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Core Values Research

Report of a Qualitative Inquiry

May 2016



Summary

Background

Voices for Change (V4C) is a DFID funded programme which focuses on challenging gender discrimination in three key areas:

1. Violence against women;
2. Women in leadership;
3. Women and decision-making.

The programme aims to improve the enabling environment for women and girls, by shifting attitudes and behaviours among 16-25 year men and women, as well as targeting the wider community with mass communications and local interventions. The programme operates in Kano, Kaduna, Lagos and Enugu.

Methods and sample

The research used entirely qualitative methods, which are designed to provide insight and understanding but do not provide statistically representative data. The research sample was as follows:

- 40 focus group discussions among young people aged 16-25;
- 8 focus groups among parents;
- 4 workshops among Key Influencers of young people (e.g., teachers, youth leaders, pastors, imams, traditional leaders).

Fieldwork was conducted in Lagos, Enugu, Kano and Kaduna. Respondents were recruited using purposive sampling methods. We targeted specific target groups of relevance to the study and invited them to participate.

Objectives

Specific research objectives were to explore:

- The core values which guide the behaviours and attitudes of young Nigerians;
- Who influences young people and who their role models are;
- Attitudes towards violence against women, leadership and decision-making;
- How the identified core values might be used to promote gender equality among young Nigerians

Aspirations and ambitions

Young Nigerians were ambitious and aspired towards success in careers, romance and family life. They wanted to achieve a future which was better than their current situation and appeared positive and optimistic about achieving this. Young men were more focussed on material success, in terms of achieving wealth and status in society. This might be achieved through hard work, but also through “hustling” and hoping to “get rich quick”. Young women tended to focus more on education as a route to career success, as well as on their future as wives and mothers.

Key influencers and role models

Parents and family members were the most important influences on young people. Many admired their parents or siblings and hoped to emulate their positive examples, in terms of being caring, supportive and responsible. Peers, friends and college mates were also influential and important role models.

Film stars and musicians influenced young people in terms of fashion, speech and style, although not necessarily values. Successful public figures, including business people and political leaders, offered motivation and inspiration in terms of achieving success and triumphing over adversity (e.g., President Obama, Nelson Mandela).

Religious leaders were mentioned as influential, but the nature of their influence was not always clear. Although young people might attend church or mosque, and therefore were exposed to the views of religious leaders, they did not necessarily derive their values from these individuals. Traditional leaders were rarely mentioned by the young people and they did not appear to have a direct relationship with young people, although they did influence the wider cultural context. Other potential intermediaries included teachers, college lecturers, sports coaches, and younger religious leaders at colleges or universities.

Violence against women

Violence against women and girls was recognised as a real problem and was condemned by the great majority of our sample. However, violence was sometimes excused if the woman was seen to have behaved wrongly, for example, not cooking properly, failing to care for the children, or not showing respect to her husband. In these cases, violence might be excused as a mean of “correcting” the woman. There was a tendency to blame the victim, and religion was often used to justify violence against women.

Leadership

Younger people and women were often supportive of women occupying leadership positions. They felt that women might make better political leaders, being less corrupt or open to bribery than men. Young women also wanted opportunities to take up leadership roles. However, among men and religious and traditional leaders, there was resistance to women in political leadership. Women were thought to be weak and emotional, and men feared that female leaders would be bossy, rude and discriminate against men. Women in other leadership roles – business, education, health, for example – were less controversial, and indeed in Lagos and Kaduna examples were given of women successfully occupying these positions.

Decision-making

Attitudes towards women’s roles in decision-making mirrored ideas about women in leadership. There was some space for women to take decisions in the household, on matters such as cooking and child care, and indeed women were already making these decisions. Some younger people thought that marriage should be a partnership with both husband and wife playing equal roles. However, this space was limited and did not extend to weightier matters such as land use or inheritance. Also, women’s decisions were often thought to require male approval or authorisation, so they were not truly independent.

Recommendations for core values

A range of core values were identified in the research. Those which have most potential for addressing the three V4C social norm areas include:

- Partnership: this covers men and women working together to achieve their goals, people supporting each other in businesses, relationships, families and communities, and a spirit of co-operation. This idea could have potential to show that men need not lose out through greater gender equality, but rather that this could be a “win-win” situation.
- Fulfilment: ideas and images of success, in career, family, financial and social terms are very appealing to young people. If gender equality could be linked to images of fulfilment and a successful future, this might be very appealing to young people. This would be most resonant in Lagos, and less so in Kano.
- Serving the community: this was most relevant to young women who aspired to contribute to society rather than seek personal gain. Playing a greater public role in

communities and institutions, taking up leadership positions and contributing to decision-making could be framed as a way of achieving this. This might be appealing to women and provoke less resistance from men, particularly in Kano and Kaduna.

- “Traditional” values: there was a feeling that traditional values such as community support and helping your family were in decline in Nigeria. These were seen to be threatened by “Western” values of individualism and materialism. If gender equal behaviours can be shown to be consistent with indigenous African values, rather than a Western imposition, this could appeal both to parents and young people.

There was also a set of “traditional” values which might work against gender equal messages. These were described in terms of respect, obedience, patience, and adherence to traditional and religious authorities. In Kano and Kaduna, women were often expected to adhere to these values and in practice this meant deferring to male authority, tolerating discrimination and not speaking out. Clearly, this presents a real challenge to the V4C core message of “speak out and speak up”.

1. Introduction

Background

Voices for Change (V4C) is a DFID funded programme which focuses on challenging gender discrimination in three key areas:

1. Violence against women;
2. Women in leadership;
3. Women and decision-making.

The programme aims to improve the enabling environment for women and girls, by shifting attitudes and behaviours among 16-25 year men and women, as well as targeting the wider community with mass communications and local interventions. The programme operates in Kano, Kaduna, Lagos and Enugu.

V4C has conducted two prior research studies looking at attitudes towards gender issues among Nigerians – the Knowledge, Attitudes and Practice Survey (KAP) and the Landmark Research Report (LRR). Both use qualitative and quantitative methods. These studies explored attitudes toward violence against women, leadership and decision-making, as well as covering broader issues such as influences on young people and gender roles.

Following the first KAP survey, V4C identified a need to explore the core values and influences upon young people in greater depth. Learning from the Saleema Programme in Sudan, which targets Female Genital Mutilation, V4C wanted to explore whether there was an over-arching value, shared by young people and influencers, which could bring together our communications activity. V4C also wanted to look in more detail at who influencers young people and how their influence could be mobilised to promote gender equality.

The objectives of the current study were to explore:

- The core values which guide the behaviours and attitudes of young Nigerians;
- Who influences young people and who their role models are;
- Attitudes towards violence against women, leadership and decision-making;
- How the identified core values might be used to promote gender equality among young Nigerians.

Method and sample

The research approach was designed by the V4C team in collaboration with Practical Sampling International and our State consultants for Kano, Kaduna Lagos and Enugu. A Design workshop was held in Lagos to confirm the study design and ensure the approach was suitable to each location.

The research used entirely qualitative methods, which are designed to provide insight and understanding but do not produce statistical or numerical data. These methods were deemed appropriate as they allow participants to speak in their own words, offer a creative and dynamic forum for generating new ideas, and provide an in-depth understanding of feelings and motivations. The specific methods used were:

- 48 focus group discussions among parents and young people, comprising 8-10 participants and lasting 1.5 – 2 hours;
- 4 workshops among key influencers, including 20-25 participants and lasting around 3-4 hours;
- 5 Key Informant interviews among key influencers lasting around 1 – 1.5 hours.

The details of each sample group were as follows:

- “Key Influencers”: these were individuals selected on the basis of previous research conducted by V4C which identified categories of people who had most influence on young Nigerians (parents, clearly influential, were covered separately). Those invited to the influencer workshops included:
 - Religious leaders, such as pastors and imams;
 - Youth leaders and local political representatives;
 - Business people;
 - Traditional rulers such as Obas, Igwes, etc.
 - College lecturers and teachers;
 - Journalists and media workers;
 - Civil society representatives.

All those invited were confirmed to have regular contact with young people.

- Young people, balanced to cover:
 - Males and females;
 - 16-20 year-olds and half 21-25 year-olds;
 - Urban, semi-rural and rural locations;
 - In school and out of school young people;
 - Screened to ensure no-one from the same family, organisation or local groups.
- Parents, covering:
 - Mothers and fathers of those aged 16-25;
 - 35—45 year-olds, and 45-55 year olds;
 - Urban, semi-rural and rural locations;
 - Screened to ensure no-one from the same family, organisation or local group.

A detailed sample breakdown can be found in the Appendices.

Recruitment of participants

Participants were recruited by Practical Sampling International, an independent market research company with substantial experience among these target groups. PSI recruited respondents using a screening questionnaire to ensure they met the criteria described above, using trained enumerators who resided in the target locations. In Kano and Kaduna, male interviewers were used to recruit male respondents, and females to recruit females. Respondents were screened again before entering the focus group, and a sample of respondents were back-checked by PSI supervisors as a quality control mechanism.

Training and piloting

The research team attended two-day training and piloting workshop in Lagos before beginning fieldwork. This included a full briefing on the study objectives, research tools and methods. The tools were piloted by conducting one influencer workshop and one focus group among young people in Lagos, and amendments were made based on the results of the pilot sessions.

Running the sessions

All the session – focus groups and influencer workshops – were facilitated using a guide designed by the research and tested at the pilot (see Appendix). This indicated the key areas to cover and the methods to use, and also allowed flexibility to explore relevant issue which emerged during the sessions which were not on our agenda.

The workshops were facilitated by our team of state consultants, with two consultants attending each workshop. The focus group discussions were facilitated by members of the

PSI research team, who are all experienced focus group moderators. Sessions were conducted in the most relevant language for the target audiences, which were English, pidgin, Yoruba, Hausa or Igbo.

In order to assist in the exploration of core values, respondents were presented with a series of values on sort cards to prompt discussion, as well as generating their own values spontaneously. Also, a short film on the theme of women's political leadership was played during the influencer workshop to prompt discussion of gender issues and the roles of women in Nigerian society.

Data analysis and reporting

All the focus groups were audio recorded and transcribed into English. These transcripts were then subject to a full content analysis, using a framework designed by the research team. This included the key issues from the discussion guide as well as space to record which core values were identified by the respondents. These write-ups were used by our state consultants to produce reports for each state, and this was followed by a two-day analysis workshop in Lagos, where the research team and V4C's marketing agencies worked through the key findings, conclusions and recommendations. Based on these State reports and the analysis, the current synthesis report was written.

Where there are important differences between sub-groups – males and females, locations or age groups – these are noted within the text. Where no differences are noted, the reader may assume there were no significant differences in our sample.

Limitations of this research

This is qualitative research project and therefore the findings cannot be taken as statistically representative of the populations included. The research was conducted in four states only – Lagos, Enugu, Kaduna, and Kano. The sample of parents is relatively small and was intended only to contrast with the views of the young people, not as an independent study of parents views.

Research team

The core research team at V4C included **Emeka Nwankwo** (Results and measurement adviser), **Elaine Denny** (Measurement specialist – social norms) and **Philly Desai** (Social norms and behaviour change adviser). The fieldwork was conducted by **Practical Sampling International**. The state consultants were **Ayisha Osori** (Kano), **Emmanuel Attuma** (Kaduna), **Morenike Ukpong** (Lagos) and **Okekearu Ifeanyi** (Enugu).

2. Understanding young people

Lifestyles and aspirations of young people

Young Nigerians were ambitious, aspirational and focused on achieving success in their futures. Young men were more likely to judge success in terms of material goods – becoming wealthy, having expensive clothes, phones and cars, and a lifestyle characterised by conspicuous consumption. Being seen as a successful person and respected was also an important part of this aspiration. These youngsters wanted to be entrepreneurs running their own businesses, politicians, musicians or footballers. In some cases, these aspirations were linked to their current studies or jobs, but in other cases they were ill-defined and seemed more like hopes or dreams, rather than real plans.

“Everything that one does is to get a good result in the future and that is important to me and there is nothing that you do in life that you don’t want to see it become good in life.”

Male, 21-25 years, In school, Kaduna

“Because I am aspiring to be great in life and I want to become great in future so I am also working towards it.”

Male, 16-20, In school, Kaduna

“When you are successful, you can become relevant to your family and your friends.”

Male, 16-20, Not in school, Kaduna

“Making a great future matters a lot because you become happy and also people become happy with you.”

“If you are not successful, even if you are good, nobody will see that well in you. So in my life, all that I do is to try to become successful.”

Male, 16-20, Not in school, Kaduna

For me once you respect people and family, I believe you can achieve everything you want in life, your dreams will come true.”

Male, 16-20, In school, Enugu

There was also a “get rich quick” attitude among some young men, who expressed the view that hard work and studying was not a reliable route to success in Nigeria. They commented that students could pay lecturers to achieve grades, and that “hustling” might be a quicker route to riches than conventional hard work. Our research team felt that this might reflect young Nigerians’ desire to insulate themselves against the insecurity of contemporary Nigeria, by becoming a “big man” with power and influence.

“When I came to Lagos and was sharing my idea in the company I work, immediately my colleague said I should stop sharing ideas because I need to be paid for the idea. No kind people in Lagos, everything has a price and everyone has to be smart to get payable ideas.”

Female, Educationist, Key Influencer, Lagos

“There is a high expectation for money, so everybody has a goal and is always on the move. Everybody in Lagos wants to make money but are not willing to work commensurately with the money they want to make.”

Female, Educationist, Key Influencer, Lagos

Underlying this ambition, there seemed to be a fear of failure and of not “making it big”. Some young men felt that there were limited opportunities for them in Nigeria and that the older generation were not making space for young people in business and public life.

“Why I emphasise on money is about success because there is nothing you achieve in life, be it progress, be itself discipline or whatever, what is needed is financial strength, if you don’t have financial strength, if you don’t have that money to back up your project or whatever you want to execute, there is no how you can move from that level where you are to that upper level. There is definitely going to be time delay but if you have the money, if you have the financial strength, you will be unlimited; you will be able to progress faster than any other person.”

Male, 16-20, In School, Lagos

These materialist aspirations were more commonly expressed by young men and by those in the South, and they were strongest in Lagos. Although some women shared these views, they were more likely to see success in terms of studies, careers, marrying and starting a family. Young women were more likely to aspire to careers like doctor, nurse, lawyer and accountant – rather than entrepreneur or government minister – and their goals seemed more realistically linked to their current studies or jobs. They also saw the value of education as a route to success and fulfilment, which was not always the case with young men.

The young women in Kano were different. They were more likely to say they wanted to be good wives and mothers, and were more satisfied with their current situations rather than aspiring to greater success in careers or public life. Whilst some aspired to careers such as business and teaching, this was less common than in other locations. There was also less consumerism in Kano, with fewer people expressing the desire to be rich and have a “showy” lifestyle. Religious and cultural traditions featured strongly in the minds of young men and women, and it was seen as important to respect these. Also, there was a clear social hierarchy, with women deferring to men, and men deferring to religious leaders.

Who is influencing the views of young people

One of the main objectives of this research was to explore who influenced the views of young people. V4C works with a range of influencers, such as religious and traditional leaders, politicians, student unions, and networks of men and women who campaign on gender issues. This research started with four workshops among those who the project team defined as “Key Influencers”, and we then asked the young people who influenced their views and behaviours.

The workshops among those we defined as “Key influencers” included the following categories of people:

- Teachers and college lecturers;
- Religious leaders – pastors and imams;
- Traditional leaders and chiefs;
- Local political leaders;
- Youth workers;
- Journalists and media workers;
- Business people;
- Civil society representatives.

These people were recruited to the workshops on the basis of having regular contact and interaction with young people, which most of them did. This might be through their work (e.g., teachers), their roles in local organisations (e.g., youth workers), or their own family

and social connections. The majority of participants were older than our target audience, in the 30-50 age range, well-educated, and classified themselves as middle class.

The level and type of influence which participants had with young people was variable. Some, such as teachers and youth workers, were in regular contact with young people and played a role in mentoring, advising and supporting young people. Others, such as religious and traditional leaders, had less of a direct, personal relationship with individual young people. Although the young people might attend the mosque or church, religious leaders did not have a direct mentoring or supportive role with young people. Social hierarchies might inhibit young people from approaching them directly, and it was more likely that religious and traditional leaders would have a direct relationship with the parental generation. According to one senior traditional leader in Kaduna, where young people did approach them, this might be to ask for connections, jobs or financial support, but less commonly for guidance on behaviour or values. This might be a consequence of the type of religious and traditional leaders which V4C is working with – the more senior and “first class” leaders. Youth pastors and younger leaders might have more direct influence among young people, but this would require further research to draw firm conclusions.

Thus, whilst these individuals did have an influence on the cultural, social and political environment, they had less impact on individual young people in relation to what values influence their actions.

“We as traditional leaders have very little influence directly on youths and adolescents. But changes can be made despite the little we can do. We can support advocacy efforts by using my position in leadership to promote change.”

Oba of Yaba, Lagos State

Further discussions among the research team and with young people themselves suggested there exists an alternative group of influencers, or intermediaries, who are in direct contact with young people. These include for example, sports coaches, local community chiefs, and younger religious leaders in colleges and universities. It was suggested that V4C could benefit from working with these individuals as well as with the higher level and more formal influencers.

When we asked the young people themselves who influenced them, the following were mentioned. The list below is in rough order of importance:

- Parents and family members were most commonly mentioned. Parents were seen as role models for their personalities, their hard work, supporting and looking after their families, kindness and helpfulness. Sometimes older brothers and sisters were also mentioned, and young people clearly looked up to these family members and hoped to emulate their good characteristics.

“She [mother] doesn’t depend on family, she believes in her handwork, even my uncle that is rich she doesn’t meet him for assistance. My mother likes putting things in order, she doesn’t get angry easily, so humble and straightforward.”

Male, 16-20, In school, Lagos

“My dad is a strong man, he is a disciplined person and he is very humble. My dad gives and that is one of his strong points and I admire that a lot. What I like most is that he is very strong, focused, if he determines to achieve something he will, nothing will stop him.”

Male, 16-20, In school, Lagos

“My cousin influences me in my life because he is so generous and also the type that helps others in life. And his house is always filled with people. But at times he use to have nothing to eat because he is selfless. He used to give out what he is supposed to have for people to eat. So I have learned from his behaviour.”

Female, 21-25 years, Not in school, Kaduna

- Peers, friends and college mates were also important, in similar ways to family members. They might offer examples of good conduct in college, helping other students or studying hard.

“My friend had been changed. This is a guy who we used to go out together creating havoc. And one day he dropped all that kind of life and turned a new leaf; overnight he became a cleric.”

Male, 16-20 years, Not in school, Kano

- Religious leaders were also mentioned by young people, although as discussed above, the exact nature of their influence was not clear;
- Teachers were mentioned as supportive and helpful, and were described as knowledgeable, dignified, well-spoken and therefore good role models;

“There was this lecturer that I have who had been a lecturer for the past 30 years. He was a man who was really good, He’s a kind of motivator to me.”

Male, 21-25, In school, Kano

“My Sunday school teacher has my stature and he’s jovial. I like him so much. when I was small, everything he does, I watch him and hide myself just to look at what he’s doing.”

Male, 16-20, Not in school, Lagos

- Celebrities, such as musicians and Nigerian actors, were influential in terms of their clothing, style, and manner of speech, and life stories;

“Ibro Tesfayi is a musician and when I read his history, how he became who he is today, it was inspiring.”

Male, 21-25, Not in school, Lagos

“Ozil is a footballer. We play the same pattern, I love the way he plays, so he’s my role model. I even follow him on the Twitter and Instagram.”

Male, 16-20, out-of-school, Lagos

- Business leaders, both from Nigeria and internationally, offered inspiration and motivation. Dangote was mentioned, as was Bill Gates, as examples of people who had achieved success through hard work and talent. Young people took an interest in the life stories of these successful men and how they had achieved their goals.

“Ben Murray Bruce is the president of Silver Bird Group. When he says a word, that single word can change hundreds of people’s life. He has common sense.”

Male, 21-25, In school, Lagos State

“Aliko Dangote, because he is a great person and I wish to be like him and make money like him.”

Male, 16-20, Not in school, Kaduna

- Political leaders, both Nigerian and internationally. Those mentioned included President Buhari, President Obama, Senator Kwankwaso, Nelson Mandela, Oby Ezekwesili and Emir Sanusi Muhammad.

Men were more influenced by celebrities, film stars, businessmen and political leaders. Women were more likely to mention friends, family and people within their local communities as influencers. Overall, respondents admired those who were successful, and demonstrated characteristics such as hard work, honesty, determination, caring, kindness and helping others.

3. Attitudes towards the V4C social norm areas

This research sought to identify core values which could motivate and inspire young Nigerians to behave in a more gender equitable manner. Specifically, we focused on the issues of violence against women and girls, leadership, and decision-making. We wanted to explore attitudes to these issues before seeking those values which might drive behaviour change.

Violence against women and girls

The issue of violence against women has been explored in both the Attitudes, Practices and Social Norms survey and Landmark Research Report (LRR) conducted by V4C. These studies found that the majority of younger respondents condemned violence. However, a substantial minority continued to perpetrate violence against women, and it was thought that violence was prevalent in other households. The current research confirms this picture.

Violence against women and girls was acknowledged as a real issue in all the locations. This might include husbands hitting their wives, college students vulnerable to sexual exploitation from lecturers, and hawkers who might be victims of violence on the street. Also, violence was not only physical, but might also include economic oppression of women and psychological harm.

The great majority of respondents claimed to condemn violence against women and girls. Men were said to be physically stronger than women and had an obligation to protect women. One related an anecdote of a neighbour who hit his wife, and how others in the community took him to task and stopped the behaviour.

“I will totally discourage men to involve in violence against women especially when it comes to raping and I will let them know that only a coward or man with low esteem will lay his hand on a woman. I will let him know the consequence involved in violating women.”

Female, 21-25, In school, Enugu

“I was young then, and we had this neighbour who often beats up his wife. There was a time he was beating his pregnant wife and she ran to our house for safety. It took my father to rough-handle him for him to calm down that day. Later I overheard my father counsel him on how to manage his anger when his wife upsets him. He took to the advice and the woman came to thank my dad that he talked to him.”

Female, 16-20, Not in school, Lagos

“There is something demeaning about beating up people who are weaker or more vulnerable and it cannot earn one respect. It is really not macho to beat a woman. In fact, what is macho is protecting women”.

Male, 55+ years, Kano

Nevertheless, even these ostensibly supportive attitudes are problematic, as they reinforce the perception that women are weak and require protection from naturally stronger men. They do not challenge the unequal power relationship between men and women which allows violence to be used to control women.

Underlying this condemnation was a more complex set of attitudes. Victims themselves were often blamed for bringing the problem on themselves. Behaviour such as nagging, failing to cook properly, not showing sufficient respect for their husband or his family, were all seen as potential justifications for hitting a woman. Violence which was seen as “corrective”, i.e., a response to some failing on a woman’s part, was often excused. Religious justifications were also offered to justify a man’s right to hit his wife, both by Christian and Moslem participants.

“Like in our school settings between a boy and a girl. The boy will approach you for a relationship and you did not agree, next thing you will hear is that the girl was raped. It is the plan of the boy, to make that to happen between his circles of friends.”

Female, 16-20, In school, Kano

“Sometimes it (violence) is as a result of the women being too dirty. Or the woman doesn’t respect his parents. Or she talks too much and she disobeyed her husband.”

Female, 16-20, In school, Kano

The solutions suggested often involved the woman changing her behaviour, to be more appreciative of and kind to her husband, rather than addressing the man’s violent behaviour. The arguments which people said they would use to dissuade a perpetrator were not necessarily empowering to women. For example, that women are weaker than men, or created by God to help men, and therefore should not be beaten.

“(I would say), talk to her and reason with her, know the problem and address her decently. Stop being aggressive on her, try to take good care of her. As they are weaker vessels. And again her needs, you need to know how to tackle it, so that she will not find a way to disobey your authority.”

Male, 21-26, Enugu

More positively, a number of respondents suggested that women who contribute economically to their household were less vulnerable to violence, as they had more negotiating power in their homes.

A minority of respondents described violence against women as caused by men’s desire to exercise power and control over women, and saw it as a violation of basic human rights.

“Men are aggressive and believe this is the only way to show their manliness. They like to show evidence of being the head of the house even when no one is contesting this. Women are tender and should be cared for. My experience of being with my wife during labour and delivery was striking. Maybe men should be made to observe their wives in labour and during delivery. Changing the collective thinking can make the needed change.”

Oba of Yaba, Lagos State

However, this was not a common view and there was little evidence of a “zero tolerance” approach to violence against women. Men’s right to dominate and control women was rarely questioned – only whether physical violence was the most effective way to exert this control.

Women in leadership

The KAP and LRR surveys found that young people were supportive of women playing greater leadership roles, but that they expected resistance from the wider society. There were also a range of negative stereotypes about female leaders, and cultural barriers to women taking up leadership roles. This research found a varied picture, and provides more detail on different reactions to different types of leadership.

Attitudes towards women in leadership varied, between men and women, locations and types of leadership. Women and younger people were more supportive, with young women keen to play leadership roles and to claim their rights. This contrasted with resistance from older men and from some religious and traditional leaders. These views were strongest in Kano, whilst attitudes were more mixed in other locations.

Views also varied depending on the type of leadership being discussed:

- Political leadership was controversial: many men believed this was not appropriate for women.
- Leadership in other areas, such as health care or education, was more acceptable, being traditional “female” spheres of activity;
- Religious leadership was thought to be more acceptable in Christianity but problematic within Islam;
- Women in traditional leadership might be possible in some areas, but not others. For example, it was reported that a woman could act as an Oba among the Yoruba in the absence of a suitable man, but that a female Igwe in the Igbo culture was not possible.

“In Islam, leadership should not be vested in the hands of women, that one is there. Leadership that is political leadership. But they can participate in trade and other things. Like this woman looking for governor in Taraba state. You will see that in many ways it would be a record for women liberation for a woman to be a governor in one of the states, but Islamically, if there is a female and a male, any Muslim would prefer the man to the woman”.

Traditional leader (of Zazzau) in Kaduna

Finally, there were differences between the locations in attitudes to leadership. These were pointed out to by our state consultants, based on their knowledge and experience, and were occasionally also mentioned by Key Influencers who were aware of the wider political context.

- Kaduna has more women appointed in higher political and civil service posts, due to State government policies, but the space for women in elected political positions remains limited;
- Lagos has a history of women leading in both politics and business, so Lagos residents are accustomed to seeing women in these positions;
- Kano does not have any female political leaders, and it was stated that both Islam and traditional Hausa culture discourage women from playing leadership roles. Religious leaders in both Kano and Kaduna were resistant to women playing leadership roles in politics or households, although younger people in those locations challenged these views.

“In Lagos State about 70% of the Judges are women. We have had women as Head of Service in the last 3 to 4 administrations. We have also had women as Deputy Governors in the same period. Women have successfully taken lead roles in leadership in Lagos State for many years.”

Oba of Yaba, Lagos

Take for instance Dora Akuyuli who was in charge of NAFDAC. She discharged her duties well and Ngozi Iweala; they are all good leaders so we should be given a chance to do something as well.”

Female, 55+ years, Enugu

Arguments in favour of women playing leadership roles were put strongly by some young people. These included that:

- Women have skills and experiences which are different from those of men, and that a business would be more successful if everyone’s views were included;
- Traits which are more traditionally associated with women – such as compassion, resilience, listening to others – are precisely those which a leader needs;
- Leadership depends on ability, not sex, and that men have held women back;
- Female political leaders are less susceptible to bribery and corruption.

“In our country these days, women are not allowed to handle leadership position especially in politics because they are seen as weaker sex, but they fail to realize that a woman that has been in that forum for long can even do it better than men. If a woman is made a manager of a company, it will reduce the rate of bribery and corruption.”

Female, 21-25, Not in school, Enugu

“I will say it is good to also include women in any political or office duty because from the creating of man, God created man and find reasons to create women as well and God knows that anywhere man exist, women too should be there and he should look into the life of any man that is successful that there is a woman attached to it. So, it is good to include women in your office or any duty that they will help because there are somethings that women can do that men cannot do, they can endure more than men, they should put them in more duty so that they can represent some other women.”

Male, 21-25, Not in school, Enugu

“If they (women) are given a chance they can do more than we do. Look at the men, they are not ruling well, why? Because of embezzlements, but look at the Minister of Finance. They maintain their office very well, more than we the men. They can do well if they are given the chance”.

Male, 16-20, Not in School, Kano

The arguments against women playing leadership roles were consistent across groups and locations:

- Women were too weak and emotional to be effective leaders; it was assumed that leadership required strength, aggression and dominance, and women were thought to lack these qualities. This view was strongest in Kano.
- Men feared that female leaders would neglect their homes and families, and would become “wayward”, i.e., promiscuous;
- Finally, men assumed that female leaders would disadvantage men, oppressing and damaging their interests. This was not based on experience, but rather was a fear regarding what would happen if women were given leadership roles.

“African mentality does not give them the right to be anywhere else except in the kitchen. If you look at Africa, you will find it hard to find the woman in a leadership position.”

Male, 16-20, In school, Kano

“It will totally be like a shame for a woman to lead the man. And their thinking is not the same as that of the man, the women are too emotional.”

Male, 16-20, Not in school, Kano

“And if the women attain such position (leadership) definitely, they will never take care of the men.”

Male 16-20, Not in school, Kano

It was suggested that publicising role models of successful female leaders would help counter the stereotypical views described above. Also, redefining the notion of leadership away from dominance and aggression towards a more consultative, participatory model could support women’s roles in leadership. Of course, it would be important to do this without reinforcing traditional gender stereotypes.

Decision making

The KAP and LRR found some support for women's role in decision-making in Lagos, but less in Kano and Kaduna. There was also a belief that men should be the final decision makers in the home, and men who allow women to make the decisions risked ridicule from the wider society.

In the current research, it was agreed that there was some space for women's decision-making in households, particularly in Lagos and Enugu. Young people were more supportive of joint household decision making, saying that a husband and wife were equal partners in a relationship and therefore both should have equal rights to decide.

"I will tell the man that it's not an issue and that should try and love your wife, either you or her; the both of you are one if your wife takes decision it should not be a problem."

Female, 21-25, In school, Enugu

Most respondents were prepared to accept that women could make certain decisions, for example, those concerning the management of the household, such as cooking, etc. These were described as "small matters", leaving men free to focus on the big decisions such as land or inheritance. Indeed, in Lagos, participants in the influencer workshop suggested that women already do play a role in household decision-making, although men might be reluctant to admit this in public.

There was no agreement on whether women needed a husband's approval to make decisions. Some respondents felt that a woman could make decisions on small matters if her husband was not available, whilst others felt she should not do this. It was also suggested that she might make decisions, but these should be subjected to her husband's approval. This was because women were said to lack wisdom and thoughtfulness and might make poor decisions without men's guidance. As with leadership, it was also suggested that women would become arrogant if allowed to make decisions without male authority or approval.

4. Core values identified to promote gender equality among young Nigerians

We explored the issue of core value in a range of ways during the workshops and focus groups. Firstly, we asked people what values guided their behaviour, what was important to them in life and what values they admired in others. Secondly, we presented people with a range of values on cards for them to sort and rank, to indicate which were most important to them. And we also showed a short film during the workshops among Key Influencers which showed a woman standing for political office in Nigeria, in order to prompt discussion of the roles of women.

The workshops among key influencers were conducted before the focus groups among young people and parents. The intention was to generate a set of values from these workshops and then to gain reactions to these values from the focus group participants. However, after the first few sessions we changed this approach, and fed in a wider range of values to the focus groups – including but not restricted to those generated in the workshops among key influencers. The reason for this was that the values generated in the influencer workshops often related to their own positions in public life – e.g., integrity, accountability, transparency, human rights, equality. As a matter of judgement, we decided to supplement these with values which were more relevant to the Purple brand and to young people's lives, such as making a great future, success, partnership, love, and contributing to the community.

This section of the report describes the values identified by Key Influencers, young people and parents. Not all the values are supportive of V4C's goals of bringing about positive change on gender issues. We start with those which have most potential, and move to those values which might inhibit such changes.

Partnership and love

Ideas of men and women working together to achieve shared goals were very appealing. This was often expressed in terms of love, kindness and caring within a relationship. It was often suggested that men should support women in their goals and aspirations and should include their wives in their decisions. Also, love and kindness were incompatible with violence against women, and were seen a real solution to conflict within relationships.

“As we are now, we must love each other even the bible says “love your neighbour as yourself” because if there is no love, there will be conflict and war. Love holds a family. Without love, family can't exist. Love is a bond, and love is a strong bond holding a family together.”

Male, 16-20, In school, Lagos

“If you show love the way it is supposed to be it will give the woman the needed confidence. If her husband loves her he will allow the woman to make a decision.”

Male, 21-25, In school, Kano

“As a business woman you have to show love for your business to expand, you must be humble because in this kind of business people with different attitude and character, you see different people with their ways of life, no matter how any one comes to you, you will be able to handle such person because of their love you have”

Female, 45+ years, Enugu

Even if you are doing something and there is no love it cannot be successful so love is important in all that we do. We have different types of love, you must love your husband and your husband must also love you because if you don't love your husband, when you want to do something it will not be successful, that is for me, so

you have to love your husband and your husband should love you back, don't hide anything from him, let him know what is going on with you and what you are doing.
Female, 45+ years, Lagos

Success and fulfilment

Having a successful future, in terms of careers, relationships and family life was very important to young people. This was often expressed in terms of hard work, determination to succeed, studying and getting a good education. Indeed, education was often mentioned as a key value by all the sample groups, as a route to success in careers and life. Aspiration and improving their current position was central many young people's value systems.

"Education is a big ocean that is endless and all those who progressed in life are those that have education because illiteracy never helps the people grow. Education is life."

Male, 21-25, In school, Enugu.

"Without education you won't be able to achieve what you want to in life."

Female, 21-25, Not in school, Kaduna

"The younger generation wants a great future, fulfilment, want to be truthful, want family but the older generation are people who already fulfilled."

Male, 16-20, in-school, Lagos

"From my own view every one of us here is looking at the future, we all want to make a great future. That is a bright one and all of us here can testify because we are all looking for a great future. And no one wants his future to be wrong. So we all want to be great in the future. So to me the way I am living my life is that I am making strategies on how to make a great future."

Female, 21-25, In school Kaduna

Helping others

This was frequently mentioned by young women as an important aspiration. They admired their parents and teachers who had supported them and they wanted to emulate these role models. This might be in terms of a career such as teaching or medicine, or through helping fellow students and peers in college. This was also linked with the idea of being a kind and caring person, rather than self-centred.

"I believe helping people [kindness] is like investing into the future because you might not know where you go tomorrow that person you help might be the one to save your life. I believe helping [kindness] is like adventure which if you invest in it, you will reap it tomorrow."

Male, 21-25, In school, Lagos

"It is very good to help others. Maybe when one is in need and I have it I will say, okay take these. So I share it with those that are in need. It is a part of me to help others and there is a saying that says: do unto others what you want them to do unto you."

Female, 21-25, out of school, Kaduna

Integrity and honesty

Integrity was frequently mentioned across the whole sample. It was seen as a very important value for Nigeria today, and was sometimes thought to be lacking among politicians and public figures. Integrity included being consistent, truthful, doing what you promise to do, and being supportive and loyal to your community, friends and family. Many of the role models identified were admired because they were seen as having integrity. This value also included ideas of being true to yourself, having self-respect and courage to stand up for your beliefs.

“Integrity should be the first core value a human should have because when you lack integrity then you are likely to be taken as a worthless person. When you lack integrity, you lack honesty, respect, tolerance and every other thing that makes up a whole man.”

Male, 21-25, Not in school, Lagos State.

“Our leaders do not hold that integrity; they lead, we follow, but they are not really there for the masses.”

Male, 21-25 years old, out of school, Kano

“Integrity is good because if you lack integrity you become worthless. And so you are not regarded and also respected.”

Female, 45+ years, Key influencers, Kaduna

“Traditional African culture”

There was also a feeling that the traditional African community spirit was being lost in modern Nigeria, but that this was a good value and worth holding onto. Respondents commented how the parental generation were more community spirited, compared with the individualism of younger people. Parents observed what they saw as the negative influence of “westernisation” brought about through global media. This idea could promote positive change in some contexts – for example, offering models for women’s roles in local leadership. However, it could also inhibit change, as ideas of tradition, honour and respect could also be used to deny women roles in public life, and to exclude young people from decision-making.

Obedience and respect

This included ideas about patience, endurance and humility, and was mentioned by the Key Influencers and young people in Kano and Kaduna. By this, they meant respect for tradition, for elders in the community, and for religious authority. This included women playing their “traditional” gender role in the home, respecting their husband and caring for their children.

“Women should have respect and be obedient to their husbands.”

Female, 45+ years, Kano

“Women should be respectful.”

Male, 35+ years, Kano

Being “submissive” was also seen as a positive value for women in these locations, meaning they should not speak out in public or contradict men or elders within the community. Clearly, these values inhibit positive social change and are unlikely to promote women’s empowerment.

Recommendations

Recommendations for programming

In addition to the above observations on core values, there were also wider programming implications for V4C, which are relevant to all Outputs.

- It would be useful to publicise positive role models of women in leadership and decision-making roles, to dispel negative stereotypes. This is relevant to V4C's work with political leaders, but also to the Purple Spaces, whose graduates may provide positive role models of female leaders.
- Notions of leadership need to be redefined away from domination and control, towards a more collaborative and participatory model. Men have many fears – rarely grounded in actual experience – of women leaders. Showing that these are unfounded could help gain support from men;
- A clear message about zero tolerance of violence against women is still relevant, in spite of the widespread claimed condemnation of violence. This is needed to counter the pervasive tolerance of violence when it was seen as “justified’ by the woman’s behaviour. This could be combined with a social norm message, making clear that Violence against women is condemned by the majority of Nigerians of all backgrounds.
- All V4C activities should emphasise that gender equality has benefits for men and women. This involves identifying benefits to men and ensuring these are explicitly communicated, as the default assumption is that gender equality benefits only women.
- V4C's should consider developing contacts with an alternative set of influencers and intermediaries who have more direct contact with young people, to complement the more senior religious and traditional leaders who V4C is currently accessing. A good starting point for this would be a social network analysis to map the full range of potential intermediaries, their roles, levels of contact, and type of influence on young people.

Appendix A: FOCUS GROUP DISCUSSION GUIDE

NOTE: Participants for this FGD are:

1. 16 – 25-year-old male and female individuals
2. Parents of young persons *to be determined by the age of the individuals and/or the age of their child(ren) before they qualify.*

INSTRUCTIONS

Introduction and why we're here. This discussion is about identifying the core values that influences the behaviour and attitudes of Nigerians (both old and young), with the intention of using this information to better target V4C messaging for behaviour changes in your community.

As a starting dynamic, please turn to your neighbor and introduce yourself. In addition to your name and occupation, please tell your neighbour one or two aspirations or desires that you have, either for yourself or for the people you care about. Please take notes so that you can introduce your neighbour to the group and summarize his/her most important desire or aspiration.

[Partners discuss, then facilitator has each pair introduce the other (including their main desires/aspirations). Notes should be taken regarding what desires or aspirations are mentioned in this exercise]

[BEGIN FGD QUESTIONS]

Facilitator shows cards of 3-5 values from KI workshop. Have a flip chart and/or stickies so people can see the words, and translate them into the local language, too.

1. Individually, choose one word that best represents something that is important to how you live your life. (More than one person can choose the same word.) [how you should behave, guides your actions]
2. Why did you choose this? Do other people like you also hold this as important? (Can you provide examples?)

[Extra prompt] How does this value affect the way we relate to other people? Give examples how these values affect relationships with other people.

INSTRUCTION: *Indicate that there is a pile of associated values written on flash cards available.*

DEFINE 'VALUES': *These are ideas of how things should be or something worth doing. They are beliefs that guide people or group of people in the right direction. It is the basis for ethical behaviour, guided by historical, traditional, economical and social reflections. It is can be subjective and changes with time, place and group.*

3. Think again of things that make us who we are ("values"). In particular, compare the desires you discussed in your first partner exercise with the words ("values") you just chose. Apart from the words you just chose, are there other morals, beliefs, or goals important to you? If so, what are they? Why do you choose to add these values? Please provide examples. Write down important values not yet on the list.
4. Now, looking at the whole list, can you give us some examples of how these values matter to you? Please share examples of times when these values had shaped your behaviour and attitude?
5. Again, can you give some examples of how these values sometimes conflict with behaviour and attitude when you have to take decisions about a behaviour or attitude? Please give examples when these values had not shaped your behaviour or attitudes. Why? **[stimulate further discussion / probe to see whether these value(s) have stimulated behaviour(s) that were positively productive to self and community of respondent or otherwise negatively impacting]**
6. Who and what influences your behaviour or attitude? **[stimulate further discussion where not volunteered on which categories these influencers belong to such as obtained in the list of participants or influencers during the KIW]** It may be a television personality or celebrity, or some in the community? How do they influence you? How important is this person to you? Why are these persons or influencers considered relevant at this time?
7. Do you think there are differences between the values held of the older people (such as your parents, uncles, aunts, traditional leaders etc.) and young people these days? If yes, what are some of these differences? What do you think are responsible for these difference? How do we bridge the gaps between these differences? **[explore some definite strategies]**

INSTRUCTION: *Facilitator may stimulate next discussion with photos (similar to those used for KAP/social norms survey). Engage by saying: Our programme is especially interested in working with young people to support women. Specifically, we're focusing on three areas of action [rotate the order during questioning/discussion]:*

1. *Increasing women's role in household decision-making*

2. *Increasing the number of women in leadership roles*

3. *Decreasing violence against women*

8. a) Do you think women's role in household decision making is an issue in this community? **[stimulate discussion by getting discussants to define the issues from their perspective]**.
- b) OK, assuming we want to increase women's role in household decision-making, what are 2 or 3 values discussed could promote this behaviour? Are there values that oppose this behaviour? **[stimulate discussion by getting discussants to list out these values and state why and how they oppose household decision making space or agency for women and girls]**
- c) Can you give us an example of how you would discuss with someone (either a young person or an older adult) using this value(s) or idea to influence their behaviour (toward involving women in household decision making)? ***(maybe a role play or conversation with a friend where they use religious arguments to promote the identified value(s))***.
9. a) Do you think women's role in leadership positions is an issue in this community? **[stimulate discussion by getting discussants to define the issues from the perspective of the discussants]**
- b) Now, assuming we want to increase women's role in leadership positions, what are 2 or 3 values discussed could promote this behaviour? Are there values that oppose this behaviour? **[stimulate discussion by getting discussants to list out these values and state why and how they oppose household decision making space or agency for women and girls]**.
- c) Can you give us an example of how you would discuss with someone (either a young person or an older adult) using this value(s) or idea to influence their behaviour (toward increasing women in leadership)? ***[maybe a role play or conversation with a friend where they use religious arguments to promote the identified value(s)]***.
10. a) Do you think to violence against women in the household is an issue in this community? **[stimulate discussion by getting discussants to define the issues from the perspective of the discussants]**
- b) Also, assuming we want to decrease violence against women in the household, what are 2 or 3 values discussed could promote this behaviour? Are there values that oppose this behaviour? **[stimulate discussion by getting discussants to list out these values and state why and how they oppose household decision making space or agency for women and girls]**.
- c) Can you give us an example of how you would discuss with someone (either a young person or an older adult) using this value(s) or idea to influence their

behaviour (toward reducing violence against women)? [*maybe a role play or conversation with a friend where they use religious arguments to promote the identified value(s)*].

11. Finally, let's do a rating of these 3 – 5 core values that we have been discussing to address the three behaviours: (1) increase the role of women in household decision making; (2) increase number of women in leadership roles; and (3) decrease violence against women and girls. [place on three flip chart sheets cards of the identified core values and instruct discussants to rank the values].

Appendix B: KEY INFLUENCER WORKSHOP GUIDE

FACILITATOR NOTE

- *Be clear on who we're inviting. Be clear we're discussing issues around values, gender, justice, etc. This levels expectation and lets people know there is work to be done. Looking for good information that will help us.*
- *Have independent moderator for each session*
- *Encourage and foster discussions on values for as long as possible (until repetition is noticed) and take care not to introduce specific V4C norms too early*

Opening Plenary:

Opening prayer

Welcome: How are you, brief goodwill message, etc.

Self-introduction & Ice breaker: Introduce self to neighbour and state 1 value you hold dear (then present each other to group)

GOAL: Set tone, make people comfortable, get people thinking (starting point, not an end point)

GOAL: Briefly introduce concept of "values" but through interaction and warm-up, rather than lecture

Foster interest & shared understanding: Brief introduction of why we're here (reiterate invitation contents)

- Objective of workshop, but don't talk about women empowerment specifically.
- Run down agenda
- Ground rules (Based on sensibility of community)
- Deepening understanding of values (be careful not to prejudice)
- Space for feedback, input from participants, address concerns

GOAL: Clarify why we're here, motivate participation, set tone

Nigerian women's trust fund video: short drama that presents decision that needs to be made that plays off different values

Have groups talk about video at their tables and write down observations, then share out

GOAL: Show tension between values, stimulate small-group discussions (see next section)

- What values do you see being respected or violated here? (general i.e., communal and, personal)
- In one word, what's your reaction to the video? (To close discussion)

GOAL: Allow people to share initial reactions (to allow more focused discussion in break-out), also collect insights/general perspective

GOAL: Gradually introducing values but soft-touch

Break-out into group sessions:

FACILITATOR NOTE

- *Seat participants by role so that people are sitting with people who share the same role (by table, make place holders with name and title & name tags, etc.)*
- *Facilitator needs to be careful not to interject, interrupt, or devalue comments of participants*

- *Break-outs grouped into small groups by background. Focus on values as experienced within **their group** context (group identity intersected with state identity). Frame that we're trying to understand values common within their state (Irrespective of individual values, what are the most common values held around here?). To start, ask about what values are important to the group (Values of me as a doctor in Lagos state. Value of me as a religious leader in Kano state.)*

Module 1

GOAL: Foster deeper analysis of community values

GOAL: See differences in values between different influencer groups/types

GOAL: Allow for more free sharing in small "comfortable" groups

Small-group discussions: Discuss:

1. What are the values you see are important to leaders like you in [State]?
2. Since you're representing a community, what do you hear people saying or valuing in your community?
(to balance so we don't just hear nice things – want to hear tougher/provocative thoughts too)
3. Provide examples of when people in your community did or did not follow this [core] value (identified in 2 above)? How did other people react?

[transition to card activity]

Module 2

GOAL: Generate knowledge around what values most resonate with V4C change areas

GOAL: Discuss strategies for integrating core values with V4C programming

Identifying Transformational Values (Card matching)

FACILITATOR NOTE

General explanation to introduce V4C focus areas TO ALL TABLES

- *Ending violence against women & girls*
- *Increasing participation of women in leadership*
- *Increasing women in household decision-making*

Show stack of values [INCLUDING BLANK CARDS FOR CONTRIBUTIONS] and photos.

Ask:

1. Please choose two or three values (from the pack) that you think are most represent the core values of your community
2. Please choose two or three values (from the pack and the ones you have chosen) that you think are most relevant to these three areas of change.
3. From this pile of images, which images do you think best represent the value you have chosen?
4. *(After choosing word and images):* Why have you chosen this value, and what do your images represent? Tell us a little more about what this value means to you.

Reconvening Plenary:

FACILITATOR NOTE/INSTRUCTIONS

- *Create gallery of findings/insights*
- *Group discussion on observations and reactions*
- *Instruct groups to put up post-its on the board. Ask ALL participants to select the top 3 values for each of the 3 focus areas*

General group discussions:

1. Together now, discuss briefly the values that cut across the three focus areas (the ones that support and not those that negate)
2. What are the inter-generational differences in the identified core value(s) i.e., those that cut across the focus areas?
3. How can influencers promote positive behaviors of young people using these core value(s)?
4. What can people like you (leaders and influencers) do to promote these values to help change how women are treated?
5. Are there any conflicts between the values (that support and not negate) that cut across the three focus areas and the values that your communities hold? (facilitators can make reference to the answers from Module 1 group discussions i.e., (what do you hear people saying or valuing in your community?)

Appendix C: FOCUS GROUP RECRUITMENT QUESTIONNAIRE

INTRODUCTION

Good Morning/Afternoon/Evening. My name is _____ and I am from PSI an independent market research company .We ask people’s opinions so that manufacturers/service providers/decision makers can use this to make decisions. I will like to take your opinions about certain things and I want you to be honest with me. This is a genuine piece of market research, I am not trying to sell you anything and whatever information we obtained from you will be used for research purposes only.

The aim of this study is to establish information on prevailing knowledge, attitudes and practices among the study communities related to tackling underlying systemic and structural causes of gender inequality and exclusion of adolescent girls and women (AGW) in Nigeria which V4C has prioritized in order to measure changes over time

To see if you might be able to participate in this research, I would like you to answer a few questions for us. Some of the questions I will be asking may be personal; however it is important for us to learn about you and to hear your views and opinions. All answers you will give remain strictly confidential.

Date:/...../ 2016

Time: ___ : ___ AM/PM

Respondent’s Phone no:.....

Respondent’s Name:.....

Respondent’s Address:

SCREENER QUESTIONS

- 1 Do you or any of your close friends or family members work in any of these industries? **Multiple Mentions Possible.**

Advertising	1	IF YES TO ANY, CLOSE INTERVIEW
Market research	2	
Marketing	3	
Journalism	4	
Public relations	5	

- 2 Have you been interviewed by a market research company on prevailing knowledge, attitudes and practices among communities related to specific gender equality and women empowerment (GEWE) issues in the past 6 month?

Yes	1	TERMINATE
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No	2	CONTINUE
----	---	-----------------

3 Record gender, PLEASE DO NOT ASK

Gender	Code	Quota
Female	1	Recruit according to Quota
Male	2	Recruit according to Quota

4 What is your Marital Status?

Single	1
Married	2
Divorced	3
Cohabiting	4
Others (Specify)	5

5. Did you have any children?

Yes	1
No	2

6a. If YES at Q5. How many children did you have?

WRITE IN	
-----------------	--

6b. Could you please tell me the names, sex and age of each one of your children?

Name of Children	Sex	Age
1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		

7 How old are you? (DO NOT READ OUT OPTIONS, PLEASE WRITE DOWN SPECIFIC AGE IN COMPLETED YEARS):

**SPECIFY EXACT
AGE BELOW**

Below 16 Years		1	TERMINATE
16 – 20 Years		2	CONTINUE(RECRUIT ACCORDING TO QUOTA)
21 - 25 Years		3	CONTINUE(RECRUIT ACCORDING TO QUOTA)
35 - 44 Years		4	CONTINUE(RECRUIT ACCORDING TO QUOTA)
45 - 55 Years		5	CONTINUE(RECRUIT ACCORDING TO QUOTA)
Above 55 Years		6	TERMINATE

If code 3 or 4 at Q7, Skip to Q10

8 Are you currently in School or out of School (Artisans, Hairdressers, electricians etc)?

In school	1	CONTINUE(RECRUIT ACCORDING TO QUOTA)
Out of School	2	CONTINUE(RECRUIT ACCORDING TO QUOTA)

Ask If code 1 at Q8 otherwise skip to Q10b

9. What type of school are you attending?

Technical School	1
Polytechnic	2
Colleges of Education	3
University	4
Others (Pls Specify)	5

10a. What is the name of your tertiary institution?

--

Ask If code 2 at Q8 otherwise Skip to Q11,

10b. What is the highest level of education that you have completed?

No formal Schooling	1
Primary School Completed	2
Secondary School Completed	3
Others (Pls specify)	4

11. What is your current occupation? (If unemployed or retired what was your last main occupation?)[Do not read options, Code from responses.]

12. What is the occupation of the head of your household/main earner

	Q11 Respondent	Q12 Head of Household
Student	1	1
Never had a Job	2	2
Unskilled manual worker (e.g., cleaner, laborer, domestic help, unskilled manufacturing worker)	3	3
Artisan or skilled manual worker (e.g., trades like electrician, mechanic, machinist or skilled manufacturing worker)	4	4
Clerical or secretarial	5	5
Supervisor / Foreman / Senior Manager	6	6
Mid-level professional (e.g., teacher, nurse, mid-level government officer)	7	7
Upper-level professional (e.g., banker/finance, doctor, lawyer, engineer, accountant, professor, senior-level government officer)	8	8
Others (Pls specify)	9	9

13. Would you be willing to participate in a follow-up Focus group Discussion in the next 12 months?

Yes	1	CONTINUE
No	2	CONTINUE

Thank you for taking time to answer my questions today.

Appendix D: FOCUS GROUP SAMPLE BREAKDOWN

Category	Academic status	Gender	Age	Urbanisation	State				Total	
					Enugu	Kaduna	Kano	Lagos		
Youth (in/out of school)	In school	Male	16-20 years	Urban	0	0	1	1	2	
		Male	21-25 years	Urban	1	1	0	0	2	
	Out of school	Male	16-20 years	Urban	1	1	1	0	3	
		Male	21-25 years	Urban	0	0	1	1	2	
	In school	Female	16-20 years	Urban	1	1	0	0	2	
		Female	21-25 years	Urban	0	0	1	1	2	
	Out of school	Female	16-20 years	Urban	0	0	1	1	2	
		Female	21-25 years	Urban	1	1	0	0	2	
	In school	Mixed	16-20 years	Urban	1	1	0	1	3	
	Out of school	Mixed	21-25 years	Urban	1	1	0	1	3	
	In school	Male	16-20 years	Rural	1	1	0	0	2	
		Male	21-25 years	Rural	0	0	1	1	2	
	Out of school	Male	16-20 years	Rural	0	0	1	1	2	
		Male	21-25 years	Rural	1	1	0	0	2	
	In school	Female	16-20 years	Rural	1	1	0	0	2	
		Female	21-25 years	Rural	1	1	1	0	3	
	Out of school	Female	16-20 years	Rural	1	1	0	0	2	
		Female	21-25 years	Rural	0	0	1	1	2	
		Sub Total				10	10	10	10	40
	Adults/ Parents		Male	35-44 years	Urban	0	0	0	1	1
		Male	45-55 years	Urban	0	1	0	0	1	
		Male	35-44 years	Rural	1	0	0	0	1	
		Male	45-55 years	Rural	0	0	1	0	1	
		Female	35-44 years	Urban	0	0	1	0	1	
		Female	45-55 years	Urban	1	0	0	0	1	
		Female	35-44 years	Rural	0	1	0	0	1	
		Female	45-55 years	Rural	1	0	0	0	1	
		Sub Total				2	2	2	2	8

