



**IMPLEMENTATION
OF FAMILY LIFE
AND HIV/AIDS
EDUCATION (FLHE)
IN KANO AND JIGAWA**

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AHIP

**IMPLEMENTATION OF FAMILY LIFE AND HIV/AIDS
EDUCATION**

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Executive Summary

Family life and HIV/AIDS Education (FLHE) is primarily a societal intervention aimed at preparing young people for the challenges of adolescence, growing up, and adulthood. Increasingly, global realities are placing additional strains on young people, modifying their behavior, and putting their health and wellbeing at risk. They are faced, with technological advancement, which is sometimes at odds with the growing young person's cultural, norms, and values. New trends are developing within our family circles. Lifestyles, attitudes, and values are changing. These trends have led to an increase of new health threats, notably early pregnancy, violence (Gender-based and others), substance abuse, HIV/AIDS, and other lifestyle-related conditions. Consequently, there is growing concern about health promotion, prevention, and values education in an attempt to positively influence the behaviors and attitudes of young people as early as possible before they become too firmly fixed..

However, it is in this context that a determined effort is being made by AHIP to scale-up Sexuality education or Family Life and HIV/AIDS Education (FLHE) to reach many more young people. It also aims at further strengthening life skills-based FLHE programs in Kano and Jigawa. Hence, AHIP worked with Jigawa state government to integrate FLHE into school curriculum of basic education in the state. AHIP also worked in Kano state to Islamize the FLHE curriculum for use in Islamiyya schools to further buttress life skills-based FLHE programs in Northern Nigeria.

In 2004, AHIP signed an MoU with the Jigawa State Government to integrate FLHE into the schools' curriculum using two core subjects (Integrated Science and Social Study) of junior secondary schools. In 2006, AHIP started working with Islamic Clerics in Kano state to Islamize the FLHE curriculum in Kano state for use in Quranic and Islamiyya schools. In 2007, AHIP had to resign another MoU with Jigawa State Government after clearing some misconception about the terms used in survey questionnaire relating to the FLHE program. The organization re-established its presence as well as pave the way for the continuation of training for teachers who will teach the two core subjects in classrooms of Jigawa junior secondary schools.

Meanwhile, surveys conducted in states for teachers and students in several local governments and schools, respectively. The result of the findings reinforces the important roles of teachers in closing the gap between parents' culture of silence and lack of factual information and peer group. Hence, the need for Family Life and HIV/AIDS Education (FLHE) taught in schools cannot be overemphasized.

AHIP also served as a lead facilitator in the Federal Government/Global Funds training of Teachers on FLHE and trained teachers of public schools in both Kano and Jigawa states. Four thousand, two hundred and sixty-nine teachers in Kano and Jigawa trained and are expected to each teach an average of 40 students each. Nine hundred and forty (940) Islamiyya teachers trained in collaboration with State Emirate councils in Kano.

The impact of the program on teachers and students are phenomenal as narrated by the individual beneficiaries.

Introduction

Children and young people are growing up in a rapidly changing world where globalization and technological advancements expose them to a wide range of influences from around the world. The need for knowledge and skills that will help them think critically and balance the information they receive from all the numerous sources.

Children and young people also need to acquire the knowledge, skills, values, and attitudes, which will allow them to develop healthy and responsible relationships and make informed and responsible decisions. While parents play the primary role, schools and communities have a complementary role in providing sexuality or Family Life and HIV/AIDS Education (FLHE) as part of holistic education. With accurate, current and age-appropriate knowledge, and social and emotional skills, our children and youth will be equipped to protect themselves from sexual advances and abuse, and avoid sexual experimentation and activities that lead to problems related to teenage pregnancies and STIs/HIV.

In 2013 NDHS 35% of women suffered from family violence, 45% never told anyone (p301). Violence against girls and women linked to poverty, negative health and social outcomes for women, leading to severe reproductive-and-maternal health consequences, high rate of rape; child and forced marriages; mental illnesses; powerlessness and voiceless, violence against displaced women. 3,800 rape-cases reported in print media in 3-years according to Ipas. Children and Young people constitute 62.15% of the population; 0-14 years: 42.54% (male 41,506,288/female 39,595,720) and 15-24 years: 19.61% (male 19,094,899/female 18,289,513). Contraceptive 15.1% (2013); maternal mortality 814/100000 live births (2015est); HIV rate 3.17% 2014; birth rate 5.13% (2016est); rate of urbanization: 4.3% annual rate of change (2010-15est.); adolescents are three to four times more likely to die during pregnancy; to acquire HIV/AIDS, and often suffer severe reproductive morbidities, including vesicovaginal fistulae.

There was the need to scale-up Sexuality education or Family Life and HIV/AIDS Education (FLHE) to reach many more young people, so AHIP worked with Jigawa state government to integrate FLHE into school curriculum of basic education in the state. AHIP also worked in Kano state to Islamatize the FLHE curriculum for use in Islamiyya schools.

What is Sexuality?

Sexuality refers to a core dimension of being human. It includes all the feelings, attitudes, experiences, learning, ideas, values, imaginings, and behavior of a person, whether female or male. It also refers to the totality of who you are, what you believe, what you feel, and how you respond. It is a life-long process that begins when a person is born and ends when she/he dies.

Sexuality Education or Family Life and HIV/AIDS Education (FLHE) is an essential part of children and young people required learning for an enhanced lifestyle through to adulthood. It provides accurate information; provides an opportunity for young people to develop and understand their values, attitudes, and insights about growing up; it also helps young people develop relationships and interpersonal skills.

It is a process of acquiring knowledge and skills and forming attitudes, beliefs, and values regarding human sexuality. It makes young people understand the physiological, social, and emotional changes they experience as they mature, develop healthy and rewarding relationships, and make wise, informed, and responsible decisions concerning growing up.

The education starts from the moment of birth; children learn about love, touch, and relationships. Infants and toddlers learn about sexuality when their parents talk to them, dress them, show affection, and teach them the names of the parts of their bodies. As children grow into adolescence, they continue to receive messages about sexual behaviors, attitudes, and values from their families. Young people also learn from other sources such as friends, television, music, books, advertisements, and the Internet. And, they frequently learn through planned opportunities in faith communities, community-based agencies, and schools.

As with other AHIP interventions, FLHE is another area that AHIP has pioneered in making headway into the very controversial issue of Family Life and HIV/AIDS Education, especially in northern Nigeria societies. Sexuality education is frowned at even though; it has roots in Islam that is the most widely practiced religion in the northern part of Nigeria. There had always been the misconception that AHIP is teaching young people sexual intercourse and family planning, but with perseverance, continuous engagement with societal gatekeepers (traditional leaders, clerics, etc.) and also lots of advocacy and sensitization, the true objectives of AHIP were understood, and the cooperation of the gatekeepers earned.

Background

Creating a Conducive Environment

Since 2000 AHIP started mobilizing leaders for reproductive health using the outline of sexuality education to generate discussions in twelve northern Nigeria state. The project was aimed at the improvement of reproductive health situations in northern Nigeria, especially among women and young people through leadership consensus building; reproductive health service delivery and integrated leadership development programs. The program Jigawa lead to a remarkable progress is the advocacy of formed groups; the group prevailed over the state government to start addressing issues of safe motherhood, and also prevailed over their program implementing partner to refocus their program to include safe motherhood and not just looking at Transforming Health Systems. About 35 NGOs/CBOs were enlisted in this period. Their capacities developed and they were mentored to expand young people's program in some northern states (Kano, Jigawa, Bauchi, Plateau, Niger, Kaduna, Nassarawa, and Katsina).

AHIP had worked with the Jigawa and Kano education ministries to facilitate health clubs in schools. Using the life planning skills content that is topics also included in the FLHE curriculum. Principals and teachers training was conducted in the states (Bauchi, Jigawa, and Kano). Schools were represented by their principals or vice principals and guidance and counseling teachers. These training were aimed at creating the enabling environment for in-school intervention. The in-school program has 132 schools on board in Kano, 38 in Bauchi and 25 in Jigawa; these include both private and Government schools. Trained prefects and head students as Peer Health Educators in schools.

In 2004, AHIP signed a MoU with the Jigawa State Government to integrate FLHE into the schools' curriculum using two core subjects (Integrated Science and Social Study) of junior secondary schools. In 2006, AHIP started working with Islamic Clerics in Kano state to Islamatize the FLHE curriculum in Kano state for use in Quranic and Islamiyya schools. In 2007, AHIP had to sign another MoU with Jigawa State Government after clearing some misconception about the FLHE program. The organization re-established its presence as well as pave the way for the continuation of training for teachers who will teach the two core subjects in class-rooms of Jigawa junior secondary schools.

BASELINE

Surveys were conducted before implementation of FLHE curriculum and below is a summary of some of the facts discovered:

TEACHERS SURVEY

The survey was carried out in 13 Local Government areas across Jigawa (representing the senatorial districts in the state) state. The survey aimed to ascertain Knowledge, attitude, and practice o sexuality issues/ livelihood skills issues before FLHE intervention in Junior secondary schools among Teachers in junior secondary schools in Jigawa state. The survey was a carried out in over thirteen schools before the survey was disrupted due to misconceptions unhealthy rumors on what survey was about by some community members outside the school that were not part of the survey.

The results from the survey revealed that majority of the teachers where predominantly Hausa (93.6%) and practiced Islam as their religion (97.4%). The survey results show varying responses to the level of knowledge of teacher on FLHE among teachers in Jigawa state. Most of the teachers had more than 15 years of teaching experience and had taught all levels in junior secondary, i.e., JSS1 to JSS3.

The fact that majority of teachers practice Islam is also encouraging as in Islam sexuality is considered part of the Muslim's identity as human beings. Based on the Quran and Hadith sexuality issues are essential for the survival of the human race. Hadith and teachings of the prophet Muhammad (P.B.U.H) illustrated the prophets ability to discuss all issues dealing with human sexuality and other related issues clearly, striving to adequately guide and inform Muslims. He was never embarrassed nor shied away from questions that were on issues of human sexuality.

Survey results revealed that majority of teachers indicated that they have some knowledge about certain topics to be taught in school, topics like;

- Puberty (88.5% : 11.5%)
- Male and Female Reproductive systems (89.7% : 10.3%)
- Ovulation and the menstrual cycle (51.3% : 48.7%)*
- Preventing teenage pregnancy (64.1% : 35.9%)*
- STIs and HIV/AIDS (82.1% : 17.9%)
- Family and Marriage (88.5% : 11.5%)
- Abstinence (37.2% : 50.0%)*
- Sexuality throughout life (45.0% : 55.0%)*

- Body Image (48.7% : 51.3%)*
- Reproductive Health (69.2% : 19.2%)
- Pregnancy (78.0% : 22.0%)*
- Sexuality and Media (36.0% : 51.2%)*
- Assertiveness in Life (30.8% : 55.1%)*
- Self Esteem (56.4% : 32.1%)*

*These results (*percentages in red*) still show a high level of lack of knowledge on topics indicated which are essential for young people to know about for their growth and development. There is a need for teachers to be sensitized and taught and their knowledge on these topics strengthened to be able to teach and encourage young people to learn and seek knowledge for an improve wellbeing and quality of life.

It is encouraging to know that the teachers' response when asked if young people should be taught FLHE topics in school was encouraging as a majority (88.5%) agreed that there was a need while only 11.5% taught it should never be taught in schools. There is a need for further probing to know the reasons for the negative response and rigorous sensitization for them to understand the need/ benefit of young people be taught FLHE topics as life skills for development.

Survey also revealed that a good amount of young people in school ask questions on sexuality topics as reported by teachers (93.6%), and 70.5% of teachers reported to help young people in class build skills. Though 66.7 % of teachers have knowledge of the National FLHE curriculum but a great number of teachers (60.3%) do not possess a copy nor have they seen one. Furthermore a majority (52.5%) expressed appreciation for the modified Jigawa state FLHE curriculum (*responses varying from excellent to fair*), 73.1% agreed that young people should have complete and accurate knowledge about sexuality while 75.6% believe that provision of sexuality education is not to be left in the hands of parents only.

This shows the importance of arming teachers with factual information and learner centered techniques to help pass information and knowledge to young people in schools. It is also encouraged by the fact that majority of teachers are ready for the next step, which is the implementation of FLHE in schools, and this has been illustrated by the survey.

The survey revealed that 88.4% of the teachers expressed their willingness to respond as factually as possible to question on sexuality if asked by their students, 82% expressed that they would feel comfortable discussing FLHE topics with students, 80.7% of the teachers believe that the schools should provide FLHE for young people 50% agreed that it is fair for young people to be taught about their sexuality in schools, another 57.7% also indicated that if FLHE is introduced into class teaching parents will support the initiative of classes offering FLHE. These are good indicators of the success of introducing FLHE into schools this will help young people in Jigawa state especially those that leave school after JSS either to get married (*most girls*) or are not able to continue to Senior secondary schools (SSS). It will help young people in the growth and development, give them better options and improve their quality of life while helping them prevent themselves from infections, diseases, drug abuse/addiction, unintended pregnancies and ultimately death at a tender age.

STUDENTS SURVEY

As with the teacher's survey, it was also conducted across 13 schools and was also disrupted due to misconceptions unhealthy rumors on what survey was about by some community members outside the school that were not part of the survey.

Data from 13 schools was analyzed and result showed the need for FLHE for students (young people/adolescents) in junior secondary schools. Results from the survey shows that students were predominantly Hausa (92.2%) with a few Fulani ethnics (7.8%). Data was further disaggregated and was found that female students (54.8%) were slightly more than male students (45.2%) this showed that more girls are retained up until junior secondary school. It also reveals that majority of respondents (53.2%) are in JSS3, 32.4% are in JSS2 while 13.9% in JSS1 with 86.6% within the ages of 10 to 17 years. The survey has clearly highlighted the importance of FLHE (*as illustrated by the survey results*) to be taught in schools to prepare, inform, educate and build skills of young people on issues concerning their personal development, relationships, sexual and reproductive health and rights, HIV/AIDS prevention, care and counselling, and life skills.

Survey results (*using some selected example from results*) illustrated student knowledge on sexuality issues/FLHE topics showing the importance and need for FLHE in schools for young people as shown below;

- Do women use same opening to urinate and menstruate (80.5%: 13.8%: 5.7%)
An overwhelming majority of respondents (80.5%) believed that girls use the same opening to urinate and menstruate which is incorrect, an additional 5.7% have no knowledge at all bringing the percentage to 86.2%. This is serious because it shows low knowledge of respondents in the area of Male and Female Anatomy and physiology in inference means that they are not aware of their reproductive organs and harm that could affect them.
- Boys release sperm (semen)/Ejaculate (63.7%:23.8%: 11.2%)
63.7% of young people agreed that 'when a boy releases semen it is called Ejaculation. This is encouraging but still the percentage that don't believe so and those that do not have the knowledge (35.0%) is still a significant percentage that needs to be informed/sensitized.
- Girls Ovulate (57.0%: 24.7%: 14.3%)
57% agreed that when a girl releases an egg it is called ovulation, and a worrisome percentage of 39% think it to be false or don't know if it is true or not. In inference means that a lot of young people don't know about ovulation and that could mean unintended pregnancies.
- Girls start Puberty before Boys (78.2%: 11.8%: 7.7%)
78.2% reported that girls usually start puberty before boys, this could be due to the fact that they have been informed in their Islamic schools as Puberty is discussed in Islamic schools though not in detail(things like the menstrual cycle, pregnancy and ovulation would not be discussed mostly issues of hygiene would be discussed).

- Ten-year-old girls cannot get pregnant (54.8%: 30.7%: 10.7%)
54.8% believe that a ten year old girl cannot get pregnant and an additional 10.7% do not know totaling 65.5% without crucial knowledge that a ten years old can get pregnant various surveys and literature have proven that girls younger and 10 have gotten pregnant. This reiterates the importance of FLHE/Sexuality education for young people to help prevent them from teenage/unintended pregnancies and other issues.
- Girls cannot get pregnant first time they have sex (49.7%: 30.8%: 14.8%)
49.7% do not believe that a girl can get pregnant first time she engages in sexual intercourse and 14.8% do not know. This gives a percentage of 64.6% that are at risk and have no fear or perceived risk of pregnancy, engaging in sexual intercourse, which could lead to unintended pregnancies. Therefore there is a need for the FLHE intervention for young people to be well equip and informed with livelihood skills which includes skills for personal development and reproductive health related topics/issues to be addressed
- Not having sex is the surest way to prevent pregnancy (65.0%: 20%: 9.2%)
29.2% of respondents either do not agree that the surest way to prevent pregnancy is not to have sex or do not know and 65% could be inferred to believe so based on knowledge gotten from gatekeepers of Islamic schools.
- No sex causes damage to the boy (36.7%: 49%: 8.8%)
45.5% constituting those that agree that abstinence form sexual intercourse (36.7%) causes harm to the body for boys' and 8.8% that do not know. This is a high percentage that shows boys been in high risk group engaging in risky behavior which may predispose them to contracting sexually transmitted infections including HIV/AIDS and also high increase in teenage/unintended pregnancies.
- Most STIs will go away without treatment (30.7%: 52.3%: 11.5%)
The response of 52.3% of young people that responded to this was encouraging because of the fact that they reported that they disagreed that STIS would go away without treatment, but 30.7% believed that STIs would go away without treatment and additional 11.5% didn't have a clue, showing that an alarming percentage of 42.2% of young people lacked factual information which is essential for the health and wellbeing. It can also be inferred that those that disagreed that STIs will go away without treatment could have information about treatments for STIs or where young people go to obtain them. This is a call for intervention beyond just FLHE but also a need to have Youth Friendly Services (YFS).
- Girls have the right to refuse sexual behaviour (80.8%: 19.2%)
80.8% of the respondents agree with the statement that girls have the right to refuse any kind of sexual behaviour including kissing and touching while 19.2% disagree with the statement. This shows a greater tendency, among majority of the respondents for respecting the right of girls in the society. There is also the

inferred probability/likelihood that sexual harassment will be minimal among these young people.

- If a boy spends towards a girl he earns the right to expect sexual intercourse (65.7%: **31.7%**)

This response is a contradiction of the respondent's response to the above on a girl's right to say No to sexual behavior because a majority (65.7%) agreed that a boy has the right to expect sexual intercourse in return for expenses spent on a girl. This goes to show that there is a lot to be done in the area of gender and rights, young people have to be enlighten, informed and educated that a girl has a right to say No and that gifts do not buy you a passage or right to have sexual intercourse with a girl. Girls should also be enlighten, informed and educated to have refusal skills and also empowered to ask for motives behind gifts so they do not find themselves in situations where they would be pressured into sexual intercourse. These are all issues addressed by FLHE topics that are to be taught in schools.

The above and other responses to health, rights, and personal development issues in the survey report buttresses, the importance of FLHE in schools and for young people. Results show that young people at this stage (*early adolescence*) would prefer to tell their parents about sexual pressures (72.5%) (*Knowing full well that issues of sexuality are not discussed in most home due to the culture of silence*) and others would prefer to tell their friends (14.3%) this is perceived as dangerous for the wellbeing of the young person as this survey and other literatures have shown that most young people lack factual information to pass on to their peers, mostly myths are passed on. The Survey also shows that a cumulative percentage of 33.3% (significant percentage) were of the view that their peers were already engaging in sexual activities which is a major point for intervention if results have shown a lack of factual information towards issues of sexuality.

The role of teachers is vital in bridging the gap between parents' culture of silence and Lack of factual information of peer group. The need for Family Life and HIV/AIDS Education (FLHE) to be taught in schools cannot be over emphasized.

WHAT WAS DONE

Integrating Into to core subjects:

The process started with sensitization meetings with stakeholder at various levels. Mobilization Stakeholders at consensus building workshop on the integration of the Family Life and HIV/AIDS curriculum in Jigawa state. The National Family Life and HIV/AIDS curriculum was critically reviewed, adapted and adopted.

The baseline survey was conducted before the commencement of the teaching of the curriculum to ascertain the level of knowledge and the attitude to the issues that will be addressed in the curriculum. An evaluation was done to ascertain how the knowledge gained was used, challenges faced and solutions they were able to adapt while in their schools/place of work.

It was followed by an FLHE curriculum and materials development and a subsequent validation workshop in Jigawa state engaged 30 participants made up of principals of some Junior secondary schools and the technical experts from the four arms of the State Ministry of Education. These include the State Universal Basic Education Board (SUBEB), Science and Technical Schools Board, Jigawa Educational Research and Development Centre (JERD) and the Ministry of Education. FLHE topics were integrated and infused into existing school curriculum; schemes of work for social studies and integrated science (Basic Science); also Materials developed include teachers guide for both Integrated science and social studies.

The attention of participants was drawn to the content of the FLHE curriculum for the junior secondary school. The director of AHIP spoke on how some topics were missing such as **Drug Abuse**, and it was agreed that it should be included under Human development. It was also noticed that **relationships with the society** were indicated, but they omitted relationship with the family, visitors, and relative since some relatives and visitors have been involved in the act of introducing children to sexual intercourse and other vices. It was emphasized that Humanity and Economy should be introduced because most of the young people have been wrongly informed on their livelihoods. They end up going into the wrong activities like drug pushing and other wrong use of their bodies to meet their needs. She emphasized the importance for the younger Generation to have this future saving information and how all the topics needed to be reviewed. Some of the topics she suggested to be included in the curriculum for junior secondary schools are: **Drug Abuse; Humanity and economy; Parts of the Body, and expand the relationship with the society to be more all-encompassing.**

Participants worked with the NERDC Teachers guide but decided that some activities needed to be changed to suit their culture and religion and came up with suggestions on what activities to replace. They worked for two (2) days; then presented their group work on teachers' guide, where the whole plenary looked at issues and activities they wanted to remove. The issues and activities were discussed at length and in most cases we realized that most of the activities were replaced after discussion and clarifications except just a few which required reconstructing the wordings of the activities. The Groups also decided to add some FLHE topics, not in the NERDC teachers' guide for the junior class level, such as **Drug Abuse; Humanity and economy; Parts of the Body**

We discovered that most of the groups did not successfully infuse the FLHE topics in some cases. In some groups, they had infused too many topics in one week which would make it impossible for teachers to cover in a teaching week. Some groups were still changing contents and objectives of both subjects scheme of work and FLHE curriculum. To address the challenge

1. We created three (3) groups, One (1) group to work on the already compiled scheme and make sure it is corrected and topics properly infused, and the other two groups to work on developing a teacher's guide and teaching aid each for social studies and integrated science respectively.
2. Groups were implored to look at National Education Research Development Council (NERDC) Teachers guide for the two subjects (Social Studies and Integrated science) and see if they can adopt it and if there are changes they would like effected in theirs if they agree to adopt. The reason was to help

participants adequately/efficiently manage time and stay within the Federal Government provision of school teachers' guide and scheme of work.

Participants made corrections and continued working on ideas to use in developing Teaching Aids. The group working on the scheme had to rearrange and rewrite the schemes for the two subjects;

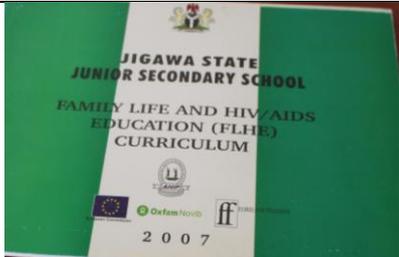
1. They realized that because different groups worked on different classes, the scheme was not broken down properly according to terms and classes.
2. They also realized that some FLHE topics still did not get infused properly.
3. They realized that some areas had contents, activities, etc. missing.

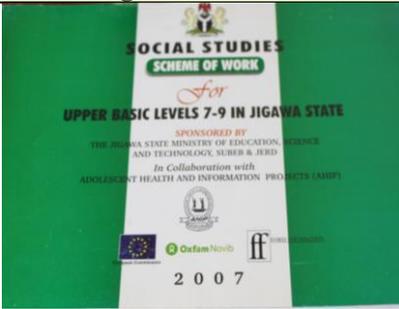
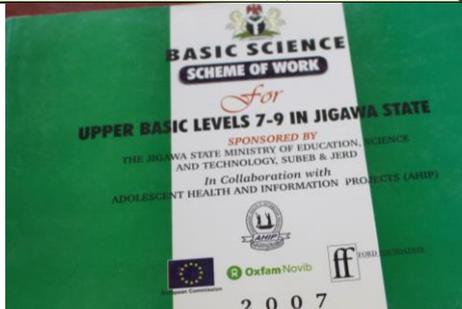
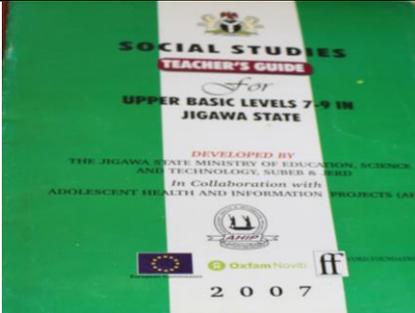
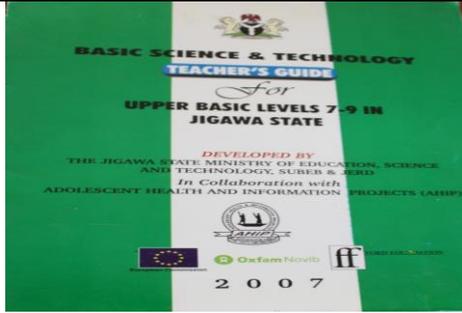
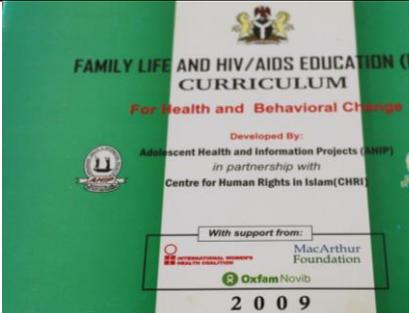
Participants concluded all group work and submitted to Consultant and AHIP team on the Fourteenth (14) day for typing and compilation. Participants were asked to choose six (6) people among them to work for two days with the consultant and AHIP teams to proof read and finally compile documents produced. Two days was used to proof read and correction made on all materials drafted including the adapted curriculum for Jigawa state. The materials were compiled and forwarded to the Ministry of Education for final approval.

The Material development was followed by Training of Teachers for FLHE in collaboration with Jigawa state government; Training of Jigawa Education and Research and Development (JERD) team to better equip them with skills to work with teachers in ensuring proper implementation of the FLHE curriculum in Junior secondary school in Jigawa state.

The training for teachers conducted in a cluster of LGAs in three locations (Birnin-Kudu, Hadejia, and Kirikasamma) to cover the eight education zones of Jigawa state using a more learner-centered approach. The training was done in groups of 40 to 45 each for 12 days each. Each teacher trained was provided with the adapted curriculum; a teacher's guide for the respective subjects; and a scheme of work that is for their area of competence.

4269 teachers in Kano and Jigawa trained and are expected to each teach an average of 40 students each. AHIP learned that the teachers in both circular and religious based schools needed the social education themselves. They got to clarify their values; learned student-centered approach of facilitating learning and got inspired to work with the curriculum. Most of the teachers overcame their fears of the national FLHE curriculum and embraced it. More than 50% of the teachers trained have done step down training for other teachers in their school, while about 10% have recruited neighboring schools into the program.

There Are Five Major Themes In The Curriculum:		
Human Development Puberty Body Image Drug Abuse	HIV/AIDS Infection STI's/HIV/AIDS Abstinence Body Abuse	Relationships Families Friendship Love Relationship within the society
Personal Skills Values Self Esteem Goal Setting Decision Making Communication Assertiveness Negotiation Finding Help	Society And Culture Humanity and Society Gender Roles Humanity and The law Humanity and The Religion Humanity and Diversity Humanity and Arts	 The Adapted National FLHE Curriculum

The Integrated FLHE Curriculum for Basic Science, Social Study and Islamatized Version		
		
Social Studies- Scheme of work	Basic Science - Scheme of work	Islamtized FLHE- Hausa
		
Social Studies-Teachers' Guide	Basic Science - Teachers' Guide	Islamtized FLHE- English

AHIP has been able to work successfully with the Kano state ministry of education officials who have now started working with the idea of sexuality education for the state. AHIP was the lead facilitator for the Global funds training on FLHE in the two-state (Kano and Jigawa).

The funding used for the intervention are from Ford Foundation, Oxfam-Novib, and the European Commission project with the infrastructural support of the state government. Training was done in government-owned facilities, and AHIP took care of other logistical issues and skills development.

Islamizing the Curriculum

Adolescent Health and Information Projects (AHIP) in collaboration with Center for Human Rights in Islam (CHRI) to work on the Islamization of the FLHE curriculum in 2008. Some Islamic scholars and a lawyer of Islamic law contracted to research into the Quran and Hadiths, identify chapters, verses, reference, and to produce quotes that support the topics and issues addressed in the adapted FLHE curriculum. The goal of the development of the document was to make it acceptable to the Islamic communities for the training of teachers to promote preventive education through the teaching of the FLHE curriculum in Islamiyya school of Kano state. Translated the curriculum into Hausa language and worked with prominent Islamic scholars to validate the document.

Stakeholder mapping constructed which resulted in the identification of the key stakeholder groups. The six stakeholder groups are, CBOs, Local Government, Traditional and Religious leader, some opinion leaders who are neither religious nor traditional leaders, Islamiyya school proprietors, and the Communities members. The community members are the youth, women, and men.

Several meetings held between the two organizations (AHIP & CHRI). The first preparatory meeting was held in early June 2008 with six members each from both organization in attendance. Another meeting was held in July 2008 to deliberate on the progress of the project. It was at the meeting that 20 LGAs within and outside the Kano metropolitan were selected. They include; Kano Municipal, Tarauni, Nassarawa, Fagge, Dala, Gwale, Ungogo, Bichi, Dawakin Tofa, Minjibir, Gezawa, Kumbotso, RiminGado, Wudil, Dambatta, Kura, Garko, Gaya, Dawakin Kudu, and Tofa. 10 Islamiyya schools selected from each of the LGAs, totaling 200 schools and a list of students available in each of the selected schools to participate in the projects was also collected.

The project made use of the existing FLHE curriculum adapted for Jigawa State. The curriculum translated into Hausa, and with Arabic headings, CHRI was to take the lead in that aspect. Quranic verses and Hadiths abstracted from work done with IWHC was to be inserted in the curriculum to support sessions of the FLHE curriculum.

It was decided at these meetings that Islamic/Arabic teachers will be selected from each of the selected schools and trained. Ten women Arabic teachers will be selected and trained from the selected LGAs so that they can help to reach other females that the men cannot reach and will be entitled to an allowance. Materials are to be developed for the project and printed; there will be a book for the teacher and also the student. Journals will be given to the schools where entries of activities conducted in the schools will be made.

A material development workshop was held to develop Islamiyya curriculum. The Jigawa adapted document that was supported by the Ford Foundation was utilized so that the organization did not need to reinvent the wheel and waste resources. Also, another reason was the fact that Kano and Jigawa have similar culture and attitudes as regards the issues in the curriculum. Twenty-two participants (15 male and seven female) worked in a five-day material development workshop. The deputy director of Arabic and Islamiyya Schools at SUBEB and the Chairperson of IPSHAH were in attendance. Materials were outlined, reviewed, developed with comments, and they

helped ensure lessons and materials meet teachers' needs. Participants were very enthusiastic about development materials tailored towards the needs of their target population; they were also supportive because most FLHE issues and topics were in-line with Islamic teachings and principles. It was translated into The Hausa language to make it easy to use for the target population who may not be literate in the English language. Translating the FLHE Manual into the Hausa language and Arabic text was also prolonged, and finally, in December, the copy was submitted, and some of the members of both organizations had to sit together to edit the document.

Prove Reading By Islamic Scholars: We were able to get feedback from all 15 Islamic religious leaders of different sects that were enlisted to read and authenticate the translated FLHE curriculum that had the Quranic verses and Hadiths inserted. The work of the scholars was done individually. Some returned the book with corrections; two leaders rejected the book without looking at it, two scholars did make suggestions and corrections but still wrote that they do not agree with the book. All the other corrections were received and effected on the curriculum before printing the final copy.

Before the approval to test run or conduct the training, a joint decision was made with the representatives of the emirate council and the council of Imams that Kano Municipal local government traditional leaders should be the first to have the training, so that, they can witness what the whole training entails.

Test Run of the curriculum: The first training and test run of the curriculum were done in Kano Municipal local government area with two teachers each from 15 schools (18 were male and 12 female teachers). A deliberate effort was made to get equal participations of both sexes but was not achieved as some schools do not have female teachers hence we could not have equal representation. The curriculum was well appreciated, and it raised a lot of interest and enthusiasm in the teachers. They brought out many more verses from the holy Quran and the Hadiths to support all the topics in the curriculum. The verses and Hadiths (the tradition of the prophet) suggested by the teachers were discussed, and it was agreed that some are too strong or hash for children so, we agreed to leave some out and use those that we believe will encourage learning. Sessions covered during the training include puberty management, body image, body abuse, family, gender roles, self-esteem, values and decision making, communication skills, family, humanity and society, humanity and law, humanity and culture, sexually transmitted infections (STIs), HIV/AIDS. The training explored different methods, which include Presentations, Inquiry methods, Brainstorming exercise, Role-play, Group work and case studies.

AHIP is working to expand the reach of FLHE for children in the Muslim communities through the Islamiyah schools; partnering with Associations of Headmaster of Islammiya schools. Council of Imams, and worked with the Islamic education Unit of SUBEB to formally introduce the Islamatized curriculum to Islamia schools.

After the curriculum development, a review meeting was held in February 2009 to plan the Teacher's training, and at the meeting, it was agreed that a letter should be sent to the various LGA Chairpersons through the Ministry for Local government and chieftaincy affairs. Approvals were obtained from the Local government and chieftaincy affairs and the directorate of Youth affairs.

Some Islamiyya teachers were then selected and trained for seven days (7) in batches of 40 persons. Islamiyya schools in 20 selected LGA's in Kano state attended the training. The LGAs include Gezawa, Garko, Dambatta, Dawakin Kudu, Tarauni, Kumbotso, Bichi, Dawakin Tofa, Minjibir, Ungogo, Rimin Gado, Nassarawa, Dala, Kura, Gwale, Gaya, Wudil, Fagge, Kano Municipal, and Tofa.

Nine hundred and forty (940) Islamiyya teachers were trained in collaboration with State Emirate councils in Kano. The teachers were trained to be able to reach a large number/mixture of young people that are not in formal western educational schools. At least 30% of the young people will be either married or divorced. Islamiyya teachers were trained in batches (40 teachers/batch) for seven days each. The training was carried out using the adapted Islamized FLHE curriculum. Teachers were also thought techniques and skills to make learning more participatory, learner-centered, and fun for young pupils in Islamiyya schools.

Impact of Teachers of two core subjects

*"I am a beneficiary of family life and HIV/AIDS education training. I am working with Jigawa universal education board (SUBEB) as a teacher. The lessons we learned from the training, are the issues that require urgent attention and will shape our behavior and re-orient us about positive values. Our own as teachers is to use the curriculum and educate our students which we started already". **Trained Public school male Teacher***

*"I have been teaching in a junior secondary school for over 23 years. I participated in AHIP training on family life and HIV/AIDS education; in fact, it was the best training I ever attended in my life. The issues we discussed during the training are the basic issues that are bothering our society, particularly among the young people. Immediately after the training, we went back to our school, and we sensitized the members of staff in our school, and we later extended it to the students". **Trained Public school Male Teacher***

*"AHIP has taught us the easy but effective method of teaching with communication skill. The training helped me a lot to discuss puberty and HIV prevention the students, my children my friends and my family which I could not do before. **Trained Female Public school Teachers***

*The training made me be able to discuss sex and sexuality with an open mind, sensitize participants on gender issues, to reduce the gender stereo type and the treatment of female students. One example of a stereo type statements that are used to deter female pupils' progress is the constant brainwashing of the girl that her education is of no use, because, she will end up being married and be taken care of by a man. The result of this is that a lot of girls are not encouraged to make good grades so they might never make it to the university because of low grades and lack of the required qualification for admitting a student. **Trained Female Public school Teachers***

***A Teacher said:** Well, I happen to be a teacher and somebody who deal with youths especially the adolescents, I find this idea of reproduction and sexuality very important like you know they are in their puberty stage I mean the adolescents and they will like to experiment sex. But unfortunately for them, experimenting with sex at present is*

riskier than it used to be before, because of the prevalence of STDs/HIV/AIDS. So we will help to educate them on the danger of unprotected sex and why they should take care of their health. Also, let young people know how important and save abstinence is.

Female Students

A female is a student of Bernie International College stated that the benefits she got from the new learnings include basic knowledge of personal hygiene, and how to live a better life. She has greatly improved on her character, for instance, she used to be very disrespectful of her older sisters, but after the classes, she gets along with them, respects them and even shares with them what she has learned. Similarly, the peer pressure that she used to succumb to now has no chance; she resists it as much as she could because of her new level of self-esteem. In her own words “all my friends do go for night party, but I don’t go with them.” What she does instead is to try dissuading her peers from what they do “I discouraged my peers from sneaking out to go to night party.”

A female student of Gyadi-Gyadi Girls Secondary School, who attended some AHIP training sessions in school. She gained some things from her training such as the fact that education is very important and is better to finish school before getting married as it will earn a girl more respect. Education now comes first, then marriage follows with more knowledge of how to manage home affairs. On peer pressure, she said that the main thing inculcated in the minds of her friends and in which they try to convince her was early marriage. She is, however, able to persuade them that what they found at their training was the best idea education first, marriage later, since education will even help you be a better wife.

Female student is from Government Girls College Dala. Her benefits include the preventive measures to be taken against the spread of HIV/AIDS, personal hygiene during menstruation, etc. The training has enabled her to become more aware of her bodily functions, especially those that have to do with reproduction. The student has shared her newly discovered knowledge with her mother and sisters who made a mockery of her at first. Later, however, they came to accept what she told them and appreciated it.

A female student of Kano Capital School: Her main benefits were in the area of gender relationship, self-esteem, personal hygiene, and how to improve one’s health. She is now more conscious of hygienic and health needs. According to her “I am more confident of myself, and I appreciate myself and my body more, it also strengthens my behavior in health management. What she told other people in her effort to share the information with them was “take care of your body, be hygienic, and be health-conscious.”

A female student of Kano Capital School: she gained from the sessions related to nutrition, personal hygiene, and reproductive health management. The student believed she had always been clean, but now cleaner and tidier than before. Her friends, sisters, brothers, and parents have all got some of the benefits she derived from the classes in the sense of information sharing. Her parents were glad that there is a new consciousness that was complementing their efforts at home, i.e., that of instilling a culture of cleanliness in their daughter. Her brothers and sisters were equally proud of her.

Male Student

Aminu a student of Government Secondary School, he learned a better social relationship, personal health issues, dangers of drug abuse, etc. Apparently, the friends with whom Aminu closely associated are deviants; they smoke Marijuana and abuse drugs. With his new awareness about the risks of such habits, he is now actively engaged in dissuading his friends from doing what they do and vehemently resisting their efforts to induce him into such practice.

Ismaila a male student of Kano Capital Boys College His main benefits are better interaction skills, speaking skills, besides the basic knowledge on many issues particularly those that affect a person's physical and mental health. What Ismaila liked best about the sessions was the opportunity offered them to ask questions and to have them answered satisfactorily by resource persons. He goes the extra mile of counseling his peers to avoid undesirable acts such as smoking, and drug abuse by pointing to them the risks involved in doing them.

A male student from Musa Ilyasu College His major benefits include information on HIV/AIDS and the risks involved in unprotected sexual activities. The sessions have further strengthened his behavior such that he even goes to the extent of talking to other people, especially his friends on his newly discovered knowledge. Some of the challenges the student faced in passing this information are the fact that his friends, mostly his age-mates, would often laugh at him out of mockery that he knows what he knows about HIV/AIDS, which they thought was nonsense.

A male student of Musa Ilyasu College: His main benefits include discussion on rights and responsibilities of youth in the society, social problems, HIV/AIDS and their spread, as well as general deviant acts. The trainee confessed that he was rather a reckless kind of person before attending the sessions. He stopped going to parties and dating and using the variety of girls he used to date – on a casual basis. He even went further to talk to his friends to change their ways, but who thought he must have been out of his mind.

A male student of Mayor International School: The major thing he learned was how to build his self-confidence that has helped him talk or answer questions in class because he lacked self-confidence in the past. Now that he has acquired these skills, he has changed and can talk anywhere. He has also tried and succeeded in teaching his peers how to build their self-confidence in themselves too.

Impact on Teachers in Islammiya Schools

Malam Sanusi Moh'd of Sayyada Zainab Islamiyya School Tarauni, first started to explain that they have problems even among themselves (teachers and Headmasters') and the Government. He went further to explain that teachers and headmaster posted to some of the schools are not qualified. Hence, the expected result and the aim will not be achieved. He went ahead to explain that for such to be achieved qualified teachers and headmasters need to be deployed to those schools and they should have the love and passion for the work assigned to them. He added again by saying that they have teachers that are graduates of different field. English teachers should be given English Class to teach, while those that read Arabic should be given Arabic class to teach. He explained

that they have teachers that speak good English very well if they can be picked and trained they can deliver what is expected from them the way to do that is to work together is to work with the two organizations in identifying them. Secondly, on the issues of pictures, he explains that they are important for the teaching, as they will help in passing the information required from the teachers to the children, he mentions that the pictures should be in 3 languages that are ENGLISH, HAUSA, and ARABIC. With these, the children pay more attention to the session. Lastly, working with the headmasters is very important as they know the teachers to select for any field of training.

Malam Ahmed Gidado gave his suggestions as, working with the associations and headmasters is best, as they are in the best and better position to identify the teachers for any training that arise. He went further to explain that since the organization (AHIP) wants to be monitoring its work and how well the teachers are using the materials, there is a need for them to include the officials of the LEA. Because they have the list of all those that are trained and are involved in the implementation. They will assist not only in keeping an eye on the teachers but also monitor what is expected of them.

Malam Sadiq Isa K/Mata explains that since SUBEB will out the list all schools under them, with the list, AHIP should go to such schools and found out if it really exists or not, if it does they should meet with the headmaster and select the teachers they need, as these will give both the teachers and headmasters the strength and courage to carry out the work expected from and it will also give recognition to these school from other institutions or organizations.

Malam Al-Hassan from Jannatul Firdausi Islamiyya Dan Bare in Kumbotso LGA, explains that he used the facilitating methods during the training to teach in his class. At the same time, some of the topics were taught to the children by way of including some of them that relate to what is new to them. These made it interesting for me. Along the line, some of the female teachers that teach in the evening classes got interested in the method used and requested for it to be used in their school. It helped them, and they are still using the method and some of the topics for their students. These he could not have been possible without the support of his Headmaster.

Malam Tajo Ma'aruf of Sheik Sa'ad Islamiyya Minjibir, started by thanking ALLAH for giving them the opportunity to be among those selected for the training. Because, he had never attended such training that had sessions of group discussion, group presentations and sharing of ideas from individuals, which he explains that it has personally helped me regarding how to associate himself with other people and how to make presentations if assigned to do so. On the achievements gained after the training, he went further to explain that some of the topics facilitated were known to them, while others are not, but still they were able to benefit from them. On the student part, he explains that the number of student coming to the school are not from Minjibir alone. They introduce the exercise on BARRIERS TO COMMUNICATION, which was done in the whole classes as these helped to reduce the spread of false information from both the student and the teachers in the school. The second achievement he explained was talking to the students on not sharing sharp objects like knife, razor blade, needles, and clippers. As they can easily contact HIV/AIDs if used by an infected person. Especially if the other person has an open cut.

Malama Dije Talle Hussein of Zango Community Girls School, explains that although the school is girls only, she was able to pass the information to the student even though some of them are shy to discuss some issues within them, she went further to explain that she then discuss the session PUBERTY MANAGEMENT, after which they opened up and explain what they are facing when they start they menses as some of them are not guided by their mothers or sisters, but rather they explain that they learn most of it from their friends. She went further to explain that at times she does talk with some of the parents on such issues especially on the upbringing of their children.

I taught some of the topics to the students in my school, and these include puberty and problem faced by youths, and it was debated and answered by the students who made them to respond more to the session, and they found it interesting. **Trained Female Islammiya Teachers**

“The knowledge acquired should not be limited to only school pupil but should be discussed in all responsible families. Teachers from Ungogo LGA Kano have gone ahead to train PTA of their schools on the importance of the curriculum and the relevance even in religious context.” **Trained Female Islammiya Teachers**

“ After the training, I have been able to communicate freely with students on sensitive issues like puberty, sexual behavior, HIV/AIDS, and STIs n the class and get feedback from them”. **Trained Female Islammiya Teachers**

“The teachers in the Islammiya schools have initiated a debate among the young people, about their bodies as sacred and very important which should be guarded jealously. The project fitted very well within the existing cultural and religious narrations. It introduced them to communication skills, how to assert themselves and provides them with important links to support systems, their parents, and teachers as a source of support, reference, and guidance”. **Trained Female Islammiya Teachers**

CHALLENGES

As with other AHIP interventions, FLHE also came with a lot of challenges some resistance from government officials, traditional leaders, and religious scholars that have little or no knowledge of FLHE and also in some cases from parents and schoolteachers as well. These challenges include the following among others:

- Initially, the misconceptions relative to AHIPs reflected in the numerous pre-emptive as well as unsubstantiated questions and comments that came from the participants in all interactions. These were clarified, and AHIP made a good effort to keep the line of communication open for all the stakeholders.
- Preparing for the 3-day meeting was like preparing for a battle front because most meeting then was always full of challenging comments. So we planned, get local support, consulted with people on what will make the meeting more conducive and acceptable. We also were advised to be more subtle and play the listening game.
- The service of a consultant was employed to give the organization the chance to be neutral. The advice only worked some times during the working of the groups because the starting of the meeting were always problematic. One

example was an introduction by the Team leader that was meant to be fun and serve as an ice breaker became the first point of controversy. She introduced a new style of introduction where participants will pair up and tell each other about themselves and also tell their partners two true statements and one untrue statement about themselves. One of the participants interrupted her saying they were being taught to lie and that they will not do the exercise. The facilitator tried to explain to them that there was a lesson behind the exercise but another spoke up saying the Ground-rule provided a place for them (participants) to be open-minded throughout the workshop and they are exercising that right and won't do the exercise. It was at this point that the Director of AHIP intervened by explaining to the participants that every exercise carried out in this workshop is meant to convey a message which will be helpful and if they continue to approach every issue the way they just did the process of learning will be distorted and she implored them (participants) to cooperate and to facilitate the success of the workshop. At this point, the Consultant who was a former JHU staff emphasized the importance of positive contributions of the participants as they are expected to help in achieving the actual goal of the workshop. The facilitator explained to the participants that the essence of the workshop was to meet and devise educative means that should help on the correction of the myths that many young people have been told in their various localities.

- It was difficult to get the group to the consultation meetings to use appropriate words like sex; sexual, or anything to do with marriage. **For instance, some participants insist on using the word mating in place of intercourse and Love making harassment in place of sexual harassment; it took a lot of convincing to make the participants see reasons why some words must be used to give the lessons their proper meanings. That it is not possible to use lovemaking harassment to talk about rape or defilement. Another issue raised by the group was the conversion of the statement “delay marriage”** which was one of the core content with something more suitable for the environment and culture. Most of the participants agree that it will be more appropriate to state “safe guarding the future of marriage for girls after schooling” instead. The meet was a test for knowledge of the subject matter, diplomacy, and tenacity.
- Participants at the material development who are themselves technical persons from the ministries, research development units, and science and technical unit of the state recommended that words in the draft amended curriculum like **‘love making harassment’ and ‘mating harassment’** should be changed to the appropriate word **which is sexual harassment**. We made them understand that it was Jigawa stakeholders who wish to change it. These participants argued that they are technical persons and also stakeholders that changing the word would make it lose its meaning, and the purpose would be lost. They also suggested that words that are universal like sexuality should be left as it is in the contents of the materials and be fully explained as there are a lot of misconceptions and it is important to clear those misconceptions.
- We realized most of the participants did not understand the FLHE concepts, so there were a lot of misconceptions. Government officials and principals did not have any knowledge about FLHE topics. Some participants displayed religious

bias and misconceptions. Consultant and AHIP Team had to take time off from material development to sensitize participants, especially on the more misunderstood topics and issues. Some participants were able to also contribute to the discuss and make meaningful contributions especially Religious issues backing up the relevance of teaching FLHE topics to young people.

The most interesting challenge was the one in Birnin Kudu

REPORT OF WHAT HAPPENED AT BIRNIN – KUDU, DURING THE FHLE TEACHERS TRAINING.

The training of teacher on the delivery of FLHE in Jigawa state schools was being conducted in Birnin Kudu when a group of thugs was mobilized to disrupt the meeting. The training started with registration and screening of participants according to their subjects of specialization. A total of 88 participants were in attendance from the three local government areas.

Five days after the commencement of the training some people came to the avenue of the training insisting that the training should stop. According to them, they got informed that the training is on “Sex education, ” and the teachers are taught “Sex education,” but for the intervention of Aminu Abdullahi (AHIP RH officer of Jigawa state). He was able to make them understand the nature of the training. He explained in detailed what the training was all about. The delegation that came from the town (Birnin – Kudu) included the representatives of the district head of, SSS police, religious organization, youth and Parent Teachers Association. According to them, they came to meet us to know about our mission to Birnin Kudu, and also why we administered an offensive questionnaire that had vulgar words to young people of the junior secondary school.

The team explained to them about the FHLE starting with its origin from the national level and the process that was involved in reviewing Jigawa state curriculum with consideration of our religious and cultural norms and values, even gave them a copy of the curriculum which would help them to understand the concept. But after the discussion, they said that they were still in doubt of what we told them. They were not satisfied adding that they are suspecting that the team was hiding some information from them.

After a long discussion between Aminu and the people that came, they were somehow convinced of the aim of the training. They went away with a copy of the curriculum, teachers guide and teachers’ scheme of work for all the two subjects (integrated science and social studies). They took the names of all the members of the two teams including the drivers. When asked why they took the names, they replied that it was for security reasons. The teams were left alone to continue with the training.

On the 11th day of the training, the chairman and secretary of the local government come to the team members' lodge in the morning around 8:00 am. They met with Aminu and Jimoh Abduljabbar, telling them that the team should leave the town. The youths had mobilized themselves, and they were going to take necessary action at the venue of the training. That they will take action since the authorities concern cannot do anything regarding the training that is taking place in the town. Esther, the team leaders, called the Director and told her of the situation on the ground, at that time a call came from the principal of the school where the training was taking place that the team should not enter the school because there was tension and security agent everywhere in the school.

The team asked the principal how they could get their training materials from the school. He mentioned that they would be delivered to the team by the school bus. The teams later arranged for a bus that carried them to Dutse and the training was concluded. But, even at Dutse, three Lorries load of the youths followed the team to the training ground. The youths were so many but, they did not touch or harm anybody, and they later left. The training ended up around 6:00 pm with the participants going back to their respective local government areas. Staff from SUBEB came to our Dutse training venue on the same day in the evening to invite the teams to their office where the Director schools told us to stop the entire activities. They also served the team with a letter to stop the training which we had concluded earlier in the day.

The team was then invited on the next day to the State Security Services (SSS) to explain why they were teaching sex education. Apparently, some good-Samaritan had sent a text message to the governor's phone. The governor called the permanent secretary ministry of education and asked if it was true that sex education is taught in the state. The permanent secretary denied outright without explaining what it was. So, the governor ordered that all the people involved should be arrested and locked up, but the director of SSS suggested that the matter should be investigated first. Thank God, we had all the necessary approval for every step of the work we did. Investigations were done, and the staff asked to go, nobody was ever detained except for sitting in the SSS waiting room and watching television from morning to closing time for two days. When nothing happened with the SSS, the house committee on education called the AHIP staff in Dutse to interrogate her on the same issues but, they could not pin anything on her. They also asked her to go. Nothing has been communicated to AHIP from the government offices till date.

After the alleged ban, AHIP started investigating on its own and discovered that as the drama was unfolding in April 2008, the House committee on education of Jigawa state house of assembly had already taken a stand that the organization's door should be sealed and a letter was written to AHIP to clarify on the issues of allegations. That AHIP may not open for business until they can satisfactorily clear them self of the allegations. Nobody wrote to AHIP nor communicated the committee's decisions. Then we discovered that AHIP had some loyalist who did not agree with the decision, hence the decision not to communicate the committee's decision because they believed that the organization did not deserve to be treated that way. AHIP officials became proactive with advocacies at the different levels to rebuild support and disabuse the minds of our stakeholders in Jigawa. These include the ministries of Education, Women affairs, Youth development; Health; Information and Sports. Advocacy took the organization to all the five emirate council (Ringim, Kazaure, Dutse, Gumel, and Hadejia). The team visited the state house of assembly where they met with the chairman house committee on education. We were able to meet with him and discussed the issue at hand. Fortunately, he said they had been waiting for us to turn up since the ban but because they did not hear from the organization they felt we had something to hide. The director explained to him that the organization was advised to let the heat cool off and at the same time there was no communication from the house since the incidence. The chairman house committee on education then suggested that we write to the honorable speaker through his office and he would get back to us and that we did as soon as we got back to the office.

Sitting in House of Assemble

AHIP staff was in attendance at the state house of assembling when the organization was deliberated upon, arguments made for and against the lifting of the supposed ban on the organization. When the issue was put to the vote, only three members voted against AHIP out of 27 members present. On the 17th of January 2009, the house of assembly resolved and lifted the ban on the organization, giving it clearance to continue with its activities.

Advocacy to the State Governor

AHIP then sort to see the governor and clarify issues. Getting an appointment to see the governor took six months. It was in January 2009 that AHIP had a breakthrough when it got an invitation from the commissioner of women affairs Jigawa state for a discussion on how both parties could partner together and work for the good of humanity. The organization accepted and attended the meeting. In the meeting, issues on how to improve maternal health and also improve child survival were discussed and also how the organization and ministry can partner in training of training women in trade and traditional leaders wives on sexually transmitted infections/personal and environmental hygiene in the five emirate councils. When she was finally informed that the state government had not lifted the ban on the organization, she suggested how the organization could go about resolving its issues; she also suggested some key people we could meet and start the discussions the issues. After our meeting with the commissioner, we proceeded to the government house and met with the chief of staff there. We discussed at length and assured us of a date to meet with the governor.

On the 26th of January AHIP got an invitation to meet with the executive governor of Jigawa State. The director briefed the governor on every detailed and made him understand that it was not the intention of the organization to cause lawlessness in the state and AHIP is a witness of the development that has taken place in the state since his inception of office. She also explained to him that the FLHE is a national project and that AHIP is only helping in the funding and facilitating, she further said the organization takes responsibility for its actions and would take special caution in the future.

In his response, the governor welcomed the organization and said the actions that were taken was as a result of what the responses he got from his commissioner and the permanent secretary. He said when he asked them concerning the issue they all denied knowledge of all documents signed by the ministry and said that they were not informed of the activity we were carrying out.

At the end of the meeting, it was resolved that the organization should draft a new (MOU) which will be signed by both parties and would serve as a new beginning.

Lessons learned

1. The AHIPs strategy of Islamizing FLHE curriculum is an effective mechanism of empowering the young people in their socialization process (12-17years) a critical stage in their growth and development to appreciate and understand the dynamics of their sexual and reproductive health in relation to the existing cultural and religious beliefs

2. Taking FLHE to Islamiyya educational system, creates a platform to an excluded constituency of young people that often lacks the opportunity to attend the mainstream education system which often provides life skills training to access this useful life management education.

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