

Voices For Change Report

Mapping with Young People: Shaping their
future and the future of Nigeria

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The opinions expressed in this report are those of the authors and do not necessarily represent the views of the Department for International Development.

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Abbreviations and acronyms

BBC	British Broadcasting Corporation
CISLAC	Civil society legislative advocacy center
DFID	UK Department for International Development
DJs	Disk Jockeys
FGD	Focus group discussion
KI	Key informant
KII	Key informant interview
LGA	Local government area
NGO	Non-governmental organisation
NTA	Nigeria television network
TV	Television
UK	United Kingdom
UNDP	United nations development programme
V4C	Voices for change
WRAPA	Women's rights advancement and protection alternative

Executive Summary

The Voices for Change (V4C) programme is a UK Department for International Development (DFID) supported programme implemented by GRM International. It is being designed to improve the lives and life chances of adolescent girls and women in Nigeria. V4C will promote positive transformation and permanent changes in gender inequality, thereby strengthening the enabling environment for development, and empowering girls and women to contribute to a more equal Nigeria in the future.

This study forms part of a suite of five mapping exercises designed to support the inception phase of Voices for Change (V4C) and contribute to the design.

The objectives of this study are to help V4C better understand:

1. The **networks and communication channels** that young people use; and,
2. What **questions or concerns they have about their own and their country's**, particularly about women's rights and roles in this future.

Through this study, we aimed to get the perspectives of young people themselves about these issues. The findings will help V4C to explore new and innovative ways to work with young people and to support them to take action to change gender norms in Nigeria.

To that end, we asked young people about their views of:

- A broad spectrum of **social norms and values** that influence their aspirations, influences, interactions and use of media;
- Whether and how **gender inequalities** affect their aspirations, influences, interactions and use of media;
- How and if their **age, class, ethnicity, rural/urban abode, religion, and other identity questions**, interact with gender to influence their aspirations, influences, interactions and use of media, directly or indirectly; and,
- **Who** influences and shapes their aspirations, opinions, interactions and use of media.

For the study, we interviewed 140 young people and three key informants in each of five States, Kano, Lagos, Enugu, Zamfara and Niger. We spoke with girls and boys between the ages of 15 and 19 and women and men between the ages of 20 and 25. We used structured focus groups and semi-structured key informant interviews.

The study faced a few challenges, including the limited time we had to collect and analyse the data and some restrictions to our movements due to security issues in the Northern States. We also note that while every effort was made to ensure each group reflected a wide range of young people, including those who were in or out of school, those who were married or not, and those who were employed or not, it was not always possible to recruit a representative sample.

Therefore, while we feel the findings reveal valid and interesting facts about young people's lives, more detailed research and granular data analysis will be needed to test these findings further and to establish baselines on these issues.

Findings

Aspirations of young people: key themes

When discussing aspirations with young people, clear trends began to emerge. The first two trends, the role of marriage and the desire to acquire wealth, were divided along gender, North/South and rural/urban lines. The other two emerging issues were about what influences and limits young people's aspirations – the role of poverty and the role of family – but we found these issues were less sensitive to who was speaking and where.

First, the role of **marriage** in females' and males' lives is different, and changes with age and depending on whether they live in the North or South, and whether they live in rural or urban locations. Most interestingly, marriage is often seen as a threat to the ambitions of younger girls in rural areas of the Northern States, while women see it as a goal in its own right and a route to respectability and security.

Second, most boys and young men aspired to **wealth and power**, for many through fast and easy routes. Girls and young women, on the other hand, rarely aspired to influential or powerful roles, except maybe as the wives of rich men.

Third, **poverty** was the main barrier most boys and young men saw to achieving their goals, while girls saw the impact of poverty as more broadly affecting their lives by **limiting access to education** and resulting in a general lack of support from their families and communities. While poverty is clearly an underlying factor for the barriers girls and women face, they do not identify it simply as lack of money, but rather in terms of the impact it has on their lives. On the other hand, girls and women in Lagos, in both urban and rural focus groups, saw poverty – lack of money for fees – as the greatest threat to their ability to complete their education, over parental support or marriage.

Fourth, we found that the **influence of family** on young people's aspirations, what kind of influence and who exerts the influence, is sensitive to the gender and the location of the respondent. From rural to urban, from North to South, the influence of family members changes depending on whether we spoke with boys or girls or women or men. As more traditional social networks begin to erode and young people in some communities are finding new ways to build social capital, so the role of their parents, grandparents, siblings and wider family networks are changing. Generational tensions are emerging in some cases, mainly in the South and in urban areas, while the importance of family support and networks was emphasised in rural areas and in the North.

Finally, there were a number of areas that we found need greater exploration in V4C's future research.

First, **class, in terms of wealth or social status**, plays a critical role across a number of the other issues above and may in fact be more important than the North/South and rural/urban divides which we explored. We did not query the wealth quintile of our respondents and did not seek to speak with representative samples of young people from different quintiles, but this would be interesting to look at in future research.

Second, religion and particularly the **role of formal religious institutions** needs to be further explored. Religious institutions emerged as key places young people meet and network, but they were not mentioned as exerting influence over the aspirations of young people. This is unlikely to be the case and requires closer examination.

Lastly, **sex** plays a critical role in young people's lives. In many discussions, it was clear that most young people, male and female, see sex as transactional. This view was mentioned in

many of our FGDs but these were not safe spaces to explore this issue further. It would be interesting for V4C to examine the role of sex as a transaction, sometimes for money sometimes for other favours, as well as young people's experiences of sexual violence and their understanding of the wider health issues.

Social networks and capital of young people: key findings

We sought to understand where and how young people meet each other, what places or groups they trust or rely on, and what their social networks were like. This information is critical for V4C to identify routes for interacting with and engaging certain groups of young people.

A key finding is that how young people socialise is very dependent on their sex, the State they live in (linked to their ethnicity and religion), and whether they live in a rural or urban place. Other than at a very general level – that is to say that women and girls and younger boys have more informal networks, while men have many formal and clearly defined groups they attend – there are a large number of local differences.

Some general findings are that:

- **Ethnicity-based or age-grade organisations**, such as Umu'aada, in the South are losing their relevance to young people and what (if anything) is replacing them remains unclear;
- **Informal and traditional groups**, such as savings groups for girls, appear to hold sway in the North still, and while their roles are very specific, they seem well respected and used by young people;
- Men have a number of **formal, membership-based groups** that they attend while young women, girls and boys tend to have more informal groups;
- The **isolation and limits to mobility** that young women in the North face, especially after marriage, set them apart from every other group in greatly limiting their interactions and networks.

Communications Channels: key findings

The study also sought to understand how young people communicate and how they access information. This knowledge will be important in helping V4C to determine how it can disseminate information and messages to young people.

Here again we found clear gender, rural/urban and North/South/Central divisions in access to and use of different technologies.

On the whole, young married women in the rural North have the most limited access. Their world is tightly circumscribed by restrictions to their movement and access to money, which, as was seen above in relation to their networks and social sphere, is seen here as well in access to information. For them, the town crier, face-to-face communications (especially with their family and husbands) and some access to radio appeared to be the limit.

At the other extreme, young men in the urban South have a wide facility with communications channels and mentioned a number of tools and access points, including mobiles, internet and TV.

Finally, a clear finding is that radio remains dominant. In the North, listening is very active and discussion groups and listening groups were mentioned, making radio a social and

interactive experience. While this was less so in the South and in urban areas, radio was still a key source of entertainment and information.

Most interestingly, there were a number of youth focused shows or radio personalities that were mentioned. While the shows and personalities mentioned were different for different groups, it was interesting to see that there was something for everyone and that they were widely known and actively engaged. Mapping these programmes and tapping into the DJs who host them would be important for sharing information and messages with young people.

Summary of key implications for V4C

- **All V4C programming must be tailored to needs of different groups.** This is complex as the analyses of the data suggest multiple layers of difference. The most significant seems to be between males and females, though it would be impossible to ignore rural urban and age differences. Another critical distinction is between married and unmarried young people, particularly for females. Finally, while wealth and class differences were not explored in this study, V4C should look at these as well when designing its interventions.
- The area in which we found some of the largest differences between different groups, especially between females and males, was in communications. Depending on age, sex, and where they live, young people use different tools, have access to different channels, and listen to (and trust) different information.
- Careful thought should be given to **how to bring critical ‘gatekeepers’ into the fold for any programming work** without empowering them further or compromising the program. This is particularly important for the husbands of young women in rural areas in the North, where wives’ mobility is tightly controlled.
- Additional research must be done to **better understand how males and females interact with each other.** Aiming to ‘desexualize’ and humanize girls and women in the eyes of men and boys may be an area that V4C could focus on.
- V4C will have to be prepared to ‘think outside the box’ a bit when seeking partners and routes to reach young people. The data indicate that there has been a lessening of the influence of traditional organizing entities (such as ethnicity groups and age grade clubs) but it was not clear from the research what, if anything, is replacing these.
- V4C should think carefully about **how to both expand the range of options and goals available to young people (particularly girls, who have fewer options) and how to best articulate clear pathways to achieving these.**

Section 1: Introduction

The Voices for Change (V4C) program is a UK Department for International Development (DFID) supported program implemented by GRM International. It is being designed to improve the lives and life chances of adolescent girls and women in Nigeria. V4C will promote positive transformation and permanent changes in gender inequality, thereby strengthening the enabling environment for development, and empowering girls and women to contribute to a more equal Nigeria in the future.

V4C will seek to challenge the gender norms and practices that are detrimental to girls' and women's capabilities by building an enabling environment in which their rights and roles are valued, protected and celebrated.

The V4C programme will work to achieve the following five outputs:

1. **Strengthened research and gender expertise** to drive improvements in planning, programmes and budgets (Government, Civil Society and DFID supported);
Attitudinal changes among girls and boys, women and men, through innovative and dynamic social media networks and communications activities.
- 2.
3. **Strengthened legal provisions at federal and state levels** to promote girls' and women's rights and entitlements
4. **Specific female friendly pilot programmes** (with potential for scale) to promote adolescent girls' and women's empowerment;
5. **Enabling women's participation in politics and leadership**

The purpose and objective of the Study

This study forms part of a suite of five mapping exercises designed to support the inception phase of V4C and contribute to the design (see TOR, Annex A).

The suite of studies also supports the appraisal of options for programme implementation (during the development of a Business Case for V4C) and design of the programme. The initial outputs of the studies were prepared to feed into the Business Case in November 2012 but investigation has continued to inform the design through January.

The objectives of this study are to help V4C better understand:

- The **networks and communication channels** that young people use; and,
- What **questions or concerns they have about their own and their country's future**, particularly about women's rights and roles in this future.

During these explorations, we have probed young people's views of:

- A broad spectrum of **social norms and values** that influence their aspirations, influences, interactions and use of media;
- Whether and how **gender inequalities** affect their aspirations, influences, interactions and use of media;
- How and if their **age, class, ethnicity, rural/urban abode, religion, and other identity questions**, interact with gender to influence their aspirations, influences, interactions and use of media, directly or indirectly; and,
- **Who** influences and shapes their aspirations, influences, interactions and use of media.

Through these discussions, we hope to gauge entry points for V4C’s engagement with young people and support their own aspirations, values and beliefs around gender equality. Mapping the influences on and aspirations of young people and understanding how they are formed – shaped by the gendered assumptions of those who influence them – will be critical to unmasking barriers to women and girls realising their rights as well as identifying possible entry points for working with young people on these issues. To that end, this mapping seeks to reveal the social networks of young people and the influences on them. Through this we will seek to understand:

1. How young men and women (aged 13-25) receive and process information;
2. How they share and form opinions about the different gender roles; and,
3. How they forge links with each other and with older people in an effort to understand and develop their own roles in the world.

Nigerian Context

Nigeria has the largest population of any African country, some 162.5 million people – almost 1 in every 4 people on the continent is a Nigerian – and of this, over 80 million are girls and women. Nigeria is also one of the wealthiest countries in Africa, with the 10th largest oil reserves in the world, and is on track to becoming one of the world’s ten largest economies by 2050 with one of the fastest growing economies in the world in 2010.¹ Still, it also has one of the highest rates of poverty, maternal mortality and illiteracy in the world, ranking 156th out of the 187 countries in the *Human Development Report* in 2011 (UNDP, 2011).

Across the world, and particularly in Africa, adolescent populations are growing. In Nigeria, youth aged 10 to 24 make up 31% of the population and children under 15 make up 45% of the population. So any discussion about Nigeria’s future must necessarily consider adolescent girls and young women, and the roles they play and the barriers they face in shaping the future of the country (Gender in Nigeria Report, 2012).

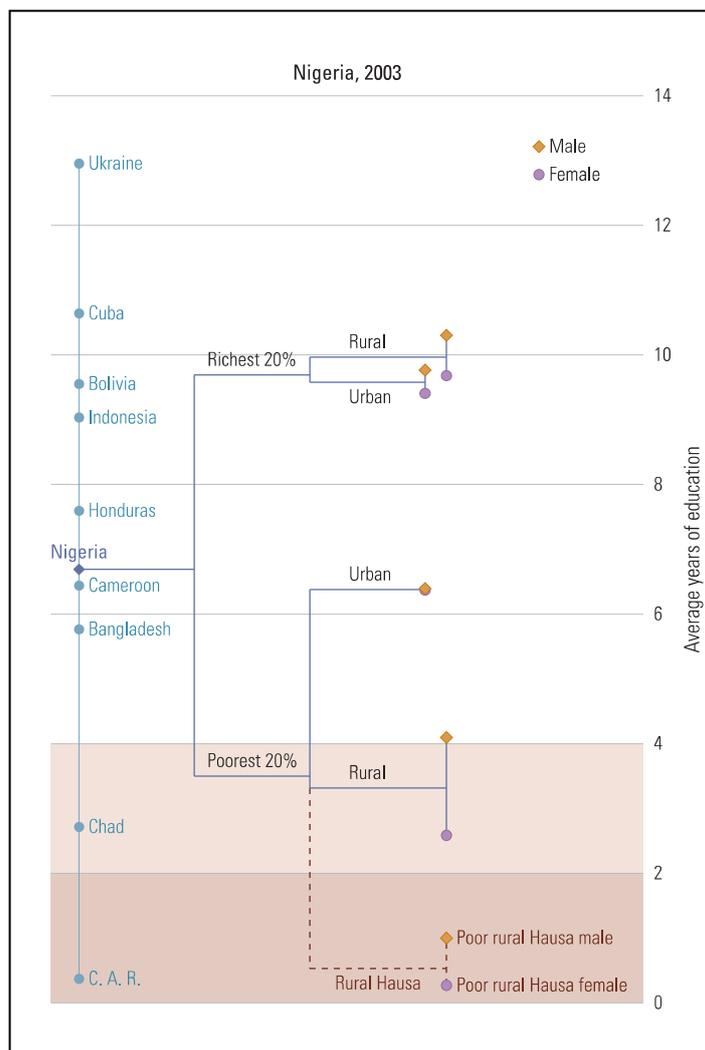
Nigeria is a country of contradictions. For young people, and especially young women and girls living in Nigeria, these statistics translate into a complex web of constraints and opportunities. Some young people are living in a region that is comparable to some of the poorest in the world, where electricity, running water and paved roads are rare. Others are living in one of the fastest growing, most connected and rapidly changing cities in the world. UNFPA highlights that cultural barriers and parental pressures heighten gender inequality for young people in Nigeria.²

In this one country, we can see some of the highest rates of **education** and some of the lowest in Africa (see chart below, *Global Monitoring Report*, 2010: 145). Nigeria is also home to 10.5 million out of school children, the highest number in the world, and the majority of these are girls (Gender in Nigeria Report, 2012).

¹ Citi Private Bank, The Wealth Report 2012, p. 11.

² <http://nigeria.unfpa.org/youngpeople.html>

Graph 1: Education Gaps in Nigeria, Global Monitoring Report, 2010



Early and forced marriages are also a concern for girls and young women, particularly in the North. For example, Hausa girls in Northern Nigeria are devalued because social norms promote boy child preference, reject girl child education, and promote early marriage for girls.³ As a result, over 50% of Nigerian girls are married by 16; while over 66% of Hausa girls are married by this age, the average age of marriage for Igbo girls in the East or Yoruba girls South is over 22 (NHDS, 2008). In addition to early marriage, cultural practices, such as *Purdah* or the seclusion of married women, also contribute to curtailing the rights and access of women in the North. A recent Girl Hub study (2012) found that the practice is common in the North and that its social impacts on women are stark, including on their education, health and access to information and services.⁴

Poverty and unemployment are also rife in Nigeria, despite the country's oil wealth. The national unemployment rate remains high at around 24%. The unemployment rate of 15-24 year olds is around 40%, and of 25-44 year olds is about 25%. This means that effectively

³ <http://nigeria.unfpa.org/youngpeople.html>

⁴ Girl Hub Nigeriam Exploration of the Cultural Context for Branding Platforms for Girls in Northern Nigeria, 2012 (not published.)

about 75% of the unemployed population are within the age group of 15-44 years.⁵ Okafor (2011) highlighted that chronic poverty and unemployment among young people are causes for anti-social activities, posing real danger to the stability of democracy in Nigeria.⁶

For women and girls, the issue of poverty and **unemployment** is compounded by their gender. For example, while 60-79% of the rural workforce is female, men are five times more likely to own land than women.⁷ Women and girls are therefore more commonly found in informal, insecure and even dangerous employment or self-employment than men. The NDHS 2008 survey found 59% of women reporting they were employed, against 80% of men. And, again, within these numbers there are significant differences by age, region and rural or urban abode. Critical to understanding these statistics is what women and men mean by employment. Many women work to earn an income to support their families or children, but will not be formally employed and so will not count themselves in this 59%. Therefore, this is an area that requires greater research to fully understand the quality of women's and men's employment and how they define this. As the data relies on self-reporting it may be necessary to look at how questions are asked and formulate them differently to unpick these issues.

Regional, gender and wealth differences have other consequences. As table 1 below shows, they result in **large differences in exposure to media**.

Table 1 - Exposure to mass media (emphasis added, Nigeria DHS 2008: 37)

Percentage of women and men aged 15-49 who are exposed to specific media on a weekly basis, by background characteristics, Nigeria 2008										
Background Characteristic	Reads a newspaper at least once a week		Watches TV at least once a week		Listens to radio at least once a week		All three media at least once a week		No media at least once a week	
	F	M	F	M	F	M	F	M	F	M
Age										
15-19	11.9	20.7	43.5	52.0	53.5	74.1	9.0	15.9	36.2	18.4
20-24	15.0	32.8	43.5	58.5	55.4	82.5	11.9	26.4	35.8	11.8
25-29	-	33.8	-	55.1	-	83.1	-	27.6	-	12.2
30-34	12.0	33.8	39.6	52.9	54.5	83.2	9.9	27.4	38.5	13.3
35-39	10.8	30.3	37.7	48.0	53.5	82.6	8.8	24.1	39.4	13.5
40-44	9.1	29.0	33.0	45.9	52.5	82.9	7.7	24.1	42.1	14.6
45-49	6.9	29.3	27.2	43.9	47.2	82.2	5.3	23.9	47.6	15.9
Residence										
Urban	21.8	47.4	68.8	77.6	68.5	87.7	18.5	40.9	18.9	5.8
Rural	6.3	19.1	23.3	36.4	45.5	77.2	4.3	13.9	49.4	19.2
Zone										
North Central	9.9	26.2	32.1	44.3	47.5	79.2	8.2	18.7	47.0	15.8
North East	3.1	13.4	14.4	23.0	35.0	61.8	1.9	8.0	61.4	34.1
North West	3.8	16.4	17.8	31.5	47.9	80.0	2.7	12.2	49.9	17.4
South East	17.9	39.7	44.5	65.5	53.8	88.5	12.8	34.1	34.0	7.5
South South	19.6	36.0	58.3	71.1	53.6	80.9	15.5	30.2	30.1	10.7
South West	18.2	46.3	68.3	73.3	76.6	91.2	15.9	39.8	13.9	4.4
Education										
No education	0.2	0.9	9.6	11.5	36.0	61.2	0.1	0.4	61.9	37.3

⁵ https://globaljournals.org/GJHSS_Volume12/6-Microfinance-Poverty-and-Youth.pdf

⁶ https://globaljournals.org/GJHSS_Volume12/6-Microfinance-Poverty-and-Youth.pdf

⁷ Gender in Nigeria, 2012, p.

Percentage of women and men aged 15-49 who are exposed to specific media on a weekly basis, by background characteristics, Nigeria 2008										
Primary	3.1	10.2	32.7	38.1	50.4	77.9	1.8	7.2	41.6	18.0
Secondary	18.3	35.8	62.5	64.4	65.8	86.4	14.1	28.0	21.2	7.2
More than secondary	52.0	75.7	83.4	83.8	83.4	94.9	44.8	66.1	6.5	1.0
Wealth quintile										
Lowest	0.4	5.3	2.9	10.7	27.4	60.3	0.1	2.3	71.4	38.0
Second	2.0	10.5	7.6	19.9	39.5	75.1	0.8	5.4	58.0	22.3
Middle	6.1	20.2	23.8	38.7	50.7	82.2	3.1	13.1	43.2	13.2
Fourth	14.5	36.7	63.1	72.5	66.6	87.8	11.1	29.3	21.0	5.5
Highest	31.3	59.9	86.9	91.7	77.3	92.2	27.5	54.3	7.9	1.6
Total	11.8	29.8	39.6	52.0	53.7	81.2	9.4	24.1	38.5	14.1

As the table above shows, with less exposure to media, women have less access to information than men and fewer tools with which to make decisions and change their lives. And poorer women, younger girls, illiterate women, rural women and women in certain regions of the country have even less exposure than their urban, richer, older and more educated peers.

In this research, we have explored both young people's perceptions and experiences of these differences. We have tried to look at the intersecting issues of rural abode, age, and region with gender to uncover how V4C might work with young people to tackle gender norms and realities for girls and women.

Section 2: Desk Review

Research from the global north and south shows that young people's aspirations are highly dynamic, influenced by myriad factors, but constantly reassessed to fit into changing realities and respond to feedback loops (Kintrea et al. 2011). The understanding of aspiration has been influenced by sociological, psychological and rational choice theory, though recent approaches combine these to understand the *dynamic process in aspiration formation*, taking into account people's identities, opportunities, and constraints. Therefore, these aspirations are not abstract hopes and dreams, but rather rooted in expectations of what is possible in reality (Leavy and Smith 2010; UK Cabinet Office 2008).

While much of the early literature on youth aspiration was around education and employment, recent research in Africa and Asia has focussed on migration (Leavy and Smith 2010: 4). This research shows that the key factors influencing young people's aspirations are: their social networks, social norms, identity, capabilities, and the politico-economic environment. It also notes that young people will have more ambitious aspirations if they have wider, looser social networks (*bridging social capital*), rather than a narrower, closer social network (*bonding social capital*), as the former open the young person up to more influences and opportunities (Leavy and Smith 2010; UK Cabinet Office 2008).

Who and what affects young people's aspirations?

Social networks and social capital

It is important to untangle the many, and sometimes competing, influences on young people's aspirations (Leavy and Smith 2010: 7). Research from the UK shows that **parents, teachers, mentors** and **peer groups** all influence young people's aspirations, with a strong relationship between parents' aspirations for their children and the children's aspirations for themselves, and between young people's participation in out-of-school activities (i.e. sports and clubs) and their aspiration level (Leavy and Smith 2010; UK Cabinet Office 2008; Kintrea et al. 2011; Greene et al. 2009).

Similarly, research from Africa, South Asia, and the United States shows that young people's aspirations are framed within *implicit and explicit expectations placed upon them by family and kinship networks*, which are influenced by gendered social norms (Leavy and Smith 2010: 6). For example, young people in Burkina Faso are compelled to migrate not because of a personal desire to access higher wages and more opportunity in the city, but out of a sense of familial obligation (Thornsen 2007). On the other hand, for young Bangladeshi women, one must balance a desire to migrate to cities to increase one's autonomy, with pressure from their families to not migrate lest the woman risk the family's reputation (Leavy and Smith 2010: 7).

Young people are influenced not only by their families, but also by their **peers** and by people they see as **role models**. Ethnographic research among young migrants in Burkina Faso shows that young people migrated not only out of familial obligation, but also to impress their friends, much of which happened through performing their new urbaneness upon returning home (Thornsen 2007). While young men are influenced by their peers' behaviour, both negatively and positively, research from Malawi shows that men (study included young and older men) are influenced by what they *think* their peers do, not necessarily by what their peers actually do (Mabala 2011; Clark 2010).

The role of role models is also important (Greene et al. 2009). In India, for example, exposure to female leaders under a quota system affected girls' aspirations, leading girls to be more likely to say they want a higher education, to marry later, and become a doctor, engineer, teacher, legal professional, or nurse (Glennersten et al. 2010).

Capabilities and politico-economic context

Research from the UK shows that social **class**, **socio-economic status**, and **income** all correlate with levels of aspiration, noting, though, that these socio-economic factors can be overcome. The evidence shows that young people's educational and professional aspirations diminish as they get older, as their experiences show what is actually possible and realistic (Leavy and Smith 2010). **Education** too is vital to not only improving young people's lives, but also broadening their view of what is achievable; research from Guatemala shows that school attendance influenced girls' aspirations around age of marriage and child bearing (Greene et al. 2009).

Research from Brazil shows that **experience of violence**, including sexual violence, has an effect on girls' conception and achievement of aspirations, sometimes leading to depression, low self-esteem and even suicide (Greene et al. 2009). Longitudinal studies from the US show the impact of **geography**, arguing that rural young people tend to have lower educational and professional aspirations than their urban peers. This is attributed to higher poverty rates, few professional role models, narrower school curricula, and social pressure from small, close-knit communities (the *bonding social capital* noted above) (Leavy and Smith 2010: 8).

The **wider politico-economic context** is also important, as aspirations are formed *against a broader, changing social context and wider changes in society*, where phenomena such as globalisation, financial crisis, religious fundamentalism, the spread of new media, and conflict can all affect young people's aspirations and perceived barriers to success (Leavy and Smith 2010: 6; Mabala 2011: 165; Becksy 2011). Note too that the very concept of 'youth' is a socially constructed, flexible category, which is itself formed against this same changing politico-economic backdrop. For example, in settings of high unemployment, without the resources to start a family, men may remain 'youth' indefinitely, in a state of limbo where they are neither children nor adults. For girls, their 'youth' can be truncated if they are forced into premature adulthood (i.e. early marriage) by economic circumstances (Leavy and Smith 2010; Thorsen 2007).

Social Norms and identity

Those aspects of a person's identity that are developed early in life (e.g. gender) are more likely to influence aspiration than those formed later in life (e.g. around desire for prestige) (Leavy and Smith 2010: 4). As noted above, **age** affects young people's aspirations, in that aspirations tend to diminish as girls and boys get older and realise their social constraints, and expectations and aspirations converge. **Social norms**, too, affect aspiration in that the social pressure put on young people by their families, peers and wider social networks are imbued with **gendered social norms** and **racial and class stereotypes**, e.g. around what a 'good girl' or 'people from round here' can do (UK Cabinet Office 2008; Girl Hub 2012). Social expectations, for example that girls should marry and bear children early, may curtail girls' aspirations around education, and when to start a family (Levine et al. 2009).

However, in many cases, while these social norms dictate behaviour, they do not necessarily dictate aspiration: research from India, Bangladesh and Nepal shows that girls aspire to marry two to four years later than they actually do marry (Greene et al. 2009). Interestingly, research from the UK shows that, regardless of socio-economic status, girls' educational and professional aspirations exceed those of boys, even though men continue to achieve higher career status and income than women (UK Cabinet Office 2008; Leavy and Smith 2010).

Information and media

Studies from the UK show that **television, films** and the **internet** influence young people—especially boys’—career aspirations, by giving them ideas of what they might want to do when they are older (Kintrea et al. 2011). While the influence of the spread of media and ICTs in the global south requires further exploration, some research shows that ‘fast-evolving communication and media technology’ is increasing rural African youth’s awareness of urban-rural inequalities and thus their aspirations to achieve a higher standard of living (Leavy and Smith 2010: 3, 8).

Young people’s aspirations in Nigeria

The above is also true in Nigeria, where young people’s expectations and aspirations are shaped by their social networks, capabilities, and identity, and are mediated by their perceived barriers to success. Research from Nigeria shows that while Nigerian youth aspire to university education, professional employment, and having a family, they also recognise the myriad obstacles in the way: parents’ and communities’ attitudes, financial resources, corruption in schools and government, the threat of sexual harassment at school and in the workplace, and high rates of unemployment (The Society for Family Health 2004; The Next Generation Nigeria Task Force 2010; Girl Hub 2012, 2012b).

Research from the North shows that while girls have high levels of self-esteem and self-confidence, believing they can achieve everything a boy can, and can lead as well as boys, these beliefs exist alongside the girls’ conservative views on gender norms, believing that a ‘good girl’ should be obedient, religious, respectful, and married, and that girls’ decision-making power should be limited (Girl Hub 2012, 2012b). Girls in the North cite their mothers, brothers, and radio—if they have access—as influential sources (Fancy and Atuluku 2010).

The daily struggles of Nigerian youth are played out in ‘Nollywood’ films; while there is limited evidence of these films’ influence on aspiration, it is not surprising that young people cite ‘Nollywood’ actors as role models, alongside their family members, prominent Nigerian and global leaders, and sport celebrities (The Society for Family Health 2004; Becksy 2011).

Section 3: Study Methodology

Scope of work

The geographic focus of the study was on five illustrative states – Kano, Niger, Lagos, Zamfara and Enugu – in order to give as broad a picture as possible in a short time of the whole of Nigeria. The States therefore include North/South/Middle zones of the country as well as different urban and rural contexts.

The States were chosen to reflect DFID's geographical focus areas in the country as well as existing GRM current programs in four of these states (GRM has no presence in Niger) to support knowledge building and data gathering.

Partners' roles

To support the process, V4C contracted two National NGO partners, Civil Society Legislative Advocacy Centre (CISLAC) and Women's Rights Advancement and Protection Alternative (WRAPA). CISLAC and WRAPA have a presence in each State with strong experience working with grassroots communities and on gender issues.

CISLAC coordinated data collection in three states (Kano, Niger and Zamfara) while WRAPA coordinated two (Lagos and Enugu). This also presented V4C with the opportunity to work more closely with National partners and for them to gain a deeper understanding of the issues that are of interest to V4C, as well as promote collaboration.

Each state team was comprised of five members: one coordinator, two facilitators for the focus group discussion (FGDs), and two note takers.

Table 2: Research States and Local Government Areas (LGAs)

State	Geopolitical Zone	LGA Urban	LGA Rural
Kano	North West	Kano Municipal Nasarawa	Gezawa Gabasawa
Zamfara	North West	Gusau Municipal- Samaru, Sambo community	Bungudu – Bela community
Niger	North Central	Gidan Kwanu	Bosso Local - Gidan Mangoro
Lagos	South West	Lagos central -Surulere Victoria Island	Apapa Ibeju Lekki Iganmu
		Lagos west - Oshodi/Isolo	Amuwo Odofin (Tamaro Island) Tuago Island
		Lagos East - Somolu /Kosofe	Owutu Isawo Ikorodu Ikorodu
Enugu	South East	Enugu North and Enugu South	Nsukka Zone and Udi zone

Data Collection

Primary data was collected from young people – adolescent girls and boys (aged 13-19) and young men and women (aged 20– 25) - through **14 Focus Group Discussions per State**.

The study used key criteria to select **groups of ten young people** from rural and urban locations in each State and divide them into groups by age.

The key criteria for selection of young people within each group were:

- (i) for all age groups, those who have children (or are married) and those who do not;
- (ii) for 13-19 year olds, those who are in formal education and those who are not; and
- (iii) for 20-25 year olds, those who are in formal or paid employment (self-defined) and those who are not.

These criteria could overlap; in other words, one member of a FGD could be both in school and have a child and as such tick both those boxes for the group.

Table 3 Make up of the Focus Groups		
Group	Sex, age and location	Other criteria
1	Girls aged 13-19 rural (2 groups of 10)	<ul style="list-style-type: none"> • At least 2 in school • At least 2 out of school • At least 2 with children or married • At least 2 without children
2	Young women aged 20-25 rural (2 groups of 10)	<ul style="list-style-type: none"> • At least 2 in employment • At least 2 out of employment • At least 2 with children or married • At least 2 without children
3	Girls aged 13-19 urban (2 groups of 10)	<ul style="list-style-type: none"> • At least 2 in school • At least 2 out of school • At least 2 with children or married • At least 2 without children
4	Young women aged 20-25 urban (2 groups of 10)	<ul style="list-style-type: none"> • At least 2 in employment • At least 2 out of employment • At least 2 with children or married • At least 2 without children
5	Boys aged 13-19 rural (2 groups of 10)	<ul style="list-style-type: none"> • At least 2 in school • At least 2 out of school • At least 2 with children or married • At least 2 without children
6	Young men aged 20-25 rural (2 groups of 10)	<ul style="list-style-type: none"> • At least 2 in employment • At least 2 out of employment • At least 2 with children or married • At least 2 without children
7	Boys aged 13-19 urban (1 group of 10)	<ul style="list-style-type: none"> • At least 2 in school • At least 2 out of school • At least 2 with children or married • At least 2 without children
8	Young men aged 20-25 urban (1 group of 10)	<ul style="list-style-type: none"> • At least 2 in employment • At least 2 out of employment • At least 2 with children or married • At least 2 without children
Total	14 groups and 140 respondents per State	

Finally, one facilitator from each State was invited to a three-day workshop in Abuja after the teams delivered their reports to look at emerging themes, cross-check findings and deepen analysis of the FGD data.

Key Informant Interviews

In each State, **three Key Informants** were selected by the research teams, in close consultation and coordination with partner organisations and with community leaders. These included youth leaders, NGO and government practitioners who work with young people, and other service providers or leaders who work with young people and may have insight into young people's views and lives. The key informant interviews were based on a semi-structured interview format.

Quality Control and Ethics

To ensure consistency and quality in data collection, the study was piloted in Kano and then the other four State teams were gathered for a centralised training.

This training included the background information on the concepts to be investigated and a review of the tools to ensure that language and expressions would be socially and culturally acceptable within each community. Tools were also designed and modified in such a way that facilitators could use them with a wide range of respondents, including those who were not literate and with younger and older respondents.

Participatory methodologies such as role-play, listing and ranking exercises and games were integrated into the tools.

Child protection issues were also covered in the training to ensure that all facilitators and notetakers understood the concepts and agree to the key principles of GRM's Child Protection Policy (**Annex D**). It was ensured that all guardians were provided with consent forms prior to allowing their children and wards to take part in the assessments.

Limitations and issues with the study

We note a few constraints to the study and lessons learned from the methodology.

1. The timeframe for the assessment was short. The full data collection was completed in each State in under one week and all data and State reports were delivered to V4C within a week of data collection. This was primarily so that the Study could contribute to the V4C Business Case, but it affected planning in in some cases the focus group participants were not able to be recruited beforehand according to the criteria we requested.
2. Despite a desire to find and train young people as FGD facilitators, this proved not to be possible. Working with youth was not a key area of expertise of either National NGO partner. In future research with young people, training youth facilitators – supported by experienced data gatherers – to gather data may be explored as a way to achieve more open and trusting relationships in these groups.
3. Role of the National partners was limited to coordination from a distance, largely using mobile phones. This led to a number of issues with communications, lack of support to data gathering teams and poor coordination. This was in part due to time constraints and in part to budgetary constraints, but in future partners with greater knowledge of working with young people and research may be more appropriate choices.
4. Security concerns, which limited travel for preparatory work in Kano and Zamfara, and communications issues limited the teams' ability to mobilise young women in particular for groups in some communities. More careful planning and clear articulation of the purpose of the research would be needed to mitigate this in the future.

5. Given the nature of the training given to research teams and the timings, in many cases note taking at focus groups discussions was not thorough. As such it is not always possible from the notes and reports to count precise numbers of participants agreeing or disagreeing with certain issues that arose. Therefore, wherever possible, the analysis in this report cites numbers of participants agreeing or gives a broader sense of whether the issue was generally supported or not supported by the whole group.

Despite these limitations, the study team believes that the process has produced valid and robust information to support the design of V4C.

Section 4: Study Findings

The study findings are grouped along the three main themes explored:

- 1) Aspirations of young people;
- 2) Social networks and social capital of young people; and,
- 3) Communications channels.

This report looks at key differences that emerged but, given the nature of the research, it cannot offer detailed State to State, rural to urban, or even male to female analysis. Where key issues arise, they are highlighted here and more detailed findings from each state and each focus group can be found in the State reports, which are presented separate to this Report and available internally to the V4C team. As mentioned above as well, due to the quality of note taking and facilitation of some focus groups, it is not always possible to gauge nuanced differences in opinion within groups.

In the analysis, it is noted where the issue is a cross-cutting theme or potentially a key difference between groups that warrants further investigation.

Finally, there were a number of **areas that we found overall need greater exploration**. These emerged in some form from all our discussions or in our later analysis.

- First, **class, in terms of wealth or social status**, plays a critical role in young people's lives and may in fact be more important than the North/South and rural/urban divides which we explored.
- Second, religion and in particular the **role of formal religious institutions** needs to be further explored. This emerged in discussions about young people's social capital and networks, as churches, mosques and other religious fora present key opportunities for young people to meet and form social bonds, but the role of religious institutions in shaping young people's ambitions and views of gender norms requires greater exploration.
- Lastly, **sex** – not just marriage – plays a critical role in young people's lives. In many discussions, it was clear that most young people, male and female, see sex as transactional. This view came through in many of our FGDs, but requires careful further exploration, to examine the role of sex as a transaction, sometimes for money sometimes for other favours, as well as their experiences of sexual violence and their understanding of wider health issues.

Aspirations of and influences on young people

The study explored young people's aspirations through a number of questions in Focus Group Discussions.

1. If you could choose for yourself what you would do or be in your life, what would it be? What kinds of things do boys and girls in your community dream of doing in their lives?
2. What would help you achieve your ideal for your life?
3. What would prevent you from achieving your goals?
4. Who do you admire and look up to/want to be like, either here in your community or elsewhere?

5. Can you think of anyone who has done something unexpected? What did they do?

The open-ended questions were designed to explore a wide range of issues, including:

- The role of social norms and values in shaping aspirations;
- If and how gender inequality affects aspirations;
- How age, rural/urban abode, and other identity questions interact with gender to shape aspirations; and,
- Who influences young people's aspirations.

We spoke with 140 young people in each of five States. We held focus groups discussions with girls and boys (aged 13-19) in urban and rural areas and with young women and young men (aged 20-25) in rural and urban areas. Across the five States, we found a few key themes emerging that are of particular interest to the V4C programme.

First, the role of **marriage** in boys and girls lives is different, and changes depending on age and whether they live in rural or urban locations. Most interestingly, marriage changes from a threat to the ambitions of girls to a goal in its own right for young women in rural areas. Amongst males and females in urban areas on the other hand, all express a desire to delay marriage until after they complete education or establish themselves in careers.

Second, boys and young men mainly aspired to **wealth and power**, for many, through fast and easy routes. Most boys and young men understood the short cuts and easy routes to wealth and cited numerous examples of men succeeding in this way all around them. Girls and young women on the other hand rarely aspired to influential roles, except maybe as the wives of rich men. The successful women they admired were usually women who had risen up due to their desire and ability to contribute to positive change in Nigeria.

Third, **poverty**, the term used by most respondents to mean lack of money, was the main barrier most boys and young men saw to achieving their goals, while girls saw **lack of education** and a general lack of support from their families and communities as key constraints. While poverty is clearly an underlying factor for the barriers girls face, they do not identify it simply as lack of money, but rather in terms of the impact it has on their lives through restricted education or limiting their family's choices.

Finally, we found that the **influence of family** may be in flux. From rural to urban, from North to South, the influence of family members is different and as more traditional social networks appear to be eroding and young people in some communities are finding new ways to build social capital, so the role of their parents, grandparents, siblings and wider family networks also seems to be changing. Generational tensions were clearer in the statements from FGD participants in the South and in urban areas, while the importance of family support and networks was emphasised in FGDs rural areas and in the North. Males and females differed also in their relations to their family and they stated that these relations have changed since previous generations.

Marriage: from barrier to ambition for rural females

Girls in the rural groups in the three Northern States (Kano, Niger and Zamfara) consistently cited marriage or the prospect of early marriage as a barrier to them completing education.

"I want to further my education and become an Arabic teacher. But I fear that I will be pulled out to get married and will not be able to further my education." -15 year old girl, Zamfara rural

"I want to be educated like you for example (referring to the facilitator) but I know my parents will find somebody to marry me because they will not have money to pay my fee," said a young girl in Kano. When asked whether she has brothers who are in

school she replied, *"Yes they will continue if my parents have money to pay. Some boys even get wives and still go to school"*

Many young women (20-25) in the North on the other hand talked about marriage as a goal. It appeared they saw it as a route to security, respectability and wealth. Marriage was not cast in a negative light in these groups, with rural women in the North and South citing it as a positive goal and a way to gain security. It was not clear if they would find ways to pursue other ambitions, such as in income generation or education, after they married. For many of these women widowhood and divorce were major concerns.

"When you get married and become a housewife, your husband will take care of you." -20 year old girl, Enugu rural

"My dream is to marry a 60 year old rich man who can take care of me." -19 year old girl, Kano urban

"I say I will want to marry a rich old man because then it will give me respect among the people. For example, he will have money to take me to Mecca. I will have my own car and travel out of the country and I will have money to take care of my family"
– young women in Kano

Analysis of the responses of participants in the **rural groups** with women and girls shows that marriage was a key theme in all of the groups, except in Lagos. For girls and women – whether they cite marriage as a barrier or their ultimate aim – marriage does not appear to be a matter of choice, but for boys and men it is something they see as a choice they will make when they are better established and able to.

Of the 100 rural girls interviewed, almost all discuss marriage in their groups, with the notable exception of girls in the rural groups in Lagos, where marriage was only mentioned as an issue they would face in the future. In Niger State, the 20 rural girls interviewed in two groups were split, with seven worrying about early marriage preventing them from completing their education and the other 13 being more worried about the cost of education being the main barrier.

As such, the overriding view that comes out of the groups is that if they are not married (most of the girls in the under 20 years old groups), girls worry that they will be married before they can complete their education and if they are or have been married (most of the women in the groups for those over 20) they speak about marriage as an aim by itself and a way of securing their future, again with the notable exception of rural Lagos.

In the rural groups of boys in the five States, marriage was only raised in two of the States and there it was simply mentioned as a future goal. For the young men in rural areas, marriage was not mentioned at all in Niger or Lagos, but in the other States young men mentioned that they would like to marry at some later date but needed to better establish themselves before they did so. In Zamfara and Kano, it is interesting to note that a few of the young men in the rural groups mentioned marriage as conveying status and respectability.

While a North/South, age and gender split is therefore evident in the view in rural areas, in urban areas the views appear more consistent across all the groups interviewed. Almost all the females interviewed, of all ages, saw marriage as a goal in future life but not as a barrier to their current ambitions or as their main source of security or respectability.

Amongst urban males, marriage and the attention of girls were often discussed as an annoyance or a potential for sex. Young men in most of the groups mentioned girls and young women coming to them for money, sex and marriage and joked about this as

annoying and females as 'seductresses' who will lead you off your path. Marriage was therefore seen as something best avoided until later in life and few mentioned it as a goal in any way.

This finding has two clear **implications for the work of V4C**. First, V4C will have to start to work with girls much earlier than at the age of 13 in the North. Girls, particularly in rural communities in the North, grow up very fast and abruptly see their childhoods – along with all the possibilities for the future that age holds – end as soon as they get married, as young as 13, and certainly for many before they are 16. If V4C is to work to shape aspirations and gender norms, it will be important to work with this younger group that still sees an opportunity to change their lives and to possibly even challenge gender norms.

Second, working with married young women in the North necessarily means getting permission from their husbands. More than fathers or other gatekeepers, husbands appear to be the key to reaching and working with young women. This means that V4C will need to work with boys and young men before they are married to help them critically analyse the role of marriage in their lives and in the lives of their future wives.

Wealth and power are ambitions for most males

The ambitions of many of the young men and boys in the focus groups, in the North and the South and in both rural and urban areas, revolved around the acquisition of wealth. Whether they wanted to be politicians, businessmen, sports men, musicians, etc. the ultimate goal revolved around the promise of wealth.

In many cases, these ambitions were very specific, mimicking the actual success of a public figure that had risen from poverty to wealth.

"I want to become employed in the NPC (National Petroleum Corporation) because of the kind of money you can make in petroleum." – 19 year old boy, Niger urban

"If these people can do it, I can also do it. I will be rich too." – Young boy, Lagos urban

The consistency in the answers was interesting, bridging age, rural/urban abode and State. These conversations with boys and young men also seemed to swell out, with one or two boys starting the discussion and wide approval being voiced across the group.

The acquisition of wealth and power dwarfed other ambitions, though a few individual men or boys did cite other interests as well. For example, some young men's ambitions, especially in politics, were linked to development, fighting poverty, and improving Nigeria rather than to wealth. Further research should look more closely at how boys and girls see politicians and how officials and official channels can effect positive change. Indeed some key politicians can be tapped into as role models and champions for inspiring young people to aspire to leading change.

This trend was particularly evident in the groups in urban areas in the North, in Kano, Zamfara and Niger States.

"I want to be a Councillor so I can reach my people at the grassroots. Bring development to this community." - Zamfara, Boy

"I want to become the President of Nigeria, just like President Jonathan who was poor and still became a President of Nigeria. I want to bring development to this Gidan Mangoro and make it like any place in the world." - Young Boy, Niger

When asked whom they admire, boys and men mention a number of politicians and activists in a positive light, such as Governor Alivu Muazu Babangida, Muhammed Buhari, Governor Rochas Okorochoa, Governor Adams Oshiomole, or Senator David Mark.

"I admire Chief Gani Fawehimi for his crusade against corruption, bad governance and for his role as a human rights activist." -Young men's group rural Niger

"For his all inclusive government and carrying the people along, I really admire Gov. Muazu Babangida Aliyu." -Young man 20, Niger rural Gidan Kwanu

"Wole Soyinka – a Nobel Laureate - because he is a writer and an educated person." -18 year old boy, Lagos urban

"I admire Mallam Ibrahim Shekarau for his ideas on youth empowerment." -Young boy 16, Kano

Despite this, the main finding was that acquiring wealth and power (the two being closely linked) was most men's ambition. While this finding is not surprising, and many young men around the world have ambitions for wealth, what was most interesting in these groups was how young men and boys clearly articulated the ease with which wealth could be accumulated in Nigeria and the awareness of a number of fast routes to power and money they saw around them. They cited examples of men who have been able to go from relatively humble backgrounds, similar to their own, to great wealth and power with relative ease.

Young women, especially in the rural groups in the Southern States, cited influential and powerful women, whom they saw as having contributed to social or political change in Nigeria, often challenging social barriers. While the numbers are not great – one or two girls in each of the groups in the Lagos and Enugu – it is worth noting that these young women did mention politics as a goal, and in particular Ngozi Okonjo-Iweala as a role model; it is interesting to note that even one or two noteworthy successes, such as Ms Okonjo-Iweala, can have a real influence on young people's ambitions. Additionally, two young women in Lagos noted that their own mothers, who were professionals or were supporting their families, were their role models.

On the other hand, for most young women, ambition was linked to marriage and the goal to marry a rich man was expressed by young women in the rural focus groups in all the States except Lagos (see above).

One reason for this gender difference in the routes to wealth may well be that boys and young men have many more options available to them (business, education, art, politics, etc.) than girls and women in general.

It would be important for **V4C to explore more closely** and explicitly the critical gender divide in the ambitions and goals of young people, and particularly how these shift by generation and as a result of the greater exposure to information and services that young women and girls have in the South and in urban areas as compared to girls in rural areas in the North.

It would be interesting for V4C to examine further what impact these ambitions have on young men and in particular on their education. If what young men are saying in these groups is translating into them actually seeking short cuts to wealth and devaluing education, this will have implications on how and where V4C can reach them and on the messages and messengers that they would be likely to listen to.

This phenomenon has been observed in Enugu where many young men chose to go into trading rather than complete their education and in the Niger Delta where they get jobs in the oil industry, while it appears in Lagos, education remains culturally important. How these norms may be shifting and how young men perceive opportunities and their role in the world around them within these different cultural contexts would be interesting to examine more closely. Additionally, this must also be looked at in terms of the actual and perceived value of education, particularly in the fast changing world around some young people. In many cases, poor quality or irrelevant education holds little attraction, especially when young people cannot see how it will help them and they see that they can get what they want faster and easier without it.

The ambitions for boys and young men are also noteworthy for V4C for another reason. If the programme seeks to engage boys and men on gender issues and women's rights, it must note that for many males social issues and social change were not high on their agenda. As such, the programme will have find ways to first introduce to these young men why the issue matters to them and to their own ambitions. These young men's attitudes and goals affect girls and young women as their future partners and peers, and as such finding ways to engage them is critical.

Finally, V4C will need to further explore the issue of corruption, how young people view it and how it affects their views of the adults and the institutions around them. If young people, especially boys, from an early age are losing respect for formal institutions and social structures then this will have major implications for V4C and how we can work with them to change how they see the roles women and girls can play in society.

Poverty limits aspirations

Almost all the young people we spoke to in focus groups mentioned poverty as a key constraint to their ambitions.

For young men and boys, this was seen in more practical terms, such as not having fees to pay for their education or training. This was noted amongst young men and boys in all the States and locations in which we conducted the study. Poverty was the most common reason cited by boys and men in rural and urban areas and in every State for why they could not achieve their goals.

"Since there is no money for my education, I will be a welder to earn money to go to school." -16 year old boy in Enugu urban

"I know if one has the money you will be able to achieve anything you want but our dreams are not achieved because our families are poor but those whose families have money are the one who are getting educated and have good jobs." -Boy, Kano Rural

While poverty was also cited by almost all the females interviewed, there was a subtle difference emerging which may require further research to fully understand. For girls and young women in the North, poverty appears to be at the centre of a wider set of deprivations. This includes reduced access to education, early marriage, poor health and lack of support from family.

Amongst the girls and young women with whom we spoke there were many who appeared to be aware of the wider impact of poverty on their lives and saw it as a bigger issue than simply lack of money.

"I did not have any dream or hope to aspire to become anything in life. I have always been a sickly child. My father spends much of his money to maintain my health. So

how can I aspire to become anything? How can I get educated?" -16 year old girl, Niger rural

"I had dreams of becoming a nurse but upon the death of both my parents I had no support. And now here I am in this village, I am married and I have children. My unfulfilled dreams keep me thinking what will the future hold for my children. I am well aware how limited I am without an education." -19 year old girl, Niger rural

The implications of poverty and its links to deprivation of basic services for females are real and borne out by the statistics on access to education, access to health care and rates of early marriage, especially in the North. This is a critical distinction between males and females, which this research only hints at. More work will be needed to fully understand young people's understanding and views of poverty and its implications, and if there is a difference in understanding of poverty between males and females.

This also has potentially important **consequences for the programme**. This difference could be used to raise awareness of gender inequality and show young men and boys, for example, how male and female experiences of poverty are different. The fact that young women and girls are aware of the wider implications of poverty also offers an opening for discussing the issues more deeply with them.

Finally, class difference, in terms of wealth quintile, was not explored in this study as most of the young people we spoke with appeared to belong to the lower quintiles. That said, data on wealth was not collected on respondents. Yet it appears from the findings that class is important to how young people see themselves and their future goals. Additionally, a further exploration of both how young people of different classes see and experience gender norms and inequality would be needed to look for multiple points of entry for the programme.

Families' roles in shaping and constraining aspirations

The influences and relationships between young people and their immediate families were a central theme emerging from the study as well.

Many young people we spoke with look to their families for role models to shape their future and support to help achieve these goals. While we did hear, as a result of poverty in some urban areas, a few young men in particular express a lack of respect for their elders who were not able to support them to achieve the lives they aspired to, this was an opinion that was only expressed by a few respondents. Overwhelmingly the opinions, support and expectation of family members were important to shaping young people's aspirations.

While girls and women in general spoke most about their mothers' influence, many also mentioned their siblings and particularly brothers as important influences on their lives. Married women in the North spoke about their husbands primarily.

The girls we spoke with in the Lagos and Enugu (urban and rural) said they looked up to their mothers as role models, while in the other three States, girls clearly looked to their mothers for support and guidance but not as role models per se. For girls in these Northern States, it was not clear how supportive their mothers would be if they were seeking to break social or gendered norms as mothers were not specifically mentioned as supportive or not supporting of, for example, girls' education.

Boys and young men in the three Northern States, particularly in the rural groups, also spoke about the influence their grandparents have in their lives.

In the Northern groups, few young people mention their fathers' direct role in their lives. It would be interesting to explore whether the prevalence of polygamy in the North or strict

notions of masculinity (which cast men as breadwinners and not as care givers) affect parental relations and result in mothers, husbands, siblings, grandparents and even co-wives having more direct influence on young people than fathers. If this were the case then it would have implications for how V4C chose to work with fathers, who, while being key gatekeepers, may not directly influence opinions and some behaviours of young people.

In Lagos and Enugu, particularly amongst males in urban areas, we heard a sense of frustration and dismissiveness of parents. While this was mentioned by a small number of respondents it was interesting to note and was in marked contrast to young men and boys in the three Northern States. This frustration appeared to be directly linked to poverty and to the males' desire to gain wealth and status, in which it seemed young men did not see their parents' opinions or views as relevant.

"I want to be a doctor because I want to be better than my father who is just a tailor. I am currently a dancer in a nightclub and my father cannot stop me. He cannot stop me because I make money for the house and pay my school fees." -19 years old boy, Lagos rural

The inability of parents, and particularly poor parents, to support young people to engage with the changing world around them – a world in which we found males were more engaged than females – appears to be at the root of this issue. It is therefore not surprising that young men in urban areas, arguably the most socially mobile and ambitious group, were the ones to voice this. While this study could not explore this issue more, it would be interesting to explore if similar attitudes could be seen amongst young people in other settings that are rapidly changing, such as conflict or disaster affected zones where parents struggle to support their children.

It is worth noting that in our discussions with young people, possibly due to the format of the FGDs or because of poor facilitation of these groups, little information was gathered about what kinds of influences specific family members have on young people. There was little discussion of whether certain family members held young people back or whether there were some key family members they could particularly turn to for advice and support when making difficult decisions or facing challenges. It would be important for V4C to look more closely at what kinds of influence family members exert and who young people turn to and listen to on important issues, such as social and gender norms.

Social networks and social capital of young people

The study sought to understand how young people meet, form groups and socialise and what issues they care about. We queried:

- How boys, girls, young men and women receive and process information, especially about gender;
- How they share and form opinions about the different roles men and women play; and,
- How they forge links with each other and with older people in an effort to understand and develop their own roles in the world.

There were a few key themes that emerged from our FGDs and KIIs. These included:

- **Traditional, ethnicity-based or age-grade, groups** in the South appear to be losing their relevance to young people and what (if anything) is replacing them remains unclear;
- **Informal and traditional groups** appear to hold sway in the North still, and while their roles are very specific, they seem well respected and used by young people;

- Young men have a number of **formal groups** that they attend while young women, girls and boys tend to have more informal groups; and,
- The **isolation and limits to mobility young women in the North face**, especially after they marry, sets them apart from every other group in limiting their interactions and networks.

In looking at networking and building social capital, the differences between the categories we looked at – age, State and rural/urban – are marked.

For example, marriage creates a clear demarcation line in females' lives in the North, and after marriage young women's lives and networks are dramatically different from those of unmarried girls. **Married women in the rural and urban groups in the three Northern States appeared to have fewer ways of socialising and had limited interactions with people outside of their families.** They mentioned a few Islamic night classes and a few vocational groups, but little else. This group of married young women in the North therefore needs to be seen as quite different from other young people and efforts to work with them need to be very specifically tailored to reach them in ways that will be acceptable to them and to the critical gatekeepers around them.

Additionally, many young people expressed strong views about places being clearly for males or for females, with little cross over.

"I do not know what the girls want – I don't speak with them as they have to attend all girls' school. Most boys want to be in politics. Girls do not talk politics". -Boy, Zamfara

"Women cannot go to the viewing centre because it is a place for men. Women or girls who go are looked at as rough." -Young boy, Lagos

"You have to remember that we the girls are not allowed to go out just like that to check the internet in the café. Sometimes my brother checks for me." -Girl in Kano Urban

"GSM⁸ is technology and technology is more for men." -Boy in Kano Urban

These clear divisions present a particular challenge – and possibly some opportunities – for the V4C programme and its goals. As V4C aims to change attitudes as well as encourage greater engagement amongst young people in issues of gender equality, on the one hand, it is hard to see how to create spaces where these can be discussed openly with peers of the other sex and where difference and similarity can be experienced and challenged first hand. On the other hand, there was some indication in our discussions – particularly with KIs – that this appears to be changing and relatively fluid at the moment, especially in urban areas.

Developing virtual or other means to open up the experiences and opinions of young people to each other across these divides could therefore be critical and may be possible in some areas, such as urban centres.

Formal traditional groups in the South

In Enugu, particularly in the rural areas, key informants and facilitators were surprised to find that girls and young women did not mention Umu'aada. Umu'aada has been seen by many organisations as a key way to reach young Igbo women and to be a powerful group in the South East.

Yet, information we gathered in KIIs revealed that Umu'aada groups are now seen as highly politicised. These individuals suggest that politicians have co-opt these groups in order to

⁸ Global System for Mobile Communications.

rally people to their support and will often disperse financial incentives through them to potential voters. As a result, key informants said that Umu'aada and other groups like these are losing relevance for and trust amongst young people.

"Umu'aada has lost the original flavour of working for all Igbo women. The group has splinter groups which have become more politicised and its clout eroded since 1999 to date (post-democracy)"- Igbo young female KI from Enugu

One KI from Enugu mentioned that her own grandmother still pays her dues to the local Umu'aada, though she herself never attends. The group is important to her grandmother and to other older people living in rural areas, though its relevance to her and her peers is less clear.

"As an Igbo girl you are a member and culturally born into the the Umu'aada group. You do not choose to be a part of it. Your grandmother will pay your dues so you remain associated; but for young girls today Umu'aada has lost the sense of purpose the founders envisioned. However it functions well as a traditional safety net, and it does not have any record of corruption." - Facilitator and young Igbo female, 25 years old

The debrief workshop with facilitators revealed a similar shift with age grade groups and other ethnicity-based groups in the South. Increasingly, KIs inform us that young people in the South see these groups as out-dated, co-opted by politics, or irrelevant. This is supported by the fact that they were rarely mentioned by young people in FGDs.

These groups would have been a natural way for V4C to reach young women (and to some extent young men) in rural areas in the South. Clearly, politicians see this as a good route to rally voters. But the research reveals that while these groups exist, and numbers of people remain members, young people do not see them as key places where they meet to discuss issues that matter to them or to explore their visions for Nigeria. It would be important to explore in more depth what is replacing them, if anything.

Informal and traditional groups in the North

Girls and young women by and large in every context mentioned more informal meeting places and groups compared to males who usually mentioned more formal groups.

Girls meet with other girls at local markets or shopping areas, in mosques and churches, at weddings and other ceremonies. Rarely do girls and women – especially after they leave school – seem to belong to many formal groups or associations where they can meet and talk freely with their peers.

Girls in the North – and to some extent girls in the South as well – especially in rural areas still mention *Adashi* and *Esusu*, informal savings groups, as ways they meet with and support each other. All the girls in such a group put in a small amount of money every month, and at agreed times one girl gets all the money, then they start to save again and another girl gets to take the money. Savings are used like this to support girls with wedding preparations or other needs.

In the North, it appears that younger girls take part in this activity, possibly due to the fact that they often have access to some money when they hawk or do petty trading, while in the South it is only young women who have an income with which to take part in a savings scheme.

"Adashi is a voluntary contribution, we save the money and it goes to one person each month, and they hold a bit aside for each other's weddings and also for other support." -Young Girl Zamfara

"There are also high expectations of what girls will bring to their marriage (dowries) and [Adashi] helps girls achieve this." -Dr. Hawa Imam, speaking at UN Security Council Resolution 1325 Commemoration event (October 2012)

While girls and young women in our FGDs mentioned these groups, it is not clear whether they use these informal meetings to discuss other issues or whether they feel any greater link to each other beyond the joint savings. This would need to be explored and more work would need to be done to see how and if it would be possible to work with girls and women through these groups to better understand their needs and issues and to strengthen their ability to support each other and themselves.

Another informal group that was widely mentioned among girls and among men and boys in the North was the 'Zozo Alaka'.⁹ These loose associations appear to have little formal structure or meeting place and do not even meet regularly, but they are well known and it appears young people believe they can rely on them if they need to do anything, such as take action on an issue of concern.

It was noted by one facilitator in Kano that the *Zozo Alaka* will march and agitate around issues like getting justice for a girl who has been raped.

Much more close research will be needed to reveal how young people view these groups as well as how they function and if they could be partners in mobilising young people. It would also be important to look more closely at how lines of communications and membership work for these groups.

We were also warned of a new risk arising out of the insecurity in the North to women's freedom to talk openly about women's rights, even during private marriage ceremonies and celebrations. A recent talk given at DFID by NSRP revealed that women can be targeted if heard to be speaking against either the Joint Task Force or Boko Haram. This has implications for V4C where women may be in fear of discussing issues that challenge the socio-cultural norms or that can be linked to Western ideology, which can include a wide range of issues that are difficult to define.

Men's Formal Networks

The young men we spoke to, regardless of State or rural or urban location, noted a number of formal groups that they belong to and attend regularly. These include trade associations and unions, social groups such as the Buccaneers, football games, farmers groups, formal community based groups and others.

"The Hausa culture is very hierarchical with associations formed around various issues, such as youth groups, radio listeners clubs, farmers groups and so on. Most are used to engage with policies, politics and future leadership roles." -Key Informant, Kano

"There is the traders group and market women's association and we discuss our business." -Young women Lagos

⁹ From the respondents, Zozo-Alaka is an informal group within communities in the North. It is similar to Adashe but this type of contribution of money is mostly towards farming equipment, fertilizer and personal loans for weddings. Community issues such as rape are also addressed informally by this group which is mainly made up of young men.

“Vigilante group is our local policing group, we have our rules for membership. To be selected, we will go deep into the roots of interested members as far as their great-grand parents. This is to ensure that their family has never been associated with any form of criminal behaviours that will or may manifest in the generation that is to be selected.” Young man, Niger urban FGD

While young women and girls meet at weddings and other ceremonies, by the well, in the market, at school and in other informal groups and boys socialise in the community and meet together at schools (see above), young men have a wide range of formal groups that they work through and build networks through. Younger boys are not members of these groups but they are aware of them. These networks form a wide network of support and information that young men rely on, but these networks are devoid of women and women’s issues.

The strength and resilience of women’s and girls’ informal networks (as mentioned above) is not clear yet, but the strength of the men’s networks is clearer. Though whether these formal groups can or would be able to engage with issues of inequality and gender is less clear.

It is worth noting one formal network for men that was mentioned in Kano: Governance Groups. These groups are active in most neighbourhoods and actively engaged in addressing social issues. The facilitator in Kano, himself a young man who is the head of his own NGO in the area, said that most young men with ambitions to work in development, politics or other social issues will rise up through the ranks of these groups. It would be interesting to explore further the role of these groups, what issues young men engage on in them and how they link with the picture we gained above of many young men pursuing politics for money rather than to effect real change.

“In Kano we have Good Governance groups, which agitate for better leadership, advocate to local political leadership, such as the Chairman in the Local government. All non-governmental organizations have young men who were a product of such groups. However, it is informative to know that such groups are for men only, even though they render services to both male and female members of the society.”- Young Man, Facilitator, Kano

Young Northern Women’s Networks after Marriage

A striking but not surprising finding was the lack of networks and social connections for young married women in the North. Females’ movements and activities are greatly curtailed after marriage and many of the young women we spoke with listed a few local ceremonies as their only opportunity to meet their peers and socialise. They are usually not involved in any other groups.

The main gatekeepers are their husbands so it would be important to see how to gain access to these young women and gain the support and confidence of their husbands. It was noted that many husbands were keen for their wives to participate in the focus groups in hopes of securing a financial incentive and would be open to support that helped their wives gain an income, but more research is needed to fully understand husbands’ views on this point.

Communications Channels

One of the key objectives of this study on young people was to better understand the networks and communication channels that young people use. This included understanding the mechanisms and tools by which young people engage with their society, including their peers, their communities and the systems and services around them.

To that end, we asked them a number of questions in the focus groups:

1. Can you list the ways you have communicated with someone else in the past week?
2. Do you pay to use any of the ways that you communicate or get information (e.g. mobile, internet café)?
3. If you want to know about something, what sources of information would you trust to find out about it?

Table 3: Communications channels

Tool	Who uses it?
Mobiles	While mobile phones were widely accessible, young women in the North had less access due to lack of control of funds. Some younger girls in the North (who all work and have some of their own income) interestingly had more access than girls in the South. Boys in the rural North usually did not have their own phones and little income of their own. BBM was mentioned by all who had access to phones.
Internet	Internet access is linked to access to money and electricity, as such is less likely to be used in rural areas and in the North and by women and girls.
Newspapers	Mostly males. Not mentioned at all by girls and women in the North, many of whom especially in Rural areas are not literate. Also unclear how influential newspapers are; they are known to be highly politicised and therefore to some extent suspect.
Radio	All mentioned some key programme and especially youth focused programmes
Town Crier	Prevalent in rural North
TV	While many had access to viewing centres, not all had access to cable TV and therefore to CNN, BBC, Al Jazeera, etc. DVDs were more common though specific references to Nollywood and Kanywood were rarely made. Girls and young women in general, and especially in the North, do not visit viewing centres.

There are clear gender, rural/urban and North/South/Central divisions in access to and use of different technology.

On the whole, young women between the ages of 20 and 25, most of whom are married, in the rural areas of Kano and Zamfara have the most limited access. Their world is tightly circumscribed by restrictions to their movement and access to their own disposable income, which was seen above in their networks and social spheres and is seen here as well in access to information. For them, the town crier, face-to-face communications (especially with their family and husbands) and some access to radio appeared to be their preferred modes of communications. If they have phones (of the 40 women we spoke with in rural Kano and Zamfara, 20% said they did) many do not regularly have money to charge these phones and rarely use them. About half of them have watched TV or DVDs, but do not appear to do so regularly. These young women also do not regularly access formal religious institutions to get information, such as the mosque, as these appear to be mostly for men. Night Qu'ranic education is sometimes offered for women, and especially married women, though this was mentioned by a KI not by any of the women in the FGDs.

The 40 girls under the age of 20 we spoke to in the rural areas of Zamfara and Kano had a similar profile as the young women (aged 20-25) with a few notable exceptions. These girls often had access to phones and to money to charge them even if they did not own the phones. Additionally, five had used the Internet with some help from their brothers, but this did not appear to be a regular occurrence. Their mobility was also greater than young women's, so they seemed to have more sources of information from being in the market and talking to and meeting with friends. Finally fewer (about 25%) had watched TV or seen DVDs.

These figures amongst rural girls and women are markedly lower than any other group, even girls and women in urban areas in Kano and Zamfara.

At the other extreme, young men in our FGDs in urban areas in Niger, Enugu and Lagos had wide access to communications channels and mentioned a number of tools and access points. While most do not have computers at home, all 30 of the participants in these groups said they have the ability browse the Internet on their phones, and six men per urban group in Niger and Enugu and all ten in Lagos used internet cafes. The majority of the urban males also have access to TV at viewing centres and mention BBC, CNN, Al Jazeera and other local channels, such as NTA. Interestingly, MTN, the government run channel, was not trusted by most of them, and was seen as overly political or biased.

A wide range of social networking tools were mentioned by those who had some access to the internet, which includes almost all men in all groups, most boys in urban areas in the North and South, and some girls and young women in urban areas in the North and South. The sites mentioned included Facebook, Twitter, What's Up, To Go, and Mxit. The range and the level of use indicate a good knowledge and facility with these sites. Less time was spent in the study fully exploring the role social networking plays in the lives of young people and whether and how it fits into their lives.

Finally, a clear finding is that radio remains dominant. In the North, listening is very active and discussion groups and listening groups were mentioned, making radio a social and interactive experience. While this was less so in the South and in urban areas, radio was still a key source of entertainment and information.

Most interestingly, there were a number of radio shows and personalities who target an audience of young people were mentioned. As the shows and personalities mentioned targeted different groups, it was interesting to see that there was something for everyone and that the shows and personalities were well known and actively engage their audiences. Mapping these programmes and tapping into the DJs who host them could be important for sharing information and messages with young people.

Section 5: Summary Key Implications for V4C

A number of recommendations and areas for further study emerged from the research for V4C to explore.

We highlight here the key points for V4C to consider:

- **All V4C programming must be tailored to meet the needs of different groups.** This is complex as the analysis of the data suggests multiple layers of difference, between genders, States (including ethnic and religious groups), and between rural and urban areas. Some further nuances were also picked up, such as differences between married and unmarried females, but some other important issues were not looked at, such as how class and wealth differences affect young people's lives.
- The study area in which we found some of the largest differences between different groups, especially between females and males, was in communications. Depending on age, sex, and where they live, young people use different tools, have access to different channels, and listen to different information. Therefore, **V4C's communication strategy will have to be tailored but still seek ways to bring groups together and forge common understanding.** Radio appears to be a potentially promising avenue for challenging social norms as well as virtual channels for certain groups.
- Thought should be given to **how V4C can engage 'gatekeepers' on any programming work** without empowering them further or compromising the program. For example, careful thought will need to be given to working with the husbands of young married women in the North as they are critical gatekeepers for this group whose mobility is tightly controlled.
- Additional research must be done to **better understand how males and females interact with each other.** The high level of concern about rape and the transactional nature of sexual relationships hinted at by participants in our focus groups, coupled with the lack of clear 'safe' areas where males and females can interact, is concerning and suggests that girls might be at substantial risk. Aiming to 'desexualize' and humanize girls and women in the eyes of men and boys may be an area that V4C could focus on.
- V4C will have to be prepared to 'think outside the box' a bit when seeking partners and routes to reach young people. The data indicate that there has been a lessening of the influence of traditional organizing entities (such as ethnicity groups and age grade clubs) but it was not clear from the research what, if anything, is replacing those organisations. **Therefore ways to reach youth, especially more marginalized groups, will have to be inventive and seek to be forward looking.** More work will be needed to assess what these routes and potential partners could be, how these groups work, and if they create the kind of group solidarity that will help convey the programme's messages.
- V4C should consider **how to expand both the options and goals available to young people (particularly girls and women in the North, who have fewer options) and to how to articulate clear pathways to achieving these.** For example, justifying investment in education will be easier if it is clear that girls can realistically aspire to roles (including jobs) that reward educational achievement as opposed to those for which it is less of a requirement. The same of course applies to many boys who miss out on education as well.

Section 6: Annexes

Annex 1 – Study TOR

Terms of reference for field mapping & analysis

Acronyms

FGD - Focus Group Discussion

KI - Key informant

KII - Key informant interview

CISLAC - Civil Society Legislative Advocacy Centre

WRAPA - Women's Rights Advancement and Protection Alternative

V4C - Voices for Change Programme

BG - Bernie Gager, Team Lead, Output 2, V4C

KF - Khadijah Fancy, Advisor, Output 2, V4C

Background

The Voices for Change (V4C) program is a UK Department for International Development (DFID) supported program implemented by GRM. It is being designed to improve the lives and life chances of adolescent girls and women in Nigeria. V4C will promote positive transformation and permanent changes in gender inequality, thereby strengthening the enabling environment for development, and empowering girls and women to contribute to a more equal Nigeria in the future.

Voices for Change will seek to challenge the gender norms and practices that are detrimental to girls and women's capabilities by building an enabling environment in which the rights and roles of girls and women are valued, protected and celebrated.

The V4C programme will work to achieve the following five outputs:

- Strengthened research and gender expertise to drive improvements in planning, programmes and budgets (Government, Civil Society and DFID supported);
- Attitudinal changes among girls and boys, women and men, through innovative and dynamic media and communications;
- Strengthened legal provisions at federal and state levels to promote girls' and women's rights and entitlements
- Specific female friendly pilot programmes (with potential for scale) to promote adolescent girls' and women's empowerment;
- Enabling women's participation in politics and leadership

The purpose and objective of the Study

The purpose of the suite of studies being undertaken is to provide Voices for Change (V4C) with essential information to guide the Inception Phase of the programme which involves appraisal of options for programme implementation (through development of a Business Case for V4C) and design of the programme. The initial outputs of the studies should be available to feed into the Business Case by early October 2012 but investigation will continue to inform the design through January.

The objectives of this study on the influences on young people are to better understand:

1. *The **networks and communication channels** that young people are using; and,*
2. *What **questions or concerns they have about their own and their country's future**, particularly about women's rights and roles in this future.*

The specific focus and outputs of this study will be:

- To understand the **mechanisms and tools** by which young people engage with their society, including their peers, their communities and the systems and services around them; and,
- The **issues that concern and engage young people** and, in particular, their views about women's rights and roles in the future of Nigeria.
- During these explorations, we will probe young people's views of:
- A broad spectrum of **social norms and values** that influence their aspirations, influences, interactions and use of media;
- Whether and how **gender inequalities** affect their aspirations, influences, interactions and use of media;
- How and if their **age, class, ethnicity, rural/urban abode, religion, and other identity questions**, interact with gender to influence their aspirations, influences, interactions and use of media, directly or indirectly; and,
- **Who** influences and shapes their aspirations, influences, interactions and use of media.

Through these discussions, we hope to gauge entry points for our engagement with young people and support their own aspirations, values and beliefs around gender equality.

Mapping the influences on and aspirations of young people and understanding how they are formed – shaped by the gendered assumptions of those who influence them – will be critical to unmasking barriers to women and girls realising their rights. The goal of the mapping is to understand young people's views and aspirations, and ultimately to identify opportunities and routes for introducing new and positive ideas.

To that end, this mapping will seek to reveal the networks and influences around young people. Through this we will seek to understand:

1. How young men and women aged 13-25 receive and process information, especially about gender;
2. How they share and form opinions about the different roles men and women play; and,
3. How they forge links with each other and with older people in an effort to understand and develop their own roles in the world.
- 4.

It will be particularly critical to identify where young people – young women and men equally – believe girls and women's power lies; and to determine how girls and women wield influence despite the constraints they may face but also, at times, perpetuate these same constraints on other girls and women.

The findings from this initial study will support the development of the V4C business case as well as guide a communication strategy, which will aim to create an enabling environment in which women and girls can take an active role in shaping the future of Nigeria.

Scope of work

The geographic focus of the study will be nationwide focussing on 5 illustrative states in order to give a picture of North/South/Middle and urban and rural contexts:

- Niger;
- Kano;
- Zamfara;
- Enugu; and,
- Lagos.

The scope of work will look at the following questions to help tease out the key issues outlined above and identify the diversity in young people’s aspirations and opinions across the five states. Please see the FGD questions attached (**Annex 5**) for details.

KEY ISSUES TO BE INVESTIGATED	QUESTIONS
Gender inequality	<p>1) How does gender inequality affect their aspirations and goals?</p> <p>2) Who influences them?</p>
Young people mobilising	<p>1) What are their social support networks? How and where do they access them?</p> <p>2) Do they get together with other young people (male and female together, or in same-sex groups?) to mobilise and take action on issues in their communities?</p>
Communication channels	<p>1) What tools and methods are they using? What would they <i>like to use</i>, if access is denied or difficult?</p> <p>2) What are trusted or preferred media or public sources?</p>

Approach and Methodology

The methodologies to be used are stated below to facilitate engaging with and exploring the perceptions and attitudes of young men and women (aged 13-25), through qualitative data collection.

Recognizing the wide range of respondents and the short timeframe for this exercise, teams of five will be selected in each State. These will be comprised of one Co-ordinator per State, two Focus Group Discussion (FGD) Facilitators and two Note Takers per State. Roles and Responsibilities of each team member are attached as **Annex 3**.

The timeline for research and the proposed schedule for data collection weeks are below as **Annex 1 and 2**. As such, two teams of two (one facilitator and one note taker) will work together for each FGD or KII. Finally, the Facilitators in each State are required to produce a report (one per State) on their findings by the end of the data collection week (**Annex 6**).

Clarification of Data Collection Methodology

Secondary data collection: A thorough **desk review** of existing government and NGO programmes will be undertaken, including a review of annual and end of project reports, evaluations and other research on young people. These will include GirlHub, Save the Children, ENR, Compass, Paths2, SAVI, UNICEF, and the Girl Power Initiative. Other relevant documents such as program reports, including from other countries, will also be reviewed.

Already identified documents include: Citizens Perception Survey (SLP-DFIDN), PATHS2 studies, GirlHub insights studies, key DFID Research Projects and surveys in assessment states, and National Stability and Reconciliation Programme (NSRP) studies.

Primary data will be collected from young people – adolescent girls and boys (aged 13-19) and young men and women (aged 20– 25) - through **14 Focus Group Discussions per State**.

We will use key criteria to select **groups of between 8-10 young people** from rural and urban locations in each State and divide them into groups by age.

The key criteria for selection of young people within each group are:

- (iv) for all age groups, those who have children (or are married) and those who do not;
- (v) for 13-19 year olds, those who are in formal education and those who are not; and

(vi) for 20-25 year olds, those who are in formal or paid employment (self-defined) and those who are not.

(vii)

These criteria may be overlapping; in other words, one member of a FGD can be both in school and have a child and as such tick both those boxes for the group.

From each location, young people and adults will be selected through established structures such as civil society organizations and associations focused on young people or that are youth-led.

Group	Sex, age and location	Other criteria
1	Girls aged 13-19 rural (2 groups)	<ul style="list-style-type: none"> • At least 2 in school • At least 2 out of school • At least 2 with children or married • At least 2 without children
2	Young women aged 20-25 rural (2 groups)	<ul style="list-style-type: none"> • At least 2 in employment • At least 2 out of employment • At least 2 with children or married • At least 2 without children
3	Girls aged 13-19 urban (2 groups)	<ul style="list-style-type: none"> • At least 2 in school • At least 2 out of school • At least 2 with children or married • At least 2 without children
4	Young women aged 20-25 urban (2 groups)	<ul style="list-style-type: none"> • At least 2 in employment • At least 2 out of employment • At least 2 with children or married • At least 2 without children
5	Boys aged 13-19 rural (2 groups)	<ul style="list-style-type: none"> • At least 2 in school • At least 2 out of school • At least 2 with children or married • At least 2 without children
6	Young men aged 20-25 rural (2 groups)	<ul style="list-style-type: none"> • At least 2 in employment • At least 2 out of employment • At least 2 with children or married • At least 2 without children
7	Boys aged 13-19 urban (1 group)	<ul style="list-style-type: none"> • At least 2 in school • At least 2 out of school • At least 2 with children or married • At least 2 without children
8	Young men aged 20-25 urban (1group)	<ul style="list-style-type: none"> • At least 2 in employment • At least 2 out of employment • At least 2 with children or married • At least 2 without children
Total	14 groups	

Key Informant Interviews

In each State, **three Key Informants** will be selected. These will include youth leaders, NGO and government practitioners who work with young people, and other service providers or leaders who work with young people and may have insight into young people's views and lives. The method to be used is the key informant interview, through a clearly defined semi-structured interview format (**Annex 5**). To the extent possible, these three KII's will be conducted by one team and in one rather central location, on one day.

Data collection via social networks and radio call-in shows

We will use at least two forms of electronic media, most likely radio and Facebook, to reach a wide range of young people and capture their opinions on key questions. These are likely to be a different demographic of young people than we can reach through FGD, such as young people in tertiary education, middle class young people, and more urban young people.

We will ask key radio personalities and those with large Facebook followings amongst this wide range of young people to pose three questions to these young people. These three key questions are:

- (i) Who are key public or popular figures they find inspirational,
- (ii) What are three burning issues young people are concerned about, and
- (iii) What campaign or media message have they been influenced by recently (within the last year).

If they were able to SMS or email answers to us, simply identifying their age, sex and where they live, we could generate a large pool of information on these questions, and be able to cross check against the findings from FGDs.