting peace and long-term resiliency.

As I have mentioned, the data, stories, and reports of deaths collected by CCEPI while working with the surviving widows, abducted children, orphans, and IDPs has enabled us to identify and address the greatest needs of the survivors. However, this has also given us a detailed picture of how widespread the trauma and destruction inflicted by the Boko Haram crisis appears to be.

(Slide 30)



Trauma from the Boko Haram Crisis (2009-Present) is More Widespread than Thought

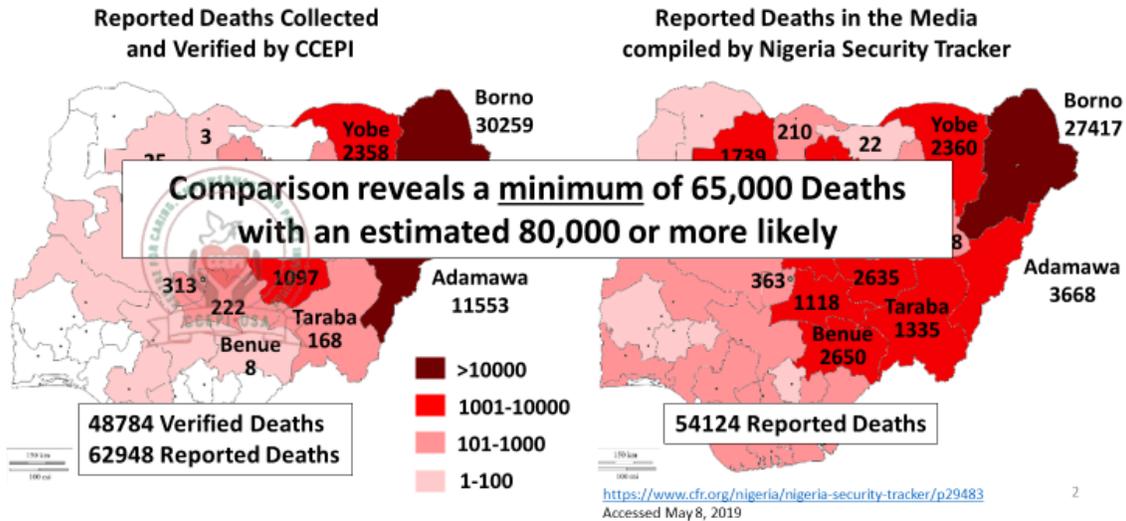


Death reports: From CCEPI's work in the IDP camps, in villages and communities, and with widows, over 60,000 records have been collected and filed by CCEPI staff and volunteers. These reports documented the time and location of the killing, and any available demographics on the victim such as age, sex, and religion. Our partners have helped compile, curate, and analyze the death records. We have found that as of the end of 2017 there have been up to 63,000 deaths from the Boko Haram Crisis, 48,000 of which have been unambiguously verified. CCEPI is continuing to collect widow's stories and death reports for analysis and ongoing trauma healing.

CCIP's data and the Council on Foreign Relations Nigeria Security Tracker database both indicate that approximately 50,000 to 60,000 individuals have been killed through the Boko Haram Crisis. Both CCEPI data and the Nigeria Security Tracker show nearly 30,000 deaths in Borno, 2,500 deaths in Yobe, and 300 deaths in Abuja. However, we see there are some striking differences in the number of reported deaths in some of the other States. CCEPI's data shows reports of over 11,000 deaths in Adamawa compared to 3,600 reported by Nigeria Security Tracker. Conversely, the Nigeria Security Tracker reports 1000 more deaths in Benue, Taraba, Kaduna, and Zamfara. This is easily explained by the methodologies of the two groups. The Nigeria Security Tracker analyzes every week news media reports covering all of Nigeria. However, they must rely upon the accuracy and ability of the media to hear about and report an attack. Many times news of attacks in remote villages never reach the media. CCEPI can acquire accurate, village leader verified, first-hand reports wherever we go, even to remote villages. However, we can't cover all of Nigeria.

(Slide 31)

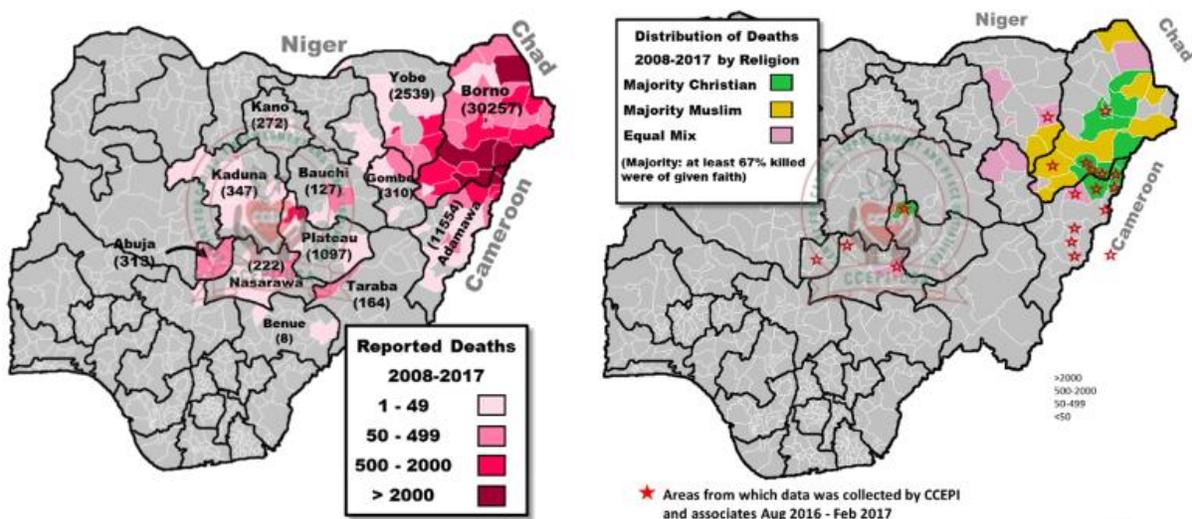
Trauma from the Boko Haram Crisis (2009-Present) is More Widespread than Thought



A simple comparison of the CCEPI and Nigeria Security Tracker Databases reveals that the severity of the Boko Haram crisis is even greater than originally indicated with a minimum of 65,000 deaths, and we can estimate that it is likely closer to 80,000 deaths.

(Cue slide 32)

Distribution and Demographics of Victims



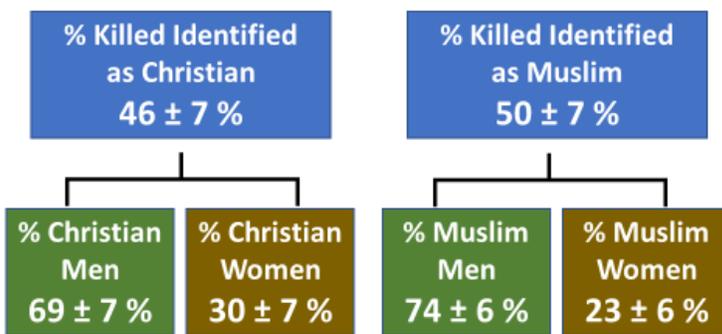
From the CCEPI demographic data we can group the location of deaths by LGA, and we can clearly see where the most affected areas are, reaffirming what we visually saw during CCEPI humanitarian operations in Northeast Nigeria.

Our analysis and humanitarian work have also revealed two critical observations.

First: even though Boko Haram originally targeted Christians, Civic Workers, and Government Officials, the violence has become indiscriminate, affecting Christians and Muslims alike. Based on the death reports that included religion of the victim, we see that 45% of those killed were Christian, 45 % were Muslim, and 10% were of other or no expressed faith to within a 7% margin of error. We see that in certain areas, the majority (greater than 67%) of victims were Christian or Muslim, and in other areas both were affected equally. This clearly shows that trauma healing and resilience building efforts must be sensitive to Christians and Muslims alike.

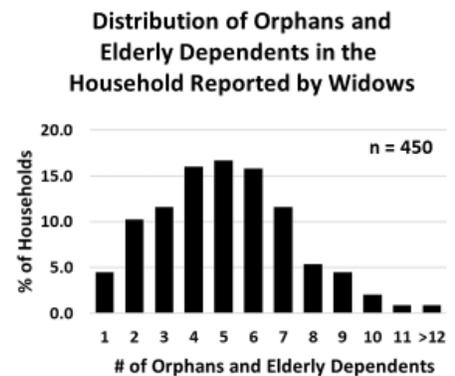
(Slide 33)

A New Generation of Widow and Orphan Survivors



CCEPI has documented nearly 15,000 widows.

With an estimated maximum of 80,000 killed we estimate there exists a new population of up to 45,000 widows



34

Second: is the disparity between the number of men versus women killed. For Christian and Muslim victims alike, 75% of those killed were male while only 25% of those killed were female within a 6% margin of error. This means that there is a new population of up to 45,000 Christian and Muslim widows who have lost their husbands to Boko Haram violence. This has also left a new generation of orphans that are dependent upon these widowed women and child-headed households. Therefore, the need for continually supporting, expanding, and establishing new programs for basic needs provision, trauma healing, and resilience building for women survivors of Boko Haram violence is more critical than ever.

- b) What are the top 2-3 things most Boko Haram survivors need to overcome the trauma and become resilient, so they have the courage and capacity to rebuild their lives, villages, and places of worship?

(Cue slide 34)

Communicating and Promoting Key Resiliency Building Factors



- The 17 Sustainable Development Goals (SDGs) launched by the United Nations in 2016 seek by 2030 to achieve dozens of targets related to economic growth, human flourishing, environmental health, and peace and justice.
- The goals are all interrelated; failure to achieve any one goal will slow progress on the others.

35

How do we define and promote the most important things Boko Haram survivors need to overcome the trauma and become resilient? Central to this is communicating and promoting the key factors required for building lasting peace and long-term resiliency, so that survivors have the courage and capacity to rebuild their lives, villages, and places of worship. In 2016 the United Nations launched the 2030 Sustainable Development Goals. These 17 goals seek to achieve dozens of targets related to economic growth, human flourishing, environmental health, and peace and justice by year 2030. These goals are all interrelated, and failure to address and achieve one goal slows progress of the other goals.



(Slide 35)

Sustainable Development Goals as a Framework for Communicating the Greatest Needs



Boko Haram Survivors Greatest Needs for Resiliency Are:

- **Basic Needs: Food, Shelter, Water, Clothing**
- **Psychological Support and Trauma Healing**
- **Livelihood, Skills Training, and Education**

36

Built into these Sustainable Development Goals are the top 3 things I consider to be what Boko Haram survivors need the most to overcome the trauma and become resilient:

1. Basic needs (food, shelter, clothing, medical care, etc.).
2. Psychosocial support/Trauma healing
3. Livelihood, Skills Training, and Education

For example, Sustainable development goals 1,2,3 and 6 address poverty and housing, food and hunger, healthcare and well-being, and clean water. Sustainable Development Goals 3, 5, and 10 address the psychosocial welfare, gender equality, and reduction of inequalities for women and children. Lastly, Social Development Goals 4, 8, 11, and 12 address Education, Livelihood and Economic Growth, and Sustainable Communities for traumatized women and children.

Therefore, the Social Development Goals can serve as a framework for identifying and discussing the needs of religiously persecuted women and children for trauma healing and resiliency building not only in Northeast Nigeria but other parts of the world as well. This can be especially effective when communicating with other NGOs and government agencies. In the context the Social Development Goals we can easily see that the ongoing Boko Haram Crisis is preventing Nigeria from meeting its commitments to improve conditions related to poverty, nutrition, water and sanitation quality, health, education, gender equality, employment, and sustainable communities.

- c) What are the top 2-3 actions that need to be taken by the church and/or government leaders to return peaceful religious freedom to the Northeast Nigeria and beyond?

(Slide 36)

Our Call to Action for Churches, Government Officials and NGOs

- There is an urgent need to implement peacebuilding strategies in Nigeria
 - Community Dialogue
 - Community Sensitization
 - Community Activities
- Peace is a cornerstone for realizing our goals
- Churches, Government Officials, and NGOs need to be an advocate for the persecuted and traumatized
- Survivors can feel isolated and angry - They need to know they are not alone

(Social Development Goal #16)

37

As we move forward into the future, we need to ask ourselves, what actions do we need to call the church and government leaders to take to help in building resiliency and returning peaceful religious freedom to Northeast Nigeria and to other parts of the world where women and children are experiencing religious persecution.

First and foremost is a call to implement peacebuilding activities through Community Dialogue, Sensitization, Mobilization, and Drama and Sports activities. All these things depend upon relationship and team work with a focus on common goals. This will address the root causes of conflict and reinforce the community fabric that was eroded during the insurgency and led to deep mistrust between community members.

Peace is required for the successful realization of each of our goals for survivors to acquire basic needs, become healed of their trauma, and resiliently achieve a sustainable livelihood in a safe supportive community. Peace, physical and emotional safety, and personal security is the core of Social Development Goal 16. Without peace, all of our goals and progress is continuously in danger of being halted or reversed.

Second is a call for advocacy visits by government leaders, church leaders, and NGOs such as CCEPI to the traditional and religious leaders of communities that have been affected by violence, trauma, and persecution. Many individual women and children, and communities at large feel isolated and helpless in the aftermath of violence and persecution. This can breed more anger and distrust as they slip further into poverty and despair. The survivors and traumatized communities need to know they are not alone and that their story can be heard. Advocacy also creates opportunities for partnerships, and partnerships are necessary for achieving our goals. As I mentioned before, everywhere CCEPI went, we were amazed by how receptive communities and

individuals were for accepting CCEPI help and implementing CCEPI programs for trauma healing, abductee reintegration, and skills training. To this day many communities continue these programs in partnership with CCEPI and continue to become more resilient and sustainable. I know that sometimes any help we give seems to be just a drop of water in a giant sea, but through partnerships and working together, through God, the seemingly unachievable can be achieved.

Final Comments:

I want us to understand that there is no winner in violent conflict, we all suffer including our wives and children. That violent conflict benefits no one, because when we fight and kill each other, we all die leaving behind what we fight for. Violent conflict creates lasting psychological injury not only to women and children but the whole society with broken relationship, mistrust, suspicion and it is an impediment to socio-economic and political progress of any society. No God would allow any person to take life of another person and we will all give account to our creator for how we have lived our lives on this earth.

(Cue slide 37)

FUTURE PLAN: CCEPI AGAPE INSTITUTE

CCEPI future plans are to establish Secondary Schools, College of education for the Persons of Concern includes orphans, physical challenged, children liberated from Boko Haram, trauma healing and skills acquisition centre for widows, safe home for rape survivals and clinics for the very sick etc.

**OVER 8 HECTARES OF LAND IN JOS PROPOSED
INSTITUTES, CLINIC, SKILLS ACQ., SAVE & TRAUMA
CENTER LAYOUT**



HOW CAN YOU PARTICIPATE

**You can make donations and support our
different programs
You can designated your donations to sponsor
Skills Acquisition Centres
families of widows for food, health care, etc
You can build a block of Classroom, Dormitory,
Clinics, staff quarters and it should be branded
in your after you or family etc.**



**CCEPI USA was
founded in
March, 2018 and
have it own
Board of
Directors**

- ❖ Since I cannot Stay in Nigeria because of Boko Haram Threat to harm me after the UN Award With the support of some people.
- ❖ CCEPI USA Non-Profit Purpose: Charitable and educational support in USA, outreach in the country of Nigeria and in other parts of Africa,
- ❖ namely, to aid persons who are sick, hungry, homeless, refugees, displaced, poor, physically challenged, traumatized widows, orphans, depressed; or victims of disasters, human rights abuses or civil rights abuses;
- ❖ to profile the most vulnerable for purposes of efficient delivery of aid to them; and to provide direct aid or refer aid by other organizations and professionals for those persons.

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Visit our website and see more. <http://www.ccepiusa.org>

There is PayPal through the net.

ND PEACE INITIATIVES

THANK YOU

Thank God for saving my life.

Thank God because of partners and donors. Without them, CCEPI will not function and help a lot of people.

Thank you very much Sean and Nathan for given me the privilege to be here

Continue to pray for peace in Nigeria and all over the world so that people will not continue to suffer. Amen!

