



NIGERIA

IMPACT REPORT

THE WORLD CITIZENS PANEL:
INSIGHTS IN OXFAM NOVIB'S
CONTRIBUTION TO CHANGES
IN PEOPLE'S LIVES

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OXFAM
Novib

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1. SUMMARY

An impact study was carried out by Oxfam Novib and partners in Nigeria in 2014-2015. The study consisted of 2 trajectories. A quantitative impact survey, and a qualitative stories of change process, covering a number of themes that were selected based on the results of the survey data. The quantitative study included a broad set of indicators, covering the major dimensions of poverty and injustice as described in Oxfam's rights-based approach. Partner organisations were trained in quantitative data collection. Data collection was conducted by partners in their own working areas with the help of a smart phone app, which transferred data into a central data base, managed and analysed by the Oxfam Novib World Citizens Panel team in The Hague. Additionally partner organisations were trained to collect qualitative data using the stories of change approach, where stories are collected among programme participants in order to generate more in-depth insights in the impact of Oxfam Novib and its partners' programmes. This report presents the main findings of the impact study.

MAIN FEATURES OF THE IMPACT SURVEY

- Oxfam's partner organizations carried out a total of 3307 interviews between June and October, 2014
- This is a randomly selected sample of the primary stakeholders (the total number of people participating in the projects) of Oxfam Novib and partners in Nigeria and a comparable control group
- 12 partners carried out the surveys in their own operational areas

MAIN OUTCOMES OF THE IMPACT SURVEY

- Participants in the programmes of Oxfam's partners are more likely to report increases in income and the value of their assets.
- The survey demonstrates that people perceive increased possibilities for female leadership in politics and in the wider society. They attribute this to awareness raising and advocacy efforts by civil society organisations. The general message of the survey is that people hold positive attitudes towards female leadership and women becoming active in politics.
- People participating in projects that focus on Economic Justice / Livelihoods report more memberships of organisations. They are also more likely to influence decision-making processes within organisations compared to the control group. This is not the case for people participating in activities of organisations with Female Leadership and Gender Justice as area of focus.
- The impact of all programmes on participation in collective action against injustice is positive and very big.

- Although the survey indicates that there is room in the public sphere to speak out against violence against women, very few women who experience gender based violence (GBV) take action that moves beyond discussing these matters in the private sphere.

MAIN FEATURES OF THE STORIES OF CHANGE

- Based on the outcomes of the impact survey, Oxfam and partners identified domains for more in-depth investigation through the collection of Stories of Change.
- Between July and October 2015, 10 organisations collected a total of 116 written stories, accompanied by pictures.
- Stories were collected on one or more of the four domains identified: livelihood, gender justice in the value chain, transparency & accountability, and female political participation.
- A reflection workshop was organized in October 2015, in which Oxfam and partner organisations together analyzed a selected number of stories and discussed the findings.

MAIN OUTCOMES OF THE STORIES OF CHANGE

With regard to Political participation:

- Traditional gender norms can have a limiting effect on women's abilities to pursue political ambitions. Women are expected to be nurturing, obliging, subordinate to men, and caretakers to their family, while men -as their natural counterparts- are expected to be strong, dominant, assertive, and in charge of decision making in the public sphere. Consequently, Politics and community matters are traditionally seen as men's business. As a result, women may be hindered in pursuing and maintaining political positions by their husbands that don't allow them to pursue political careers; by friends, family and community members that try to discourage them; by male co-workers that hinder them in their political endeavours; and by a general lack of self-esteem and insecurities about their own capabilities as a woman.
- To overcome these gender norms and to put women on the right track towards more political involvement and leadership, the stories of change highlight that it is important to first focus on taking away scepticism on the capabilities of women in politics in general, and second to build confidence in the beneficiaries own abilities and skills to make themselves more publicly visible. .

With regard to livelihood and gender justice in the value chain:

- Trainings that simultaneously focus on teaching beneficiaries economic planning as well as household planning seem to be particularly effective, as they seem to improve cooperation between spouses, and diminish domestic conflicts. Many female beneficiaries reported that improvements in the communication and understanding between them and

their husbands led to better economic planning, as well as an improvement of their status and influence within the household.

- Combining 'economic and household planning trainings' with the provision of material inputs such as loans and farming inputs, furtherer increase successes in income improvement.

2. INTRODUCTION

The World Citizens Panel is an impact measurement method developed by Oxfam Novib. We combine quantitative research (impact surveys) with qualitative research (Stories of Change) to give participants in our programmes a voice, to learn how our programmes can be improved, and to contribute to the public debate on effectiveness of development cooperation. The method was introduced and implemented in Nigeria in 2014-2015. This report presents the results of the quantitative (surveys) study on key indicators and the qualitative (stories of change) trajectory of the WCP.

This introductory chapter describes the impact measurement approach and provides a general overview of the Nigerian context and Oxfam's approach and strategy in Nigeria.

Chapter 3 describes the methodology of the impact survey. In chapter 4, we present the results of the survey. The conclusions, discussion, and recommendations are then presented in chapter 5.

COUNTRY CONTEXT

Nigeria is recognized as a strategic country regionally and globally. With a population of over 160 million inhabitants, the nation is endowed with huge human and natural resources and is a major contributor to peacekeeping in the region. It plays a central role in the West Africa regional ECOWAS body, contributing 70% to its budget and hosting the Secretariat in Abuja. On the political front, the country returned to civil rule in 1999 and has since maintained a democratic government ushering in an era of opportunity for people driven development, poverty reduction and wealth creation. However, Nigeria manifests an array of contradictions – a rich nation of poor people and decaying infrastructure, the 6th largest producer of oil in OPEC, importing fuel and dealing with regular fuel scarcity, a country with about 79 million ha of arable land, over 3 million hectares of irrigable land and till the 1960s and prior to the oil boom, amongst the world's leading producers and net exporter of agricultural products including Cocoa, Groundnut, Rubber, Cotton, Hides and Skin but today a net importer of raw materials and food and facing the risk of food crisis. As of 2005, 52% of the population lived in rural areas and 64% of the population on less than US\$ 1 per day.

The Niger Delta region as the main generator of foreign exchange and government revenues is at the same time one of the most neglected regions in Nigeria and suffering from the environmental impact of oil production on agriculture and fishing, which are the traditional sources of livelihood. The number of elected women in politics, at less than 7% remains the lowest in West Africa. However the country has made strides in appointing women to key positions never before held by women. For instance, the strategic ministries of Finance and Petroleum are both held by women.

The Minister for Education is a woman and so is the Minister for Aviation, to mention a few. Nonetheless, there are concerns about achieving the Millennium Development Goals with Human, Women and Children's rights still widely violated.

OXFAM STRATEGY FOR NIGERIA

AREAS OF FOCUS

Economic Justice / Livelihoods

Given its size and strategic importance, Nigeria was selected as one of Oxfam's priority countries in its current Economic Justice/Grow campaign. In Nigeria, the main focus is on Food Security and Agriculture as the most promising sector to diversify the economy and as the main source of livelihood for men and women living in rural areas. The overall goal of the campaign is to promote a fair and equitable food system for every Nigerian to have enough food to eat at all times.

Female Leadership and Gender Justice

The lack of female (and transformative) leadership and space for women to assume leadership positions in social, economic and political areas is a major impediment to sustainable development in Nigeria. Oxfam will therefore continue to support girls' empowerment in and out-of-schools in its focal states. Female (and transformative) leadership will be enhanced at state and national level, in particular to increase women's participation in the political arena and other relevant sectors. The focus will lie on the final domestication and implementation of CEDAW (Convention to End all Discrimination Against Women) or parts thereof in combination with the Protocol on Women's Rights of the African Union, as well as lobbying government and political parties to give or impose the necessary space and capacity building support to (potential) female candidates.

Good Governance and the Niger Delta

As a key region for the development of Nigeria and yet one of the most underdeveloped areas, Oxfam completed a special strategy for the Niger Delta region in 2009. The focus is on the combination of the enhancement of livelihood and good governance at Local Government Area (LGA) level, as two of the structural causes for the underdevelopment in the Niger Delta. The programme will be implemented at the minimum in four oil producing LGAs in three or more of the four main oil-producing states (Delta, Bayelsa, Rivers and Akwa Ibom). The LGAs are oil-producing, therefore conflict prone, but not (yet) conflict-ridden. As the most vulnerable groups, women and youth will be the main target under livelihood. The good governance aspect will be primarily focused on increasing the transparency and accountability of the LGAs, foremost on the use of the available financial resources. Where applicable, similar standards will be applied to oil companies and other stakeholders operating in the area. It is clear that conflict sensitive programming is a first requirement, involving all relevant stakeholders, and indeed putting a great emphasis on the transparency, accountability and integrity of the organisations involved.

Disaster Risk Reduction / Humanitarian

The Nigerian Government holds the primary responsibility for ensuring protection and assistance for people affected by disasters of all types. In support of this, a component of Oxfam's work is to enable women and men in Nigeria to increase their resilience to disaster and build the capacity of government and civil society to respond. Oxfam will work with and through partners to respond to emergencies when they do arise. Oxfam will continue to support the development of a computerised gender sensitive community based early warning system so that local communities, NGOs, government and other actors can prevent disasters and/or mitigate the impact. The system will also cover natural disasters. Where applicable, the capacity of partners will be strengthened on conflict sensitive programming. The role of women in peace building will be strengthened. In conditions of natural disasters, Oxfam will build the capacity of its existing livelihood partners to provide emergency relief in accordance with their project areas if programmes and target groups are at risk. In the new livelihood programme in Northern Nigeria, great emphasis will be put on Disaster Risk Reduction. In the case of a level 2 emergency (500,000-1,000,000 people affected), Oxfam may need to work with or through additional stakeholders.

RIGHTS BASED APPROACH

Oxfam has adopted a **rights based approach** to development and strives for a just world without poverty by empowering people to actively take part in social, economic and political processes, hold the powerful accountable for their actions, and have an influence on decision making. Basic rights for every individual include aspects of economic and social well being, vulnerability and resilience to cope with external shocks, as well as rights to be heard and have an identity. Beyond the individual level, the rights based approach involves increasing the degree to which people are able to organise themselves in social and political organisations, and thus are able to hold their governments accountable and influence political decision making.

The rights based approach has been operationalised by Oxfam in 5 fundamental rights:

- the right to a sustainable livelihood
- the right to basic social services
- the right to life and security
- the right to be heard (social and political participation)
- the right to an identity (gender justice and diversity)

These five rights address the main dimensions of poverty. They are strongly interrelated and are therefore considered as a whole. Activities that contribute to one of these rights may affect other rights as well.

There are especially strong links between rights 4 and 5 on the one hand and rights 1, 2 and 3 on the other: empowerment of individuals and enabling them to participate in social and political processes and decision making (right 4) is a pre-condition for economic (right 1) and social (right 2) development, as well as for ensuring their security (right 3). These rights are universal and apply to all individuals irrespective of the gender, ethnic, or other group in society to which they belong (right

5). The work on education (as part of access to basic social services – right 2) is often done with the objective to capacitate people to improve their livelihoods (right 1) or to empower people to take part in political processes (right 4). The work on health (right 2) is essential to ensure food and income security (right 1). These are just a few examples. Many other linkages between the five rights exist.

Oxfam's goal is to have a positive impact by changing the lives of people living in poverty and injustice. The rights based approach focuses on shifting power relations, so that people can work on improving their own lives. Impact will then be visible in the lives of people. As a result of a particular programme's focus it is likely that more impact will be achieved on indicators directly linked to the particular programme. Because of the linkages between the five rights, as described above, impact may also be seen on indicators that are less directly related to the programme. It therefore makes sense to measure changes related to all five rights, irrespective of the focus of the interventions of a particular programme

3. WCP APPROACH

For its impact evaluation, Oxfam Novib measures changes in people's lives related to a given programme over a longer period of time. The measurement strategy strikes an adequate balance of rigorous quantitative and qualitative data analysis. The analysis of quantitative data is based on predefined indicators, which cover general rights-based poverty indicators and programme specific indicators defined by programme partners. Qualitative information is gathered and analysed through project participants' stories of perceived changes in their lives (i.e. Stories of Change, an adaptation of the Most Significant Change methodology). The strength of the World Citizens Panel lies in the combination of quantitative and qualitative analysis, as both complement and reinforce each other.

For the purpose of the World Citizens Panel, Oxfam Novib combines a surveys approach and the Most Significant Change methodology¹ in order to make them as user-friendly and cost efficient as possible, while still ensuring reliability of the data. The approach makes use of mobile phone technology with an impact survey app, offering online automatic statistical reporting and video recording of Stories of Change for cost effective and attractive M&E.

Measuring impact in this way will contribute to improved strategic and financial resources management that enhances the cost-efficiency and effectiveness of programmes and investments aimed to improve the lives of people living in poverty.

3.1 PROCESS: QUANTITATIVE SURVEY

In order to obtain reliable data, staff of partner organizations were trained in all steps of the survey process. Key attention points were random sampling, the composition of a control group, and conducting the interviews in an effective way to ensure reliable answers from the respondents. The following eight steps were followed to ensure reliable data collection:

- Partners working directly with their beneficiaries defined the size of their target group (number of beneficiaries/project participants that they work with).

¹ See <http://mande.co.uk/special-issues/most-significant-change-msc/>

- (Where possible) partners also identified a comparable control group of the same size as the target group and with the same characteristics as the target group, but without having benefits from the activities.
- The required sample size was determined with the use of online tools and expertise from WCP researchers.
- A random sample of participants and members of the control group was drawn.
- Survey coordinators in all partner organizations made lists with people to be interviewed, indicating the unique respondents' code and the code of the programme they were part of.
- Interviewers were trained by staff of the partner organizations. Interviewers were preferably staff of the partners with good knowledge of the beneficiaries and their context, which makes it possible for them to ask sensitive questions and judge whether the answers are a true reflection of the reality. The interviewers were instructed to make sure that they would not accept socially desirable answers or answers that exaggerate the situation in order to get more support. The only way for them to do a good interviewing job would be to obtain reliable answers, whether positive or negative.
- Most partners conducted their interviews face-to-face with their beneficiaries and a comparable control group, with the help of an 'impact app' on a smart phone. Partner organisations NDEBUMOG, GOTNI, and NWTF sent their respondents a link to an online survey. 12 partner organisations that conducted interviews among their target group and a control group were included in the overall impact analysis.
- WCP researchers were responsible for data cleaning, data validity checks and statistical analyses.

3.2 PROCESS: QUALITATIVE STORIES OF CHANGE

In a workshop in which all partners who collected survey data participated, we jointly reflected on the quantitative results of the survey. This reflection highlighted several surprising findings and areas that needed further in-depth research using the stories of change methodology.

The Stories of Change methodology aims at discovering the unexpected, intangible results achieved by a certain program but which have not been captured by the impact survey. In addition, it is used to obtain an in-depth understanding of how change has taken place and what the role of Oxfam and the partner organization was in the process. This information helps us to test the assumptions underlying our theories of change and to analyze how we could improve our strategies to become more effective.

From July to October 2015 the staff of ten partner organisations conducted in-depth interviews with participants of their projects. The latter were asked to tell their personal 'Story of Change': A story on the most significant change that they perceived in their own lives or in their community, with regard to the selected domain of change (i.e. livelihood, gender justice in the value chain, female political participation, or transparency and accountability) in recent years. A Story of Change interview starts with asking the storyteller to describe in short the most important changes experienced within the domain in recent years. Then, for the most significant among those changes, the storyteller is asked a detailed account of how it came about. This account is the actual Story of Change.

Partners used an interview form to conduct the interviews (see annex A.2). This form has a limited number of open questions to leave room for probing based on the answers given by the storyteller. At the start of each interview, the interviewer asks the story teller for consent to conduct the interview and at the end he/she asks for consent to use the stories (and pictures or movies) for other purposes than learning within the WCP study.

The organisations conducted one or two practice interviews and received feedback on these from the WCP researcher before they continued the collection of the stories. The organisations registered the stories on paper and complemented these with a few pictures of the storyteller and his environment. The stories were then uploaded and stored in an online database, using Fluid Surveys. A total number of 116 stories were collected by the partner organisations.

After the story collection process was completed, a second workshop was held in October 2015, where the staff of the partner organisations analysed the stories and drew lessons for improvement of their projects.

4. RESULTS

4.1 INTRODUCTION

This chapter presents the results of the impact study in Nigeria per dimension, based on the five fundamental rights as described in the previous sections. Each paragraph presents a short description of the quantitative indicators within these rights and the major differences observed between the target group and the control group. Besides the analysis of the standard indicators, we also present the results for the programme specific indicators that were defined in close collaboration with the partner organisations. Within several rights we identified research questions for more in depth research using stories of change. The findings from the stories of change process are also presented here.

MEASURING IMPACT: COMPARISONS BETWEEN TARGET AND CONTROL

GROUPS

Over time people's lives are continuously changing due to many factors, which makes it difficult to determine which changes can ultimately be attributed to the impact of our projects. The key question there is to what extent can Oxfam and partners claim that the changes in the lives of participants can be attributed to Oxfam and its partners' projects.

One way to deal with this problem is comparing the lives of project beneficiaries (the target group) with the lives of people that are very similar to them in as much ways as possible, except for the fact that they have received any of the projects' benefits (the control group). The main challenge in different types of impact evaluations is thus to find an appropriate 'counterfactual' – the situation a particular subject would be in, had he or she not been exposed to a project intervention (Hulme, 2000; Karlan, 2001; Khandker et al., 2010). Consequently, any changes that will be found between these 2 groups at the time of study will then be expected to be the result of the project activities.

It is important to select a control group that is very similar to the target group (the group of beneficiaries); such that the beneficiaries would have had outcomes similar to those in the control group in absence of inclusion in the intervention. To prevent a bias in the outcomes, the selected control group should be (1) identical to the beneficiary group, and (2) be exposed to the same set of externalities as the beneficiary group (Karlan, 2001; Lensink, 2014).

Together with partner organisations, researchers of the WCP selected a comparable group of people that served as a control group. Examples of control group members included people who were on a waiting list for certain projects but had not participated in the project of a partner organisation. Some partner organisations were scoping for other projects, which allowed them to survey intended beneficiaries as a control group for people currently participating in projects (target group).

The extent to which the target group and the control group are comparable can be tested statistically. The variables included in this comparison are characteristics that might result in bias of impact estimates. For instance, the educational attainment of a respondent might influence his or her stance on violence against women (impact indicator) or might determine his or her decision to participate in violence against women projects in the first place (selection bias). Using a set of general background characteristics the statistical methods we apply control for these possible sources of inaccurate impact estimation. For more information about these analyses, see annex A.1.

Impact:

We measure impact as the difference between the target group (a group of people who did participate in a partner's project) and control group (a comparable group of people who did not participate in a partner's project). For example, for a given indicator, say the percentage of people who report food insufficiency the past year we find that in the target group 25% of the people report food insufficiency. For the target group we find that 20% of the people report food insufficiency. The impact, defined as the difference between target and control group is then 5%.

Statistical significance

We need to take into account that we only sample a small group of people representative for the larger target and control group. Statistical significance is used to evaluate the impact of our projects. Statistical significance tells us how sure we are whether a difference between the target and control group really exist, given the fact that we have only sampled a small group of people representative for the target and control group. By default statistical techniques assume that there is no difference between the target and control group. This is known as the "p-value." If this p-value is very low, i.e. below the cut-off value of 0.05, or 0.01, we assume that there is a real difference between the target and control group. It is very unlikely that the difference between the target and control group (5% in this example) occurred by chance alone. Therefore we reject the default hypothesis that there is no difference between the target and control group and declare the difference is "statistically significant." In this report statistical significance is noted by using asterisks.

* means $p < .05$: there is a 5% chance that the value is found "by chance" and 95% confidence that there is significant difference.

** means $p < .01$: there is a 1% chance that the value is found "by chance" and 99% confidence that there is significant difference.

If a difference between the target and control group is not statistically significant, there is no impact of the programme, *regardless of the magnitude of the difference between the target and control group*. First we establish statistical significance, then we interpret the magnitude of the difference between the target and control group.

Each partner organisation carried out interviews among their beneficiaries and a control group. We have grouped partner organisation in the respective focus areas of Oxfam Nigeria's country programme. Table 1 shows the organisations that participated, the number of respondents interviewed in both the target group and the control group per partner organisation.

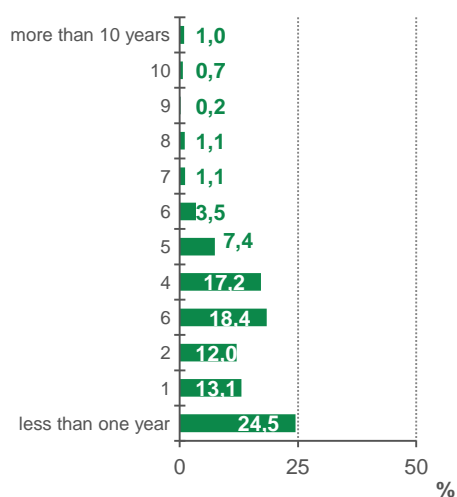
Table 1. Classification of partner organisations in different programmes/areas of focus and number of people interviewed.

Programme/ Area of focus	Organisation	Target group	Control group	Total
Economic Justice / Improved Livelihoods	FADU	186	185	371
	LITE AFRICA	220	157	377
	NANTS	153	149	302
	PARE	185	182	367
	SARFO	89	91	180
Female Leadership and Gender Justice	APYIN	269	62	331
	BOABAB	102	83	185
	KEBETKACHE	131	39	170
	SFH	332	317	649
	WANEP	92	86	178
	WILPF	76	76	152
Good Governance	NDEBUMOG	45	0	45
				3307

Participation in project activities.

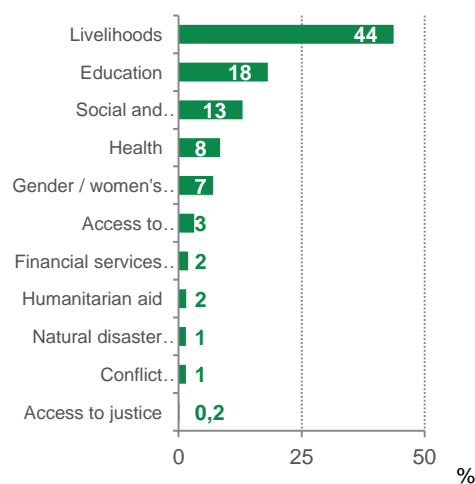
Figure 1 shows the length of participation of the respondents in the project activities of the partner organisations. Roughly one quarter of the target group has been participating in the activities from

Figure 1. % of people in target group, by years of participation



Source: WCP Nigeria, 2014, target group only, n = 1856

Figure 2. % of people in the target group, by type of activity a member of the household participated in during the last year

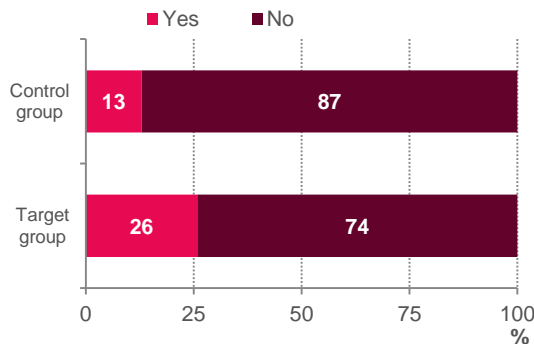


Source: WCP Nigeria, 2014, target group only, n = 1856

partner organizations for less than one year. The highest percentage of people who participated in Oxfam’s partners’ programmes for less than a year are found among projects of the relatively new partners SARFO and APYIN. The average duration of participation for members of the target group in the program was 2.5 years. See Figure 1.

Figure 2 shows the type of activities that respondents participated in (for the target group only). Do note that this is the respondents’ own indication. The largest share of respondents participated in livelihood, education, and social and political participation programmes respectively.

Figure 3. % of respondents currently participating in other NGO’s activities, by group



Source: WCP Nigeria, 2014, n = 3090

Next to participation in programmes of Oxfam’s partners, we also determined whether beneficiaries participated in other NGOs’ programmes (these can be NGOs other than the organisations participating in the WCP). We find that among respondents that participate in our partners’ programmes roughly a quarter is being targeted and participating in activities of other NGOs as well. We find

the largest shares of people participating in other NGOs’ activities among respondents surveyed by BAOBAB and KEBETKACHE. Roughly one in every eight respondents in the control group currently participates in activities from other NGOs as well.

4.1 THE RIGHT TO A SUSTAINABLE LIVELIHOOD

SURVEYS: INCOME, ASSETS, AND FOOD SECURITY

Income

Income is the most widely used indicator for measuring changes in people's wealth situation. Therefore, people participating in the activities of Oxfam's partner organisations were asked whether they have observed a change in income the past 12 months. People's perception of their income change is a very powerful indicator. One might argue that people's perception of improvement is even more important than the actual improvement itself.

The indicator used is *perceived change in income*. Income is defined as monetary income received in a respective period through various sources (work, interest, remittances, gifts etc.) plus the value of goods produced and used for own consumption in the same period. The respondents were asked whether they have observed a positive or negative change in their income or no change at all over the previous 12 months. This results in a scale ranging from -1 (income decrease), 0 (no change), to 1 (income increase). The vertical axis in figure 4 represent the scale ranging from -1 income decrease to 1 income increase. The results in figure 4 demonstrate that in general, most people report an increase in income (as the scale values are above 0). This holds for both the target group and the control group.

Figure 4. Impact on perceived income change



The bottom part of the graph displays whether there is a statistically significant difference between the target and the control group, determining the extent to which the various programmes have impact on the perceived income change.

The share of participants that reports an increase is larger among the target group in the livelihood and gender programme, compared to the control group. Hence, there is a positive impact on

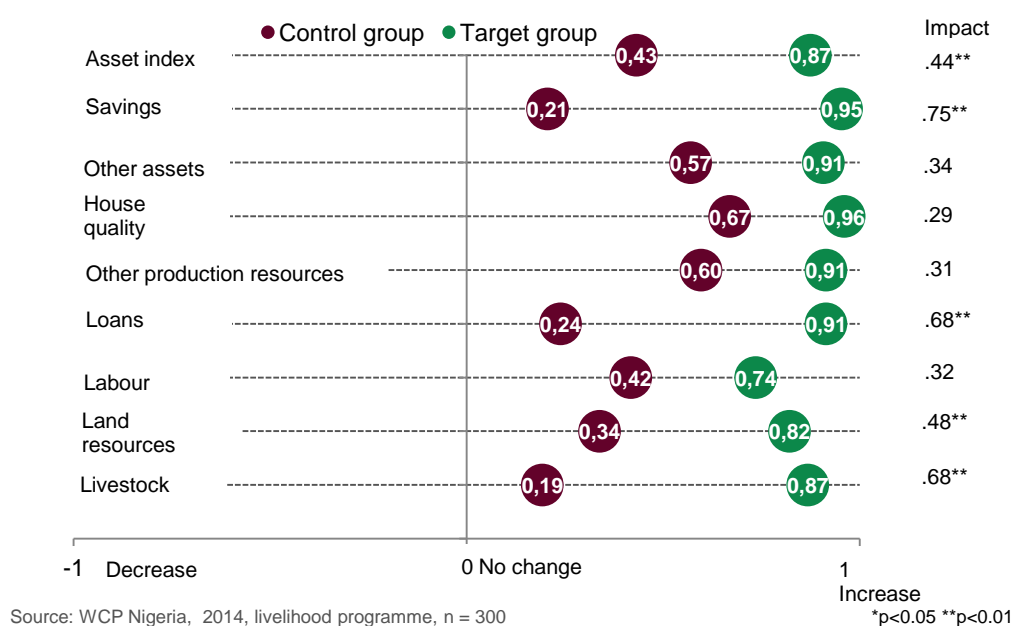
income change for these programmes. Although the value (.46) for the good governance programme is also higher for the target group compared to the control group (.31) the difference is not statistically significant (note the absence of asterisks in the 'impact' section of the graph).

Assets

Partners working on economic justice and livelihoods deemed increased income alone insufficient as an indication of economic well-being. The income may be used for other purposes than the well-being of the family (e.g. payment of debts, social obligations, and individual pleasure). Therefore the value of assets has been added as an indicator. This is only done for the partners in the livelihood programme (see Table 1 for an overview of these partners). It is assumed that the selected categories of assets will show whether increased income has resulted in investments and increased value of people's possessions, thereby indicating increased wealth. For each of these assets, an analysis was made to measure whether there has been a positive or a negative change in the asset's value or no change at all, in the past 12 months. Similar to our measure of income, a value was given to each answer for a perceived change in value of assets as follows: increase is given a value of 1, decrease is given a value of -1, no change is given a value of 0. Additionally, we created an index in order to obtain a summary value for all assets, we created an index that represents the average score on all changes in assets². We have displayed the scale values in figure 5. The scale values are plotted on the horizontal axis for the target and the control group for each type of asset (vertical axis).

We find that on average respondents report an increase in the value of their assets in both the target and the control group. This is shown by the fact that all values are above 0. Although most respondents report an increase in assets, the share of respondents that report an increase is larger in the target group compared to the control group. There are large differences between the target and control group, especially for savings. The target group reports a large and significant increase in savings, land resources, and livestock during the past 12 months. The target group also reports a large increase in loans. There is no (significant) difference between the target and control group on other assets. All in all, the impact of the livelihood programme in Nigeria on the perceived values of

Figure 5. Livelihood programme: Change in assets by group



assets is big and positive.

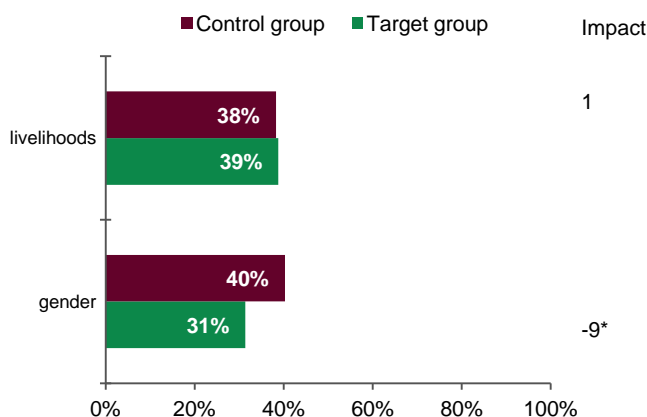
Food security³

The number of months with insufficient food and the number of meals consumed per day are key indicators for measuring food security as part of the right to a sustainable livelihood. Although the indicators do not show whether the quality of the food and the diet have changed, they are widely used and generally considered to be the most practical and powerful indicators of the food security situation. We investigated how many people experienced food insufficiency, for how long and how many meals a day they consumed during the most critical month of food insecurity.

Most people within the target group reported that they did not have insufficient food during the past 12 months (i.e. 62% of the participants in the livelihood programme and 79% of the participants in the gender programme). 39% of the target group reports food insufficiency for the livelihood programme, whereas there is 31% of participants in the gender programme that report food insufficiency (see Figure 6).

Comparing this with the control groups we find that people in the gender programme report that they have experienced food insufficiency significantly less compared to the people in the control group. Although increasing food security is most likely not an explicit goal of gender programmes, we still find a positive impact of our programmes. For livelihood programmes, where food security can be a more explicit

Figure 6. % of people who reported food insufficiency the past 12 months



Source: WCP Nigeria, 2014, livelihood & gender programme, n= 3077

goal, we do not find any impact of the projects and programmes. For how many months did people have insufficient food, the past year and how many meals did they consume during the most critical month of food insufficiency? See Table 2 for the results. Again, we do not find a significant impact of the programmes on the length of food insufficiency

Yet, if people report food insufficiency, the number of meals consumed during the most critical month is significantly higher in the target group for the livelihood programme compared to the control group. Recall that the livelihood programme does not have an effect on the incidence of food insufficiency. But if food insufficiency occurs the people that participate in our programmes still consume more food compared to the control group. This indicates that there is no effect on the incidence of food security of Oxfam and partners' programmes but that the people who participate

³ The number of observations for partner organisations in the good governance programme was too low to accurately estimate impacts on food security. This is due to the fact that a very small amount of people in the good governance programme reported food insufficiency.

in our programmes are better able to deal with food insufficiency if it occurs since they are able to consume significantly more meals compared to the control group.

For the gender programme, we do not find a significant difference between the target and control group regarding the number of meals consumed.

Table 2 Number of months without sufficient food and the average number of meals consumed during the most critical month of food insufficiency

Number of months	Target group	Control group	Impact
Livelihoods	2.6	3.0	-0.4
	months	months	
Gender	4.5	4.4	0.1
	months	months	
Number of meals consumed during most critical month			
Livelihoods	2.3	2.0	0.3**
	meals	meals	
Gender	1.9	1.8	0.1
	meals	meals	

Source: WCP Nigeria, 2014, livelihood and gender programme, n=1104

*p<0.05, **p <0.01

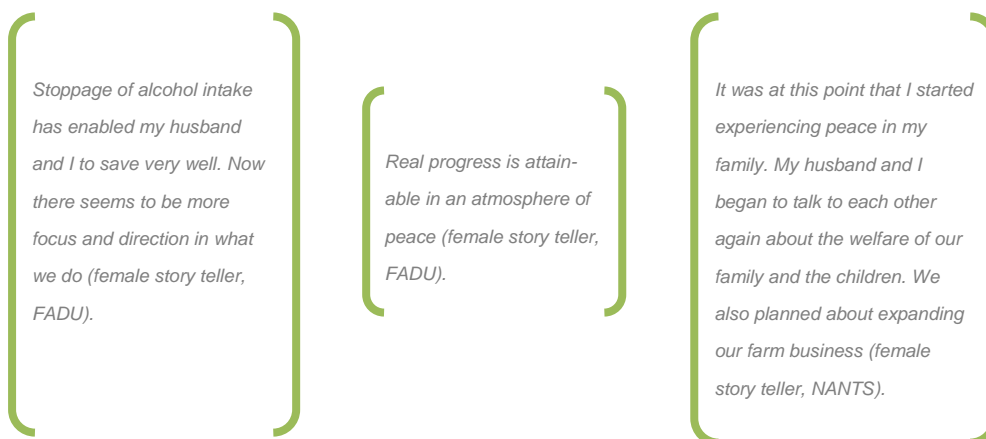
STORIES OF CHANGE: LIVELIHOOD AND GENDER JUSTICE IN VALUE CHAINS

The survey demonstrates that a large share of respondents that participate in the livelihood programme report an increase in income, especially participants of PARE, NANTS, FADU and LITE AFRICA. Also, in organisations implementing the GALS methodology, a higher share of respondents who reported that they hold leadership positions, or influenced decision making in various organisations ranging from sport clubs to women’s organisations is visible. Apparently, the GALS methodology has important spill-over effects beyond addressing gender and economic empowerment. In order to find out what is it that makes this strategy that successful, 72 stories were collected by the organizations FADU, NANTS, PARE, SARFO, WANEP, and LITE AFRICA.

The collected stories of change showed that participation in the programmes has led to two major changes in story tellers’ lives: Improvements in women’s status within the household, and an increased awareness about how life can be improved for both men and women.

Improvement of women’s status within the household

Within the stories of change, one of the most visible effects of the programmes is an improvement of women’s status within the household. Many female story tellers also regard this as the most significant change and the source of their overall wellbeing, as their increased status often put an end to abusive behavior of the husband. This abusive behavior seemed to have led to a disorganized household, a lack of planning and a lack of overall economic wellbeing for the family:



Below, the most important factors that contributed to women’s improved status within the household are presented, such as an overall improvement in economic wellbeing, skills training, and increased knowledge.

Overall improvement in economic wellbeing

The by far most commonly reported outcome of the programmes reported by the story tellers is an increase in the overall economic wellbeing. This increase in economic wellbeing took various forms, such as diversification of income by having started a new business, improvements in current income generating activities, being able to save, having an improved quality of farming, having better

nutrition, and being better able to afford household costs, such as extensions to the house, paying the rent, or paying school fees. The same changes were found for both female and male story tellers alike, but it is especially interesting for the female story tellers, because it reflects a broader change in the role of women within the household and especially in their relationship with the male partner.

One of the effects of the programme is that women are more involved in the economic process, which seems to make them feel more secure and self-reliant. They feel more ownership about their contribution to a better economic climate in the household and this gives them more confidence for current and future economic endeavors.

My family has been benefitting from the income I get from my farm products and I think we are all better off and happier (female story teller, SARFO).

Female story tellers reported that they are now –more than before- able to contribute to the overall household spending of the family, by undertaking activities in farming or having small businesses on the side. They seemed to be proud that they were able to contribute, and could help to ease the burden of the household spending that was before only in the men’s charge.

Now I don't face the cash squeeze I used to face during the wet farming season, what I get from my akara and groundnut sales I augment the needs of household and we all much better off. My husband no longer has to struggle to provide for the needs of the family especially the school fees of our children (female story teller, SARFO).

Access to farm land and farm inputs used to be difficult for us as women, but I now own a piece of land and also have access to inputs that I require to enable me easily cultivate crops both in the dry and wet season. My situation is no doubt much better than some 2 years ago (female story teller, SARFO).

I can now assist my husband to take care of some financial issues (female story teller, SARFO).

I am supporting my husband to pay children school fees and saving money also with my women cooperative group (female story teller, NANTS).longer has to struggle to provide for the needs of the family especially the school fees of our children (female story teller, SARFO).

Another effect of the income increase is that women feel more self-reliant because they are no longer fully dependent on their husband’s income to ensure their own and their children’s wellbeing:

I don't depend on my husband (be)for(e) spending on the family ... I now have a stable income of my own (female story teller, LITE AFRICA).

However, it is important to note that the money women bring into the household is usually shared with the husband:

I started bringing more money into the house and my family life style improved, and my husband became happy. We purchased a plot of land and my husband has gone back to college of education to acquire a degree in education because I can take care of the home in his absence. We are living happily now with our children (female story teller, NANTS).

Income increase and overall improved economic wellbeing is often mentioned as the most significant change women have experienced after the programme's implementation for various reasons. One of the most common reasons mentioned by many of the story tellers is that they are now better able to provide their families –and especially their children- with better nutrition. Some other female story tellers mention that a better income offered them the possibility to be financially independent and get out of an abusive relationship.

... or just to demand from their husband that they would be included in the household's economic planning:

From the stories of change a number of factors that can contribute to an increase in household income could be distinguished: First of all, a number of stories showed that story tellers that were already aware of how they could improve their economic situation seemed to be more willing to join in the programme. Likely, because they were already more aware about the benefits that it could bring them. This was especially the case for story tellers that already had a well working business or productive farming activities, and were already on a track of economic progress. For instance:

This is my success story because I have built my own house and am leaving there right now with my children. I have separated from the junior wife who was always the cause of the fight between me and my husband (female story teller, NANTS).

Before GALS, our major problem has been how to transport our farm produce from farm to the house, after receiving trainings from GALS on how to plan my vision with family members. I persuaded my husband until he accepted to sit down with me and plan together. We worked hard and saved money from our groundnuts and rice harvests until we were able to purchase a motorcycle in 2014 which has alleviated our transportation problem of our produce (female story teller, NANTS).

However, I was not well trained on how to cultivate cocoa in a more modern productive way. Though I was making money, I knew I was not making enough (male story teller, FADU).

Secondly, certain specific project activities contributed to a gradual and ongoing improvement in the economic wellbeing for the story tellers. For instance, in many cases story tellers reported on the benefits of receiving a financial input -in most cases a loan- that they were able to invest and thereby boost their businesses. Another concrete contribution consisted of farming inputs that contributed to a better farm production, combined with lessons on how to use those inputs to create a more sustainable income. Women for example reported that they learned how to use better seeds, fertilizer, and modern agriculture practices. Some families used the farming inputs to improve their current businesses, while others used them as means to open or support another side business.

Now I have acquired knowledge on modern farming methods which has increased my farm yield. I used to harvest a yield of 3-4 bags of maize on a hectare of land but with the improved seeds and more knowledge on farming, I am now able to harvest about 8 bags of maize on the same farm land. Part of the income I acquired, I invested into our dry season tomatoes farm (female story teller, SARFO).

I also think that my land benefited since I managed it better I believe since I planted the fertilizer instead of broad casting it as in that past some of its residue will still be there and this can only improve the quality of my land (female story teller, SARFO).

Skills training and increased knowledge

Extended access to knowledge also seemed to have an important effect on the story tellers' lives, in relation to women's role in the household.

Women have participated in trainings that are specifically addressed to improve their skills for income generation. These trainings aimed to improve skills on topics such as better farming, dealing with businesses in manufacturing or production, and planning for economic improvement. Many female story tellers declared that, after attending these trainings, they have a better income and are now able to contribute to the household economic wellbeing.

Most women in my community have learnt different skills that they can make use of at any point in time to increase their income e.g soap, pomade and detergent making (female story teller, PARE).

I had training to engage in a farming project, which I did successfully and because of the training, the quality seeds, fertilizer, and herbicides I got a better yield (female story teller, SARFO).

From the stories of change it seems that the GALS training has been very successful in particular, especially on two levels: On the one hand it has contributed to a better planning for economic activities and on the other hand, it has contributed to solving conflicts within the family. Both male and female story tellers report that domestic conflicts have been solved as an effect of the knowledge acquired during the training.

With the knowledge from GALS I knew I had to invest the money – with the consent of my wife, we used the entire sum to rent a 12 acre cocoa farm in 2014. With the money I realized from the new and previous farms with that of the motorcycle, we were able to purchase a new farmland of about 8 acres for N85,000 (male story teller, FADU).

Before GALS, our major problem has been how to transport our farm produce from farm to the house, after receiving trainings from GALS on how to plan my vision with family members. I persuaded my husband until he accepted to sit down with me and plan together. We worked hard and saved money from our groundnuts and rice harvests until we were able to purchase a motorcycle in 2014 which has alleviated our transportation problem of our produce (female story teller, NANTS).

GALS training opened my eyes to soap making business through vision planning and local market mapping that we did at community group, I have diversified business into soap making to earn profit in order to support my husband since his monthly salary that he earns from security work cannot sustain the family again (female story teller, NANTS).

In the following example a female story teller reports on how a specific GALS-activity (making a GALS action tree) has helped her to solve the lack of understanding and cooperation between her and her husband on current issues within their household:

GALS Challenge Action Tree has enabled me to successfully resolve the conflict between me and my husband (female story teller, FADU).

In the stories of change, there are many examples that show how the two aspects of the GALS training: ‘improving the cooperation between spouses within the household’ and ‘improving the economic situation’ are linked. Female story tellers often report that improving the communication and understanding with their husbands has also led to better economic planning.

Another effect of the trainings was that female story tellers were able to use the knowledge they acquired during the trainings in order to change their husbands’ mindset about her role in the household. The method the female story tellers used was continuously sharing the knowledge with their husbands until the husbands were convinced about how important it is for their family to include their wives in the overall household economic decisions and planning.

The tools taught me how everybody is important in my family in order to achieve my vision. I became touched and decided to share about training with my husband and children on reason for poverty in the family. Due to continuous sharing of what I have learnt from GALS with my husband and the change he saw in my behavior he accepted to join me in the training in 2013. His own attitude towards me as his wife also changed and decided to follow me to farm (female story teller, NANTS).

Thus, as the stories show, training and overall knowledge increase had a strong effect on the women. It gave them specific skills to improve their economic wellbeing but also taught them how to tackle lack of understanding and cooperation in their families. Moreover, it has taught them how to convince men that including women in the household economic planning will contribute to a continuation of the income increase that the women had already brought. The training activities have thus contributed to a better positioning of the women within the household.

Women’s contribution to the household’s economic wellbeing, and increased skills and knowledge can lead to an improved status of the women in the household. The stories show that women feel more confident and feel more ownership about the contribution they make to the household. However, women would not be able to have a better role within the household and a better relationship if men would not be part of this change. This is shown in the next paragraph.

Increased awareness about how life can be improved

The stories of change showed that an increased awareness about the benefits of the new behavior (between husband and wife, and within the economic activities undertaken by the family) that is advocated by and learned from the project can lead to increased participation in the project activities and continuation of the behavior by the story tellers. This will in its turn lead to even stronger benefits with regards to income, household harmony, and women's economic empowerment and status within the household. Increased awareness was found for both the male and female story tellers alike.

Within the stories of change, three major factors that contributed to the increase in awareness could be distinguished. These factors are strongly linked and build upon each other. The process starts with people receiving inputs or specific trainings which leads to a rapid increase in income, then they receive even more trainings and have access to knowledge about topics such as planning for the business and within the household, and the benefits of working as a team within the family. Receiving recognition for their achievements (such as solving conflicts within the household or having a better income) from their friends and community members has a positive effect on the story tellers' self-esteem. This further increases their understanding of why they should continue with the change, and their motivation to do so.

First glimpse of the benefits - income increase

One first and concrete element that seems to activate the process of understanding and awareness is the change in the story tellers' economic wellbeing, namely when people see a rapid and tangible benefit of participating in the programme, in terms of income increase:

I was able to discuss with other community members on business opportunities that I can undertake. During interaction with fellow participants, the women leader suggested that since my farm is close to river side I could do a fish farm business and grow bananas as well. If not for GALS I would not have had such eye opening opportunity through discussion on collective/community vision road journey. Now I have 2000 fingerlings in my pond and 3700 stands of banana trees ready for harvesting. I also have 65 bags of paddy rice to sell this season. My income would increase this year (male story teller, NANTS).

Now I own my own sugarcane dry season farm. My family now benefits from the income I raise from the farm produce I sell; I pay my children's school fees with ease, provide other basic needs and also send money to my extended family (male story teller, SARFO).

This rapid transformation of their economic wellbeing motivates the story tellers to continue to be active in preserving their overall economic wellbeing.

After participating in NANTS GALS training in 2012, I realized what my family was losing through my selfishness. Gradually we started discussing issues about the children together, I called my wife to give me suggestions on how to expand farm business so that we can be able to pay children's school fees. My wife reciprocated the change and the family became together again (male story teller, NANTS).

Increased knowledge

Participation in the trainings increased story tellers' understanding about the possibilities to gain more income, but also about what they needed to do to make this change sustainable.

My situation changed when I came in contact with SARFO. I attended the training exercise they organized where I learned a lot of new farming techniques. After the training, I was given quality farm inputs which included improved seeds and pesticides. These inputs greatly improved my yields (male story teller, SARFO).

At the end of the meeting, we all realized that we were not able to sell at good price because of low quality of rice that we produce due to bad rice variety and poor handling. I determined to improve on the quality of my rice in the next farming season. I visited Nasarawa state Agricultural Development Programme (NADP) to inquire and purchase improved rice variety (FARO 44) for planting and consulted with extension advice on proper management practices for optimum yield as well as new methods of processing to de-stone my rice (male story teller, NANTS).

However, besides this immediate effect, the trainings -especially those using GALS methodology- had a larger effect than only income increase. As already mentioned, the trainings have contributed to boost female story tellers' awareness about their role within the household. This can for instance be seen in the fact that women continue to share their experiences with their husbands in order to convince them about the importance of including women in the household planning.

From the stories of change it seems that both spouses have realized that lack of harmony and lack of collaboration among them is damaging for their overall economic wellbeing, and that change has to come from within the household relations. As an effect of the knowledge gained during the trainings, men allowed women to become part of the household decisions. They also reduced alcohol consumption and abusive behavior towards their wives:

Due to continuous sharing of what I have learnt from GALS with my husband and the change he saw in my behavior he accepted to join me in the training in 2013. His own attitude towards me as his wife also changed and he decided to follow me to farm. Sometimes, he helps me to fetch firewood from farm and with other domestic work. We all decided to farm together on our family land, this year our profit increased because we were able to sell more bags of rice and then we were able to pay school fees and send our first child to school of health technology (female story teller, NANTS).

However, with the teachings from GALS, I realized the folly in my actions towards her. I took steps in apologizing to her. I gradually stopped engaging in abusive alcoholic intake (male story teller, FADU).

Another example comes from a female story teller that mentioned earlier in the story that they had increased their rice production from 5 bags to 30 bags.

My husband and I used to have hot argument on family issues which always result to fight and quarrel, he takes decision by himself alone and does not take my advice because he feels I am a woman. But presently, we are leaving at peace and there is unity in the family (female story teller, NANTS).

Peer recognition and improved social status

The last factor that contributed to an increased awareness was peer recognition. After the story tellers experienced an achievement in their lives, such as an increase in their income or a better understanding in their household, they noticed that their community members' behavior towards them changed. Their community members showed interest in their success story, showed them respect, and asked for their advice. This feeling of recognition seemed to have a positive effect on both male and female story tellers. Both seemed to be even more motivated to continue the behavior that brought them to where they were, such as continuing to find ways to extend their business and continuing to include women in planning decisions, etc.

As a result of the peer recognition, some story tellers got (more) involved in community organizations for both men and women. In male story tellers' cases we see that they felt proud to be respected by their peers for how they behave, and wanted to set an example. They felt proud to share their skills in the community. The GALS training contributed substantially to this:

I have been able to contribute in resolving some family related conflicts within my community. I am now a much respected member of my small community. I realized with the visioning tool that I could complete my building through a SMART action plan. I hope to complete it by ending of 2015 (male story teller, FADU).

I have benefited and my mates too since they can all see the positive change that has come over my life. I will say that majority of us that participated have benefited; my parents, my brothers, sisters, my peers and my community also (male story teller, SARFO).

My community elders saw the change in my attitude towards my wife, they started involving me in decision making process and at time they call be to investigate on their behalf on dispute issue. I started to gain respect from women. I go to farm with my wife and we do harvesting together with our children. We sell our produce all together and make profit (male story teller, NANTS).

It is possible that men early on only pretend to be more cooperative and to truly believe women are important in the household, because of the outside pressure and out of fear of missing the economic benefits that come with participating in the programme. However, it seems that after they have exercised these new types of behavior for a while, they gradually start to genuinely understand and apply them.

Stories from female story tellers suggest that participating in the project and gaining economic achievements, can increase women's position within their social networks. The female story tellers

also tended to share their knowledge and experiences with others:

I can sense from the body language of the people in my community that I am of value perhaps because I can now loan them money and I am now a confidant to many in my community (female story teller, SARFO).

I have hired some girls from our community to help me with the work at restaurant because of the increasing number of customers coming so I am a positive contribution to my environment (female story teller, SARFO).

I am one of those whom my community look up to represent at various foras. In 2014, I emerged the overall female buyer/supplier of certified cocoa at the FADU/Continaf Kokodola Project Farmers Day event. This earned me the highest premium of N14.500 as a woman. This is a first of its kind for a woman (female story teller, FADU).

Some female story tellers that were active in farming became more involved in farmers organization and some of them have a leading role within these organizations:

I started the tailoring skills in 2012 and have been rearing animals for over 5 years. Early 2007, The Pastoral Resolve (PARE) came to my community and we the women formed a group called the Wuro Magaji Reube Fulbe Women live-stock and farmers co-operative society and registered it on the 24th June 2007. I was chosen to be the Secretary for the group and I still hold the position. The group consist of about 50 members all women. During our meetings we share our challenges, success and failure we experience in our trade (female story teller, PARE).

Sustainability – what should be done for the change to continue

When asked about what they need for the change to continue, story tellers' answers varied. Most of the story tellers that benefited from the GALS training said that what they needed for the future was more trainings and skill improvement. Besides this, a large share of story tellers thought that only income can improve their wellbeing. Examples for these two cases:

I would like to sell more items like Fish and Chicken (Frozen), bags of rice and beans instead of selling with basket. I would also like to go other villages during their market days to sell. But all these depend on availability of money. So I need more money to support and expand the business. The challenge I experience in my business is lack of money (female story teller, LITE AFRIKA).

FADU/Oxfam have really tried. They should continue with the GALS project. They should strive to take it to other communities because it has a good prospect of changing and impacting lives for good (male story teller, FADU).

Also, many story tellers said that in order for the change to become permanent rigorous continuation of 'what worked so far' was needed. This supports our finding about the increased awareness about the importance of the change they experienced and the desire to continue with it.

I intend to intensify my efforts as especially with GALS. I already mapped out plans for the future with GALS vision journey (male story teller, FADU).

I would ensure that my family continues to leave in peace and work together and also trust each other (female story teller, NANTS).

I will want to share my success with other pastoralists so that they can learn the important of owning a land and practicing extensive animal grazing system. I will continue saving and use the money to purchase more lands so that I can latter enlarge my range (male story teller, PARE).

Finally, the stories also show that if people are outspoken about the successes they achieved as a result of the programme, this can not only help them to increase their own status within their communities, but it can also positively affect their social surroundings, as it may help them to understand the need and benefits of participating in the programme themselves. For instance:

In January 2012, my friend Mr. Luca through a peer sharing about GALS told me how GALS methodology could help to solve a lingering problems with rice traders, input dealers and tax collectors. He invited me to NANTS training on GALS in March 2012 and later I participated in a multistakeholders win-win dialogue meeting was organized by NANTS to resolve issues with powerful stakeholders in the value chain on quality rice production. The issues of low price of rice was discussed and why traders do not like to buy from us (male story teller, NANTS).

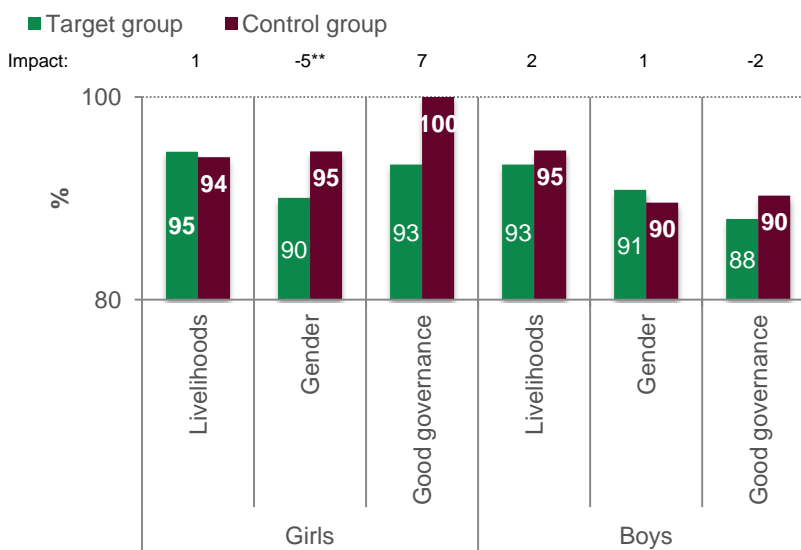
4.2 THE RIGHT TO BASIC SOCIAL SERVICES

SURVEYS: EDUCATION AND HEALTH

Education

Improving education is closely associated with reducing poverty. People can often not afford to send their children to school for various reasons: for example because they need their labour, or because they cannot pay the cost of education, comprising school fees, uniforms, books etc. When income increases and when people are more involved in economic and social activities and exchanges with other people, they will be more inclined to send their children to school. To measure educational status, usually the enrolment rates of girls and boys are considered. This was also done for our survey; results are displayed in Figure 7. We find that in households who participated in the gender programme slightly less girls (5 percentage points) in the school age are enrolled compared to the control group. However, the fact that overall school enrolment rates are at very high levels raises the question to what extent there was still growth possible concerning this indicator. The results demonstrate that in all programmes the percentage of children in the school age that are enrolled in formal school is very high. On average more than 90 % of the children in the school age are attending classes in a formal school.

Figure 7. % of boys and girls in the school age enrolled in formal school



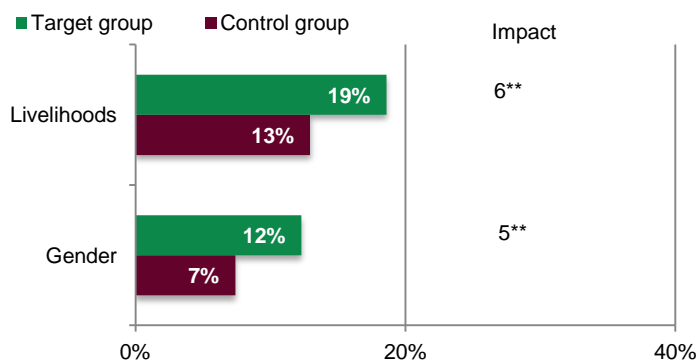
Source: WCP Nigeria, 2014, n = 3090

*p<0.05 **p<0.01

Still, a better measurement is the number of children that finish primary school. UNESCO uses the percentage of children in the first grade of primary education who reach the fifth grade assuming they have started receiving reading and writing lessons in grade 1. This survival rate to grade 5 is regarded as a safe indication for learning outcomes and hence for education quality. The fifth year of primary schooling is often taken as the threshold for acquisition of sustainable literacy.

For the households that participate in the livelihood programme, roughly 1 out of every 5 children dropped out of school before reaching grade 5. For the gender programme, this percentage is lower.⁴ Roughly one out of every 8 children dropped out of school before reaching grade 5. Do note that these are matched averages, thereby taking into account the level of education, poverty of their parents etc. Hence, although enrolment rates are very high and most children continue school at least until grade 5, the people who participate in Oxfam and its partner's programmes report substantially higher levels of drop-outs compared to the people who do not participate in Oxfam's programmes. The negative impact of the programmes on the dropout rate before grade 5 is remarkable, and may need to receive further attention in future studies.

Figure 8. % of households that report children have dropped out of school before grade 5



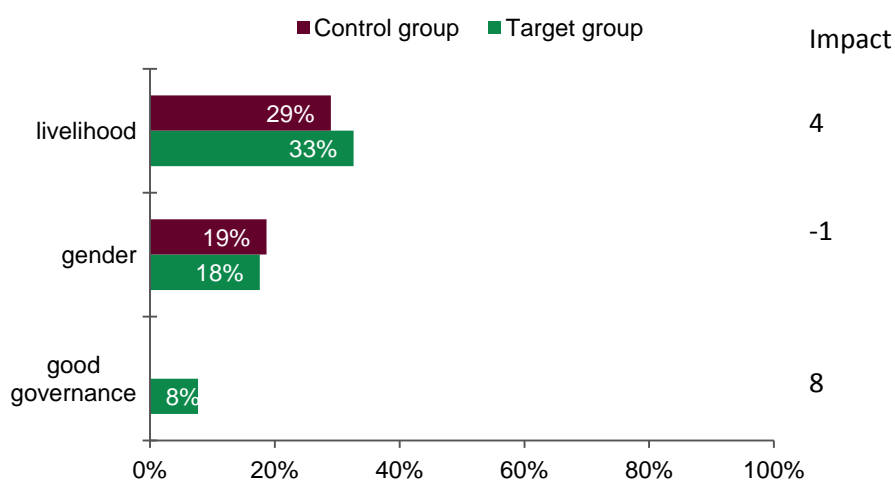
Source: WCP Nigeria, 2.014, livelihood and gender programme, n= 3077 *p<0.05 **p<0.01

Health

The most direct way of measuring health is to ask respondents whether they have been ill. For those who reported having been ill during the last three months, the number of days were registered that a person had not been able to get involved in normal daily activities due to illness. Figure 9 demonstrates that roughly one third of the target group for the livelihood programme reported that they were unable to participate in normal daily activities, somewhere in the past 3 months, due to illness. For the gender and the good governance programme this is less, respectively 18% and 8%.

⁴ There were no households in the good governance programme that reported that children dropped out of school before grade 5. Therefore, the good governance programme is not displayed in the relevant graph (Figure 8).

Figure 9 % of people who reported an inability to participate in normal daily activities due to illness in the past 3 months



Source: WCP Nigeria, 2.014, all programmes., n= 3090

*p<0.05

The differences between the target group and control group are not significant for the gender and the good governance programme, meaning that there's no impact. However, for the livelihood programme we find that people in the target group are more likely to have been ill. Yet, if we look at the number of days people were unable to participate in normal daily activities due to their illness in Table 3, there is no significant difference in the number of days people were ill. Thus, although a larger share of participants in the livelihood programme reports the inability to participate in daily activities, the severity of the illness (expressed in the number of days ill) is not higher among the participants versus the non-participants. There is also no difference in severity for the gender programme.

Table 3 Nr. of days ill⁵

	Target group	Control group	Impact
Livelihoods	7.7	8.3	-0.6
	days	days	days
Gender	8.2	7.9	-0.5
	days	days	days

Source: WCP Nigeria, 2014, n= 748

*p<0.05,

**p <0.01

⁵ Since there are no people in the control group for the good governance programme that indicated that they were unable to participate in normal daily activities the past 3 months, the impact on the number of days ill could not be estimated.

Two other indicators that are included in Social Watch's Basic Capabilities Index⁶, and are shown to provide good information on the health situation are:

- percentage of deliveries attended by skilled personnel
- Mortality rate of children under 5 years

In Table 4 we find for the livelihood programmes that almost three quarters of the deliveries are attended by skilled health personnel. This is even higher within the gender programme as 9 out of 10 deliveries are attended by skilled health personnel. The differences between the target group and control group are not significant. Although the differences may seem large (6%), the margin of error is also relatively large here, due to the small number of deliveries.

Table 4 % of deliveries attended by skilled health personnel and % of children under 5 years still living⁷

	Target group	Control group	Impact
	%	%	
Percentage of deliveries attended by skilled health personnel, past 12 months			
Livelihoods	73	70	3
Gender	90	87	3
Good governance	no deliveries past 12 months		
Percentage of children under 5 still living			
Livelihoods	65	63	2
Gender	58	59	-1
Good governance	95	67	29**

Source: WCP Nigeria, 2014, n= 575 (skilled deliveries), n= 1345 (% of children under 5 still living)

*p<0.05, **p <0.01

⁶ Research has indicated that as a summary index, the BCI provides a consistent general overview of the health status and basic educational performance of a population. It has also proven to be highly correlated with measures of other human capabilities related to the social development of countries (<http://www.socialwatch.org/node/9376>)

⁷ For the good governance programme, we were unable to estimate impacts since no one reported a delivery the past months.

4.4 THE RIGHT TO LIFE AND SECURITY

SURVEYS: DAMAGE AND DISASTER PREPAREDNESS

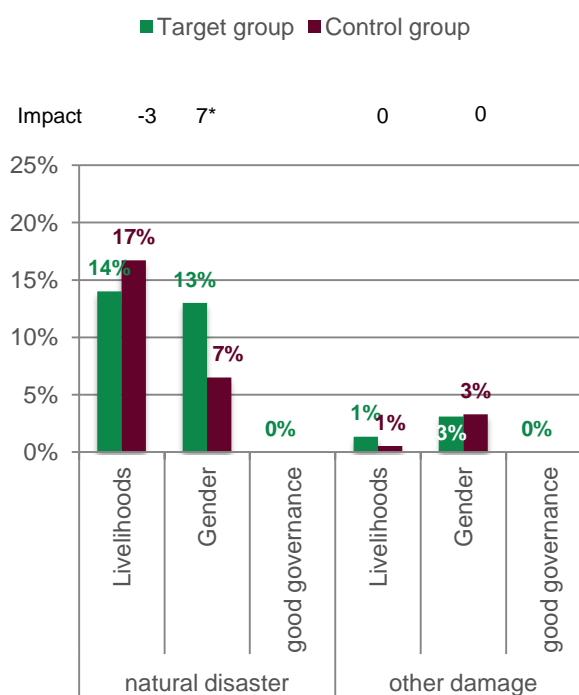
Empowerment of people is expected to lead to increased capabilities to deal with threats and disasters and to a reduction of victims of violent acts. The degree to which people fall victim to serious physical damage and to which they perceive a threat of their physical integrity and personal belongings are therefore good indicators of their vulnerability. Less vulnerable people will have increased capabilities for social and economic empowerment. The indicators used by the World Citizens Panel distinguish between actual damage experienced on the one hand and the capability to cope with disasters on the other hand.

Experiences of physical damage

First of all, people were asked whether they had experienced physical damage to themselves or their belongings the past 12 months because of a number of different types of disasters. We distinguished between the following disasters:

- Natural disasters:
 - damage due to natural disasters
- Other damage:
 - damage due to civil unrest
 - damage due to banditry
 - damage due to terrorism
 - damage due to religious extremism
 - damage due to state action

Figure 10. % experienced damage due to disaster, past 12 months



We have grouped these in 2 categories: damage due to natural disasters and other damage in Figure 10.

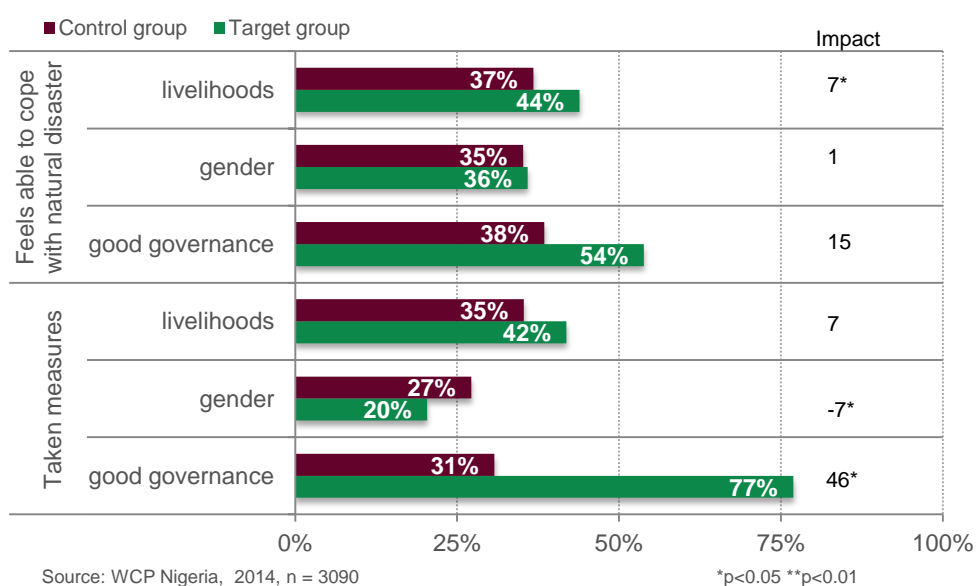
Source: WCP Nigeria, 2014, n = 3090 *p<0.05 **p<0.01

The number of people that experienced damage is relatively low. It is for this reason that we have grouped the various sources of damage into two categories. In the target group, the damage due to natural disasters is comparable for the gender and the livelihood programmes. The participants in the good governance programme did not report any damage. For the gender programme, we find that those participants are significantly more likely to report damage due to natural disasters. For the other sources of damage there are no significant differences between the target and control group.

Disaster preparedness

Aside from actually experiencing damage, being prepared for emergency situations might be an even more important indicator. This indicates resilience and the capability to prevent social and economic deterioration as a result of external shocks. The extent to which a person has knowledge about potential emergency situations and to which he is capable to act in such emergency situations are important indicators for preparedness. We distinguish between the actual measures taken and the capability to cope with future disasters. Figure 11 displays the percentage of people in the target and control group that have taken measures. Additionally we asked respondents whether they felt capable to cope with a disaster (yes/no). These results are also displayed in Figure 11.

Figure 11 Ability to cope with natural disaster and taken measures to cope with natural disaster



One might say that the absolute level of people that feel prepared is relatively low in the gender and livelihoods programme as 44% of participants in the livelihood programme state that they feel able to cope with natural disaster against 36% of participants in the gender programme. Still, the survey results show that the perceived ability to cope with natural disasters is significantly higher among participants in the livelihood programme (44 % of participants feels able to cope with natural disaster) against 37% of the control group. This indicates a positive impact of projects in the livelihood programme on disaster preparedness. The partners and projects in the gender programme do not have an impact on peoples disaster preparedness. For the good governance programme, we find a large share of project participants who feel able to cope with natural disasters. However, even though the absolute difference with the control group might seem high (15), the results are not significant. Due to the small number of people surveyed in the good governance programme the margin of error is relatively high as well.

When assessing whether people have taken measures to cope with natural disasters we find that in the livelihoods programme slightly more than two out of every five people have taken actual measures to cope with natural disasters (42%). This is less in the gender programme, as this is only 1 out of every five participants (20%). Remarkably, for the livelihood programme there is no difference between the percentage of participants (target group) and non-participants (control group) that have taken measures to cope with natural disasters. Thus, although participants feel

better able to cope with natural disasters compared to the control group, they do not take more measures than the control group. Hence, in the livelihood programme we find a positive impact on the perceived ability to cope with disasters but not on actual behaviour (taking measures to prepare).

In the gender programme, we did not find an impact of programmes on perceived ability to cope with natural disasters but we do find that participants in the target group have taken less measures to cope with natural disasters compared to the control group. So we do not find an impact in the perceived ability to cope with natural disasters in the livelihood programme and a negative impact on actual behaviour to prepare for natural disasters. For the good governance programme we find that 77 % of the participants have taken measures to cope with natural disasters. This is significantly more than the control group.

4.5 THE RIGHT TO BE HEARD: SOCIAL AND POLITICAL PARTICIPATION

Exercising the right to participate in social and political organisations and having the capability to initiate and/or take part in action against injustice are key areas for Oxfam's work on the right to be heard and active citizenship.

SURVEYS: ACCESS TO INFORMATION AND PARTICIPATION IN POLITICS AND ORGANISATIONS.

In order to participate in social and political life, demand rights and act against injustice, it is important that people are informed about public affairs. People have the right to access government or publicly-funded information, including for example census data, public expenditures and scientific and social research produced with the support of public funds.

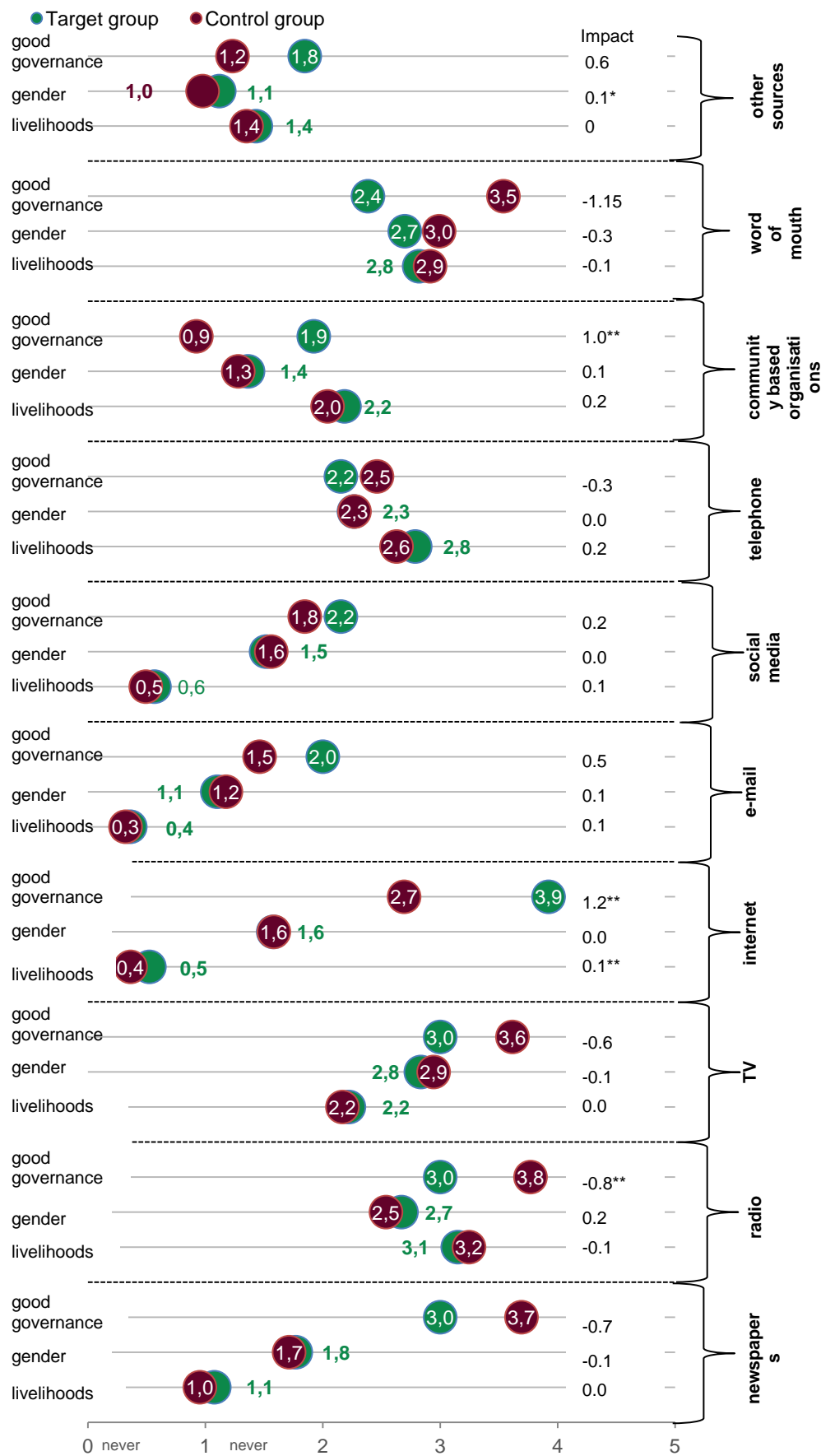
The World Citizens Panel has therefore included questions about the extent to which people are informed about public issues and through which channels they receive this information. These questions are important to analyse, because access to information is a pre-condition for empowerment and accountability and therefore fundamental to Oxfam's work. Moreover, this demonstrates which channels people use most and henceforth through which media participants and potential participants among the control group can be reached.

In our survey we asked which sources of information/media people used and measured the frequency of use on a five-point scale ranging from 0 (never/not applicable/no access) to 5 (daily).

In Figure 12, we have listed the various sources of media (on the right hand side) and plotted the frequency of use ranging from 0 (never/not applicable), on the left hand side of the horizontal axis to 5 (daily) on the right hand side of the horizontal axis. The more people use a certain type of media the higher the score on the scale (the more to the right of the horizontal axis). The difference between the target and control group is shown as 'impact'.

Overall, the most frequently used type of media is radio, followed by TV. We find that people participating in the livelihood programme use radio most frequently as their source of information while TV is slightly more often used among participants in the gender programme. Respondents who participate in the good governance programme are the most frequent users of digital sources of information, i.e. internet, e-mail, and social media.

Figure 12 Frequency of use by programme and type of media



Source: WCP Nigeria, 2014, n = 3090

*p<0.05 **p<0.01

This is not a surprise given the very specific nature of the target group for the good governance programme (NDEBUMOG). The use of internet, social media, and e-mail in the target and control groups for the livelihoods and gender programme is relatively low.

Participation in organisations

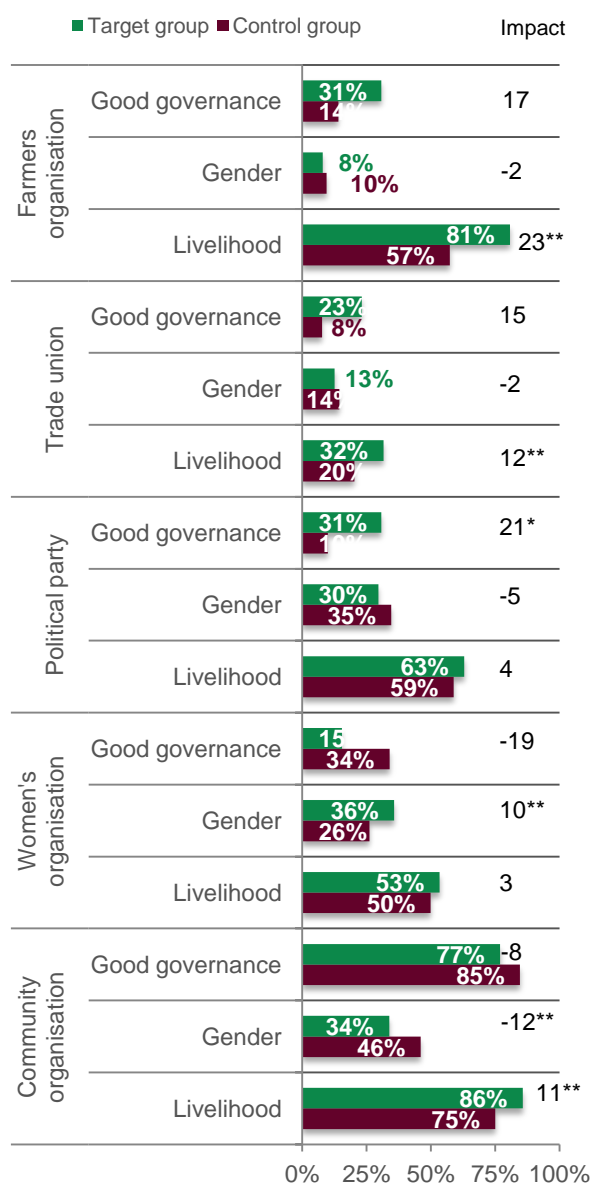
Social organisations are a key player in the force field between government, private sector, and civil society, especially to ensure that the rights of people are being respected. Unequal power balances can be addressed by strengthening organisations that stand for the rights of people living in poverty. Many organisations encourage people to work together, empower people to participate in civic life, and stress that some form of social organisation helps in advocating in the interest of people living in poverty. They thus contribute to more participation in social organisations and a stronger position of project participants in social and political actions.

An important indicator for empowerment is participation in organisations and decision making power. Membership of a social or community organisation is the first step in gaining more influence. Next is being able to influence decisions, as this would indicate important changes in power structures. Another important indicator to measure decision making power is leadership positions fulfilled by project participants.

In the survey we asked for a wide variety of membership of organisations. These are religious organisations, community organisations, sports clubs, School organisations, Women's organisations, Political parties, Trade Unions, and Farmers' organisations.

The survey demonstrated that all respondents in both the target and control group reported to be a member of at least one of the organisations listed in the previous paragraph. The most popular organisations were religious organisations. Most people (92%) of all respondents reported to be a

Figure 13 Percentage of people who report to be a member of an organisation



Source: WCP Nigeria, 2014, n = 3090 *p<0.05 **p<0.01

member of a religious organisation. Here, we only present a selection of relevant organisations in Figure 13 for the target and control group in the various programmes.

Let us look at Figure 13 and highlight some interesting findings. People who participate in the livelihood programme are significantly more likely to be a member of farmer organisations, trade unions, and community organisations, compared to the control group.

For the gender programme, we find that people who take part in this programme are significantly more likely to report membership of a women’s organisations compared to the control group. What is furthermore striking is that for the gender programme, the control group actually reports membership of community organisations more often compared to participants in the gender programme. Additionally, there is no significant difference between the target and control group for membership of political parties. As female

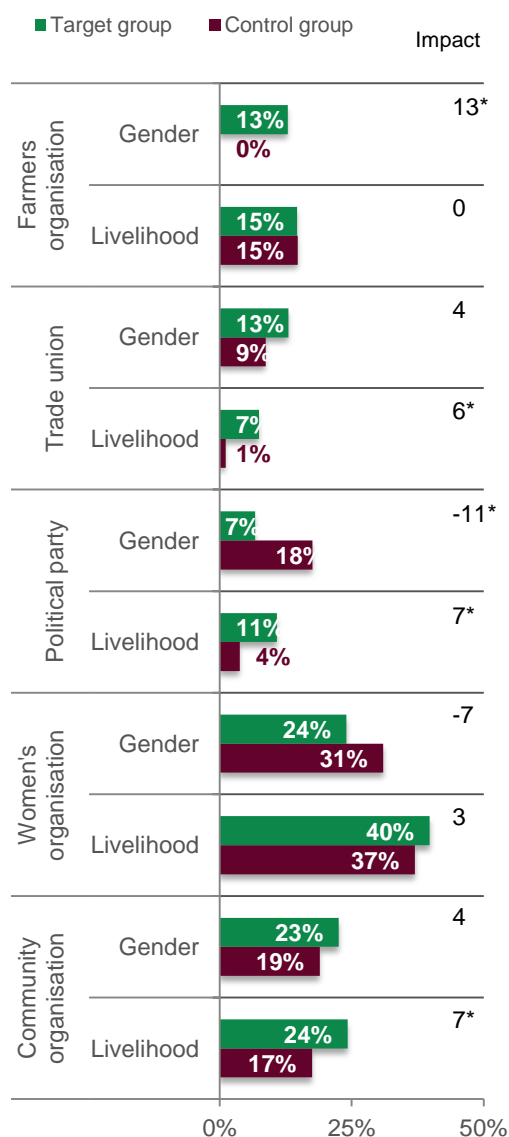
leadership and more broadly an active voice of women in the social and political

realm is an explicit goal of the gender justice and female leadership programme, the impact of these programmes on membership of various organisations is rather limited.

Additionally, if we compare the livelihood and the gender programme we find a stronger impact of the livelihood programme on membership of organisations. For the good governance programme, we find that participants in this programme are significantly more likely to be a member of a political party. Although the differences between the target and control group for the other programmes may also seem large in absolute terms, these differences are not statistically significant.

Let us now move from membership to active participation in organisations. Another key indicator for empowerment is the ability of people to influence decision making or hold leadership positions within these organisations. Initially, we measured if people influenced decision making and if people held leadership positions separately. However, the number of survey respondents who reported to hold a leadership position was very small (less

Figure 14 Percentage of people who report to have influenced a decision or hold a leadership position in an organisation the past year.



Source: WCP Nigeria, 2014, members of organisations in livelihood and gender programmes, n = 1391

*p<0.05 **p<0.01

than 1% of all respondents)⁸. Therefore we combined the answer categories ‘hold leadership position’ and ‘influenced decision making’, as holding a leadership position implies influencing decision making as well. The results are displayed in Figure.14

For the livelihood programme we find that, once participants in the programme are a member of trade unions, political parties, and community organisations they are also significantly more likely to have influenced decision making in their respective union, party, or organisation during the past year compared to the non-participants (control group) who are also members of these organisations. Surprisingly, this does not hold for participants in the livelihood programme who are a member of farmers organisations. Although the target group is significantly more likely to be a member of a farmers organisation (Figure 13), they are not more likely to influence decision making or hold a leadership position compared to the control group.

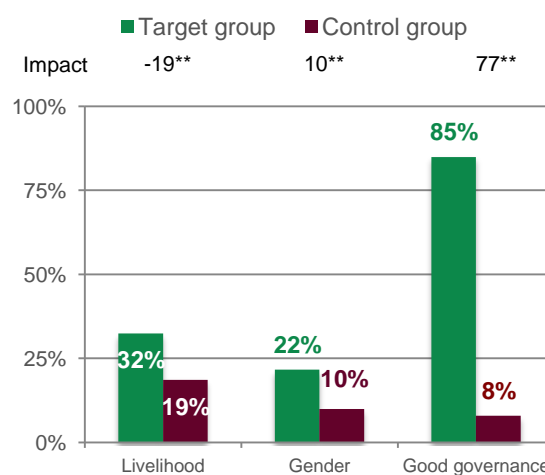
For the gender programme, we only find a positive impact on farmers’ organisations. Participants in the gender programme are not more likely to be a member of a farmers’ organisation (Figure 13) but those who are members are more likely to influence decision making or hold a leadership position. For political parties we find that participants are less likely to influence decision making compared to the control group. Combining this with the membership rates in Figure 13, this means that participants in the gender programme are less likely to be a member of a political party and less likely to influence decision making processes once they are a member compared to the control group that does not participate in the programme. If female political participation is an explicit goal of these programmes we find a negative impact of these programmes on membership and influencing decision making in political parties.

All in all, it seems that the partner organisations in the livelihood programme outperform those classified in the gender programme concerning membership and influencing decision making in relevant organisations (with the exception of women’s organisations).

POLITICAL PARTICIPATION

Another indicator to measure the activity of respondents in the social and political realm is participation in collective action against injustice. The results of the survey (Figure 15) demonstrate that for each programme more members of the target group participated in collective action against injustice compared to members of the control group. Moreover, the differences are very large. For instance, participants of the good governance programme are more than 10 times

Figure 15 Percentage of respondents who participated in collective action against injustice, past year



Source: WCP Nigeria, 2014, n = 3090 *p<0.05 **p<0.01

⁸ Unfortunately, this could only be done for the livelihoods and gender programme as the sample size in the target group for the good governance programme is too small to produce reliable estimates.

more likely to participate in collective action against injustice compared to a control group of similar people. In the gender programme, participants are more than twice as likely to participate than members of the control group. In the livelihood programme there is also a positive and significant impact on participation in collective action against injustice.

Within the gender justice programme, the partner organisations APYIN, BAOBAB, SFH, and WANEP⁹ also asked their respondents about participation in specific types of political action in the past 12 months. We distinguished between voting, being a candidate in elections, demonstrating, petitioning, sending letters to public officials, participation in local debates and participating and organizing online activism. Voting is the easiest and most common mode of political action. Roughly one quarter of the respondents reported to have voted during the past 12 months. We do not find that participants in the gender programme are more or less likely to undertake the different types of actions compared to the control group. There is only one exception: participants in the gender programme are more likely to send a letter to public officials compared to non-participants.

Rights violations

The survey also measures the extent to which respondents experienced rights violations. First we asked whether respondents experienced rights violations (yes/no) and if this was the case, we asked in what sense their rights were violated. Respondents could choose between being withheld access to information, denied access to services, or harassment. Experience of rights violations is an important impact indicator within the right to be heard. In Figure 16 we present the percentage of people who reported a rights violation and the percentage of people who did not. The comparison between the target and control group is made by comparing the percentages in the pie chart vertically.

In the livelihood programme roughly one third of the respondents reported that their rights have been violated in the past 12 months. There are no significant differences between the target and control group here. In the gender programme no significant differences were found between the target group (19%) and control group (17%) either. The percentage of respondents that report rights violations in the good governance programme is substantially higher compared to the other programmes. However, there are also no significant differences between the target and matched control group.

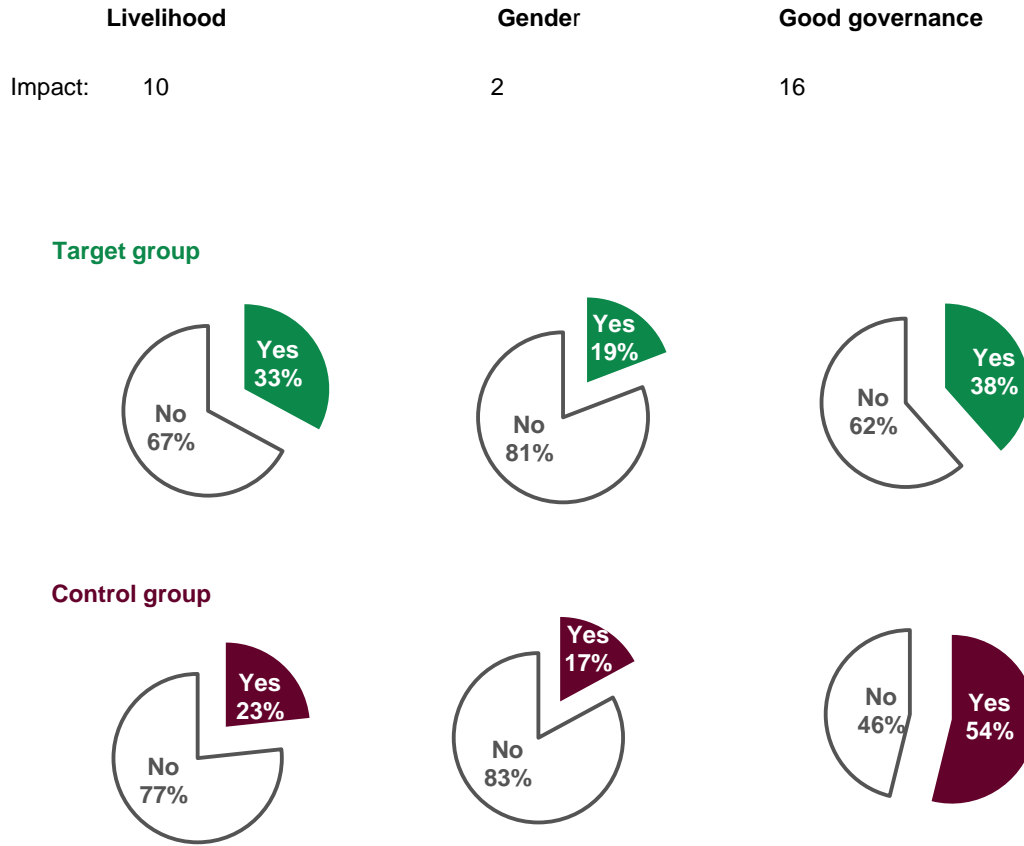
Although our programmes do not have an impact on the occurrence of rights violations, it is still interesting to look at the type of rights violations people experience. For the livelihood and gender programmes we were able to record the type of violation that occurred within the past 12 months¹⁰. More than half of the respondents claiming a violation of their rights in both the gender and livelihood programme report to have been harassed. Additionally, we find that in the gender programme, people in the target group are more than 3 times as likely to have been denied access

⁹ WILPF, also working within the gender justice and female leadership, chose to not implement this specific part of the questionnaire.

¹⁰ Due to the small number of respondents in the good governance programme it was impossible to gain an accurate estimate of the type of violation and compare that with a matched control group.

to information. However, they are significantly less likely to have been denied access to services. For the other types of rights violations, we do not find significant differences between the target and control group.

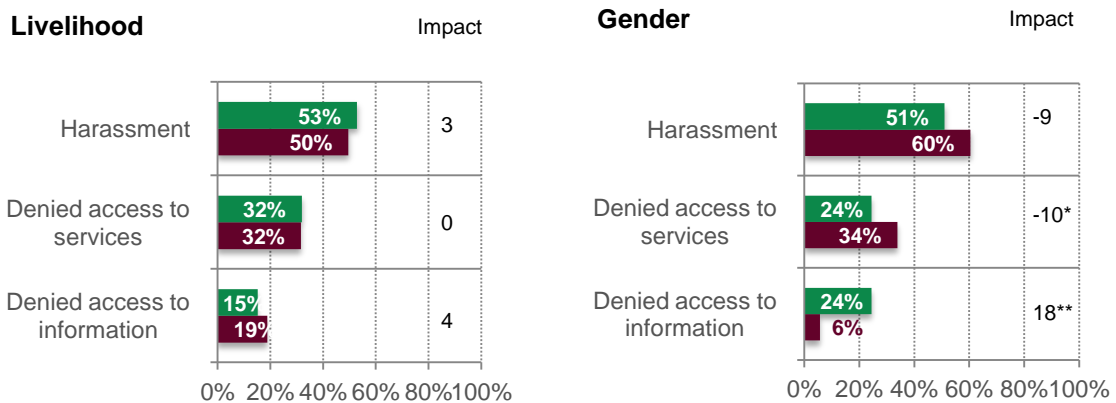
Figure 16 Percentage of respondents who participated in collective action against injustice, past year



Source WCP Nigeria, 2014, n=3090

*p< 0.05, **p<0.01

Figure 17 Type of rights violation



Attitudinal indicators related to social and political participation

Next to behavioural indicators, the WCP also took into account attitudinal indicators related to social and political participation. Often it is these attitudes that drive change, and that are only implicitly present in our theories of change. We included indicators on interest in politics, political efficacy¹¹ and political cynicism¹² for the participants in the gender justice and female leadership programme². Interest in politics is measured by the statement “*Generally speaking, how interested are you in politics?*”. The answer categories are: not at all interested, not very interested, somewhat interested, and very interested. This results in a scale ranging from 1 to 4 where higher scores mean more interest in politics. Political efficacy measures the extent to which people believe that they understand and are able to influence politics. This is done by measuring the agreement with the following statement “*Sometimes politics is too hard to understand for people like me*”. The answer categories comprise a scale ranging from 1-5, totally disagree (1), somewhat disagree (2), don't agree, don't disagree (3), somewhat agree (4), and totally agree (5). Political cynicism is recognized as an important political sentiment that tries to establish whether the electorates feel that politicians are motivated by self-interest. The results are displayed in Table 5.

Table 5 Indicators for interest in politics, political efficacy and political cynicism for gender justice and female leadership programme

	Target group	Control group	Impact
	Scale value	Scale value	
Interest in politics	2.5	2.5	0.0
Sometimes politics is too hard to understand for people like me.	3.5	3.5	0.0
Politicians are only interested in my vote and not in my opinion	4.6	4.4	0.1

Source: WCP Nigeria, selection of partners in gender programme, n = 1341

* p <.05, ** p<0.01

¹¹ For more information see the classic work by: George I. Balch, (1974). Multiple indicators in survey research, Political Methodology Vol. 1, No. 2 (Spring), pp. 1-43

¹² For more info see the classic work on this concept by: Robert E. Agger, Marshall N. Goldstein and Stanley A. Pearl (1961). Political Cynicism: Measurement and Meaning. The Journal of Politics, 23, pp 477-506.

We find that on average the interest in politics is somewhere between not very interested and somewhat interested. There is no significant difference between the target and control group. Political efficacy is low. As in general there is agreement with the statement politics is too hard to understand for me as seen by the average of 3.5. Political cynicism is very high, as seen by the average value of 4.6 on the scale for the target group (note that the maximum value on this scale is 5). The picture that emerges is that people in the target group are somewhat interested in politics but in general find it too hard to understand politics and are rather cynical about the motivation of politicians. It is unlikely that programme participation changes these attitudes as there are no significant differences between respondents that participate in Oxfam's partner's programmes and those that do not participate.

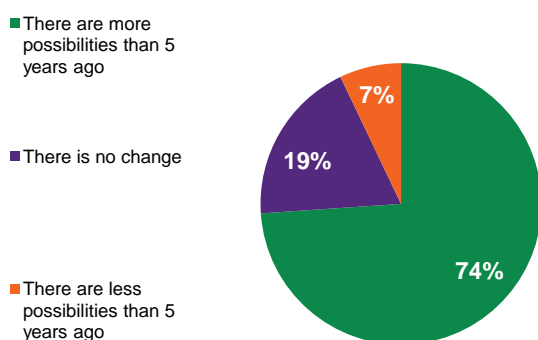
4.6 THE RIGHT TO AN IDENTITY (GENDER JUSTICE AND DIVERSITY)

SURVEYS: PARTICIPATION AND LEADERSHIP

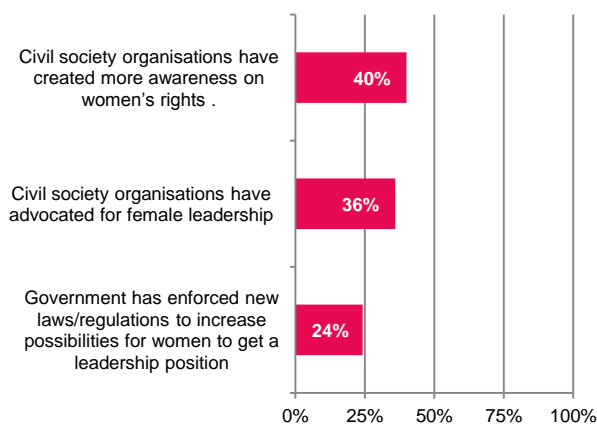
Female leadership, gender based violence, and sexual and reproductive rights are the key areas in the World Citizens Panel for measuring gender and empowerment. The WCP employs a diverse set of indicators to measure the advancement of gender justice. Additionally, the WCP measured the influencing role of civil society on women's empowerment in Nigeria. Next to the impact survey a parallel research project was done with an external agency (Synergy PMP) giving an appraisal of the influencing role of civil society on women's empowerment and Oxfam's contribution to this, the past 5 to 10 years in Nigeria. (see www.synergypmp.org).

Figure 18 Change in possibilities for female leadership, past 5 years

Looking back at the last 5 years, do you think there has been a change in the possibilities for women to fulfil a leadership position in society in Nigeria?



What do you consider as the main reason for the increase in the possibilities for women to fulfil a leadership position in society in Nigeria:



Source: WCP Nigeria, 2014, n = 3090

5 years. See Figure 18.

Changes in Female leadership

The indicators used in this report until now mainly refer to changes at the individual level. But the influencing role of civil society on women's empowerment refers to aiming for change at the broader societal or systemic level. We asked the respondents in the WCP to give their view on several changes at the societal level, referring to female leadership and women's empowerment. We asked to what extent the respondents think the opportunities for female leadership increased, the past 5 years. As this refers to broader systemic change instead of changes in attitudes or behaviour of individuals and this cannot be directly and causally attributed to program participation, we do not distinguish between a target and control group.

We find that almost three quarters of respondents say that possibilities for female leadership have increased in the past 5 years. Roughly one in five respondents argues that there has been no change and one in fourteen respondents argues that the possibilities for female leadership decreased the past

For the people who perceived an increase, we asked who or what is 'responsible' for these increased possibilities. Respondents could choose between awareness raising by civil society organizations (CSOs), advocacy by CSOs, and the government enforcing new laws and regulations. We find that most people argue that civil society both has a strong role by raising awareness (40%) and by advocating for female leadership (36%). Slightly less than a quarter of the respondents argue that the government enforced new regulations that increased the possibilities for female leadership.

Similarly, we also asked to what extent people experience a change in the number of women active specifically in the political arena as this is generally a very visible form of female leadership. Almost 4 out of five people perceive an increase in the number of women active in politics. Only 6 % of respondents perceive a decrease in the number of women active in politics. If we ask people what they think is the main reason for an increase in the number of women active in politics (only for the people who reported an increase) we

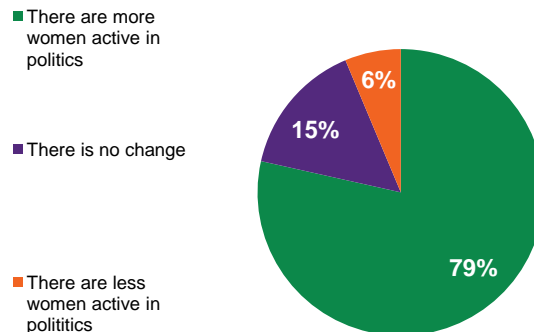
see that most people either choose for the option that CSOs increased awareness or CSOs have advocated for more women in politics. Almost a quarter of the respondents responded that the government as duty bearer enforced new laws to increase women's participation in politics.

Attitudes towards female leadership

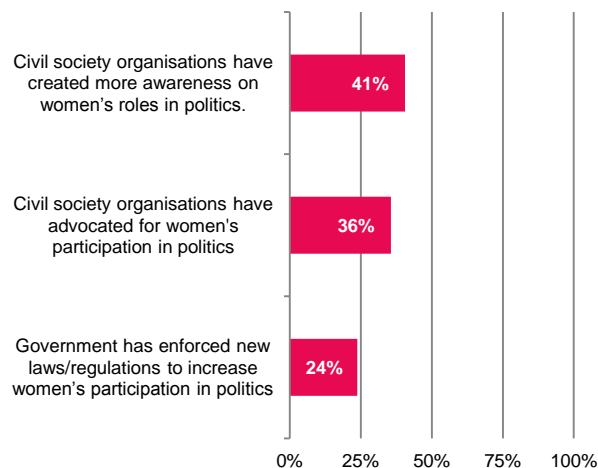
Next to an appraisal of the perceived changes in Nigerian society concerning female leadership and female political participation, we also measured programme participants' attitudes towards female leadership and female political participation. We distinguished between attitudes of rights holders and attitudes towards duty bearers. Apart from the perceived changes in the number of women active in politics we also measured the likelihood that respondents would vote for women. Respondents could answer on a four-point scale, ranging from very unlikely to very likely (as displayed on the horizontal axis in Figure 20). All in all, there is a general tendency that respondents are likely to vote for women. However, there are no significant differences between target and the comparable control groups. This means that the programmes do not affect these attitudes. The exception to this pattern is the men that participate in the livelihood programme.

Figure 19 Perceived change in number of women active in politics

Looking back at the last five years, do you think there has been a change in the number of women active in politics?



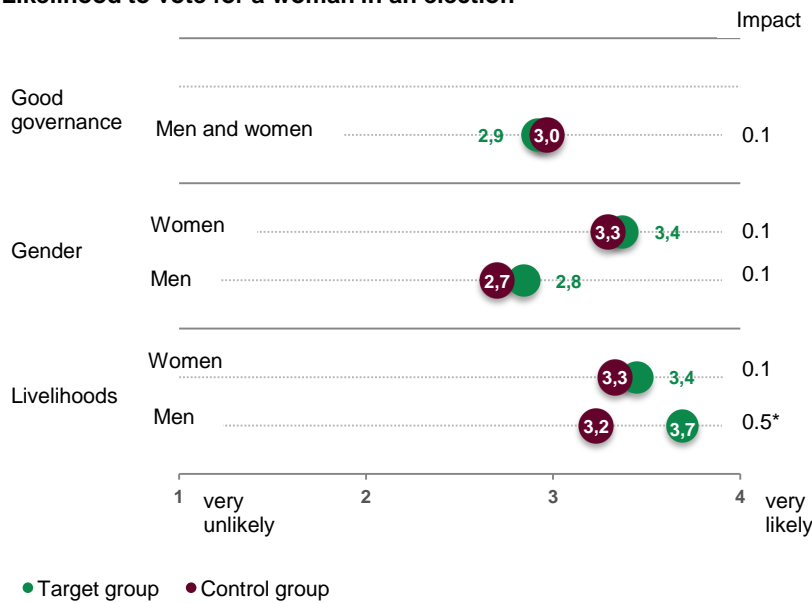
What do you consider the main reason for the increase of women active in politics?



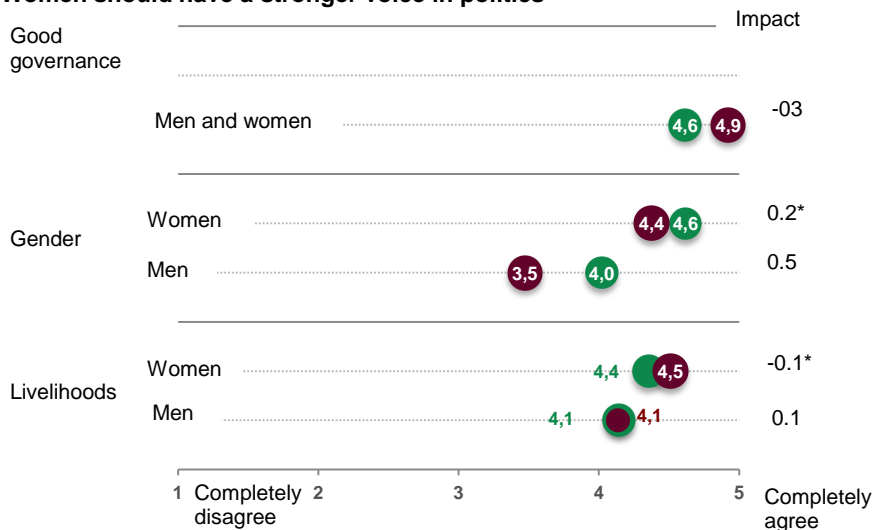
These men are more likely to vote for women compared to the men in the control group. What is even more striking, is that men that participate in livelihood programmes are the most likely to vote for women, even more likely than women in the gender programme. Participants in the good governance programme are least likely to vote for women. If we ask respondents whether women should have a stronger voice in politics a different pattern emerges. The target groups in the good governance programme and gender programme (women) have the most favourable attitude towards increasing the voice of women in politics, followed by women in the livelihoods programme. What we find for the livelihood and gender programme is that participating in the programme does affect the attitudes of women but does not affect the attitudes of men as there are no significant

Figure 20 Female leadership & political participation: Attitudes of rights holders

Likelihood to vote for a woman in an election



Women should have a stronger voice in politics



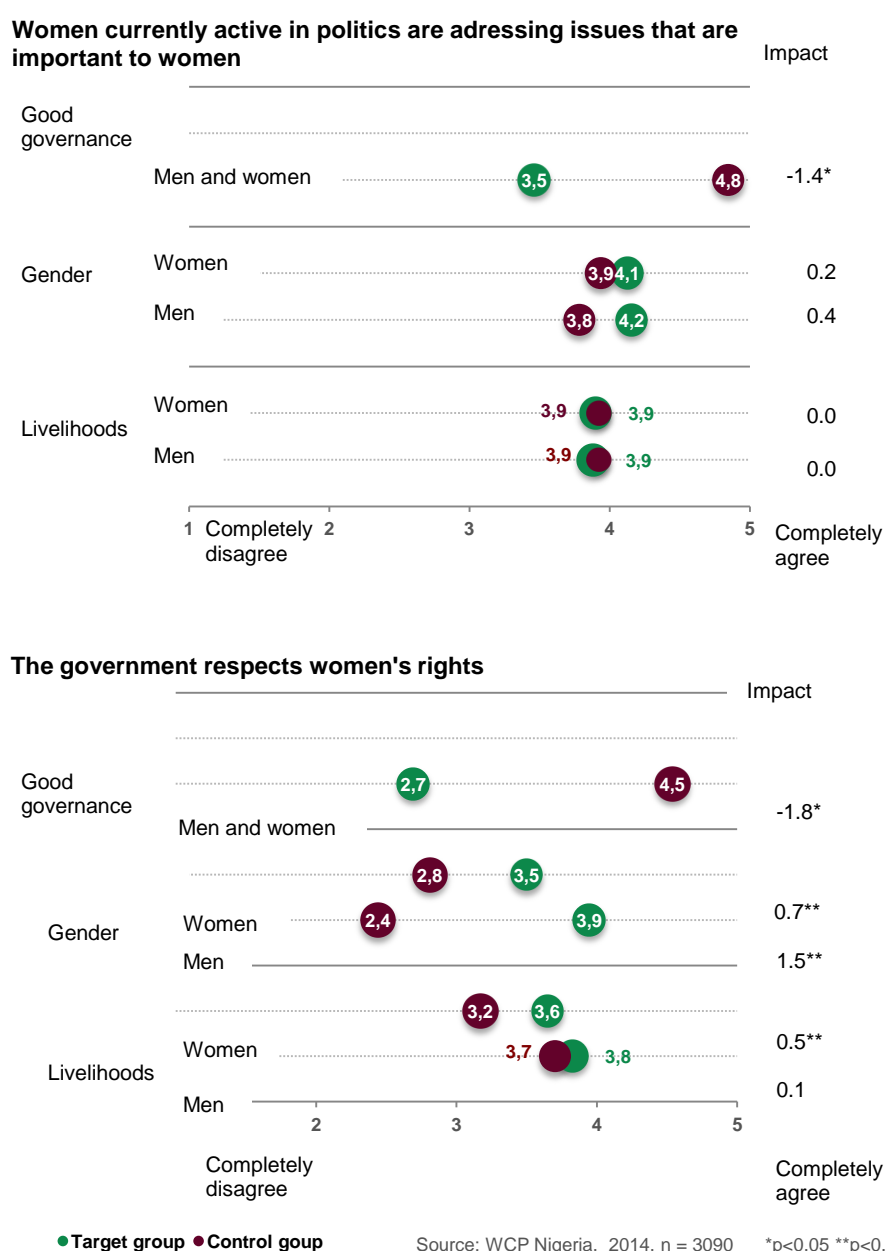
Source: WCP Nigeria, 2014, n = 3090

*p<0.05 **p<0.01

differences between the target and control group (again, note the absence of asterisks). All in all, the general tendency is that there is a call for an increasing voice of women in politics as noted by the relatively high scale values across the board.

In Figure 21 an appraisal of duty bearers is presented, both at the level of female politicians and the government. What we find is that participants in the good governance programme, which are arguably also the most knowledgeable given the very specific profile of the respondents (generally higher educated and high levels of political interest and political efficacy), are most critical both towards female politicians that are currently active and also towards the government. What is furthermore striking is that participants in the livelihood and the gender programme feel more strongly that the government respects women's rights compared to the control group. The strongest impact in this case is found among men in the gender programme, participating in the gender programme is associated with a more favourable attitude towards the government respecting women's rights.

Figure 21 Female leadership & political participation: Attitudes towards duty bearers



STORIES OF CHANGE: WOMEN'S LEADERSHIP AND POLITICAL PARTICIPATION

The survey demonstrates that people perceive increasingly more opportunities for women to participate in the social and political realm. It also shows that the largest share of the participants think that there are more women active in politics, there are more women holding leadership positions, a large share of respondents is willing to vote for women etc. However, actual participation of women, women in leadership positions, in elected positions etc. is rather low. Even more so, the number of women currently acting as elected officials has even decreased the past years in Nigeria. Hence, there is a gap between actual participation and the attitudes reported in the survey (also some organisations doubted the accuracy of the statistics and deemed them to be too much favourable against women participation and empowerment in general).

In order to understand why women are not actually taking up leadership positions and political offices, and to get more insight into how female participation in politics can be increased, we have collected and analyzed a total of 28 stories of change about female political participation were collected by the partner organizations GOTNI (8 stories), KEBETKACHE (11 stories), WILPF (6 stories), and AFRIKA LITE (3 stories). The story tellers are between 19 and 68 years old, and have a wide variety of professions, among which are farmer, student, housewife, social worker, nurse, teacher, community leader, and politician. 23 story tellers are women.

2 important notes with regard to the representativeness of these stories need to be made: First of all, it is important to note that the majority of these stories of change about political participation are from organizations that are not, or only partly, included in the survey data: For KEBETKACHE, only the obligatory part of the survey was implemented, meaning that no specific data on the focus area 'Female Leadership and Gender Justice' was collected. For AFRIKA LITE, which undertakes project activities in both the 'Livelihood' and 'Gender' domains, the survey results were reported under the domain 'Livelihood'. For GOTNI there are no survey results at all. This means that the stories of change cannot be used to explain the findings from the survey in a one-on-one fashion.

Secondly, almost all the collected stories are 'success stories' that focus on the positive changes that the story tellers perceived in their own lives or in their communities with regard to female social and political involvement. The fact that the stories of change show a much brighter picture than the survey results, doesn't necessarily mean that the organizations for which the stories of change were collected ran overall more successful programs than the organizations for which the survey data was collected. Selection bias may have resulted in an overrepresentation of positive stories, and because of the low number of stories collected, and the lack of survey data to underpin the findings from the stories we aren't able to conclusively verify the programmes' effectiveness.

However, the stories can still serve as examples of how certain women can indeed become more socially and politically active. Analyzing the process through which these story tellers or other women in their community have become more active, can help us to determine which factors are helpful or even necessary in bringing about this desired change, and which specific types of project activities or strategies are particularly effective in doing so. Determining 'what worked' for these story tellers, will hopefully allow future programmes with similar goals to design and implement their activities in a more effective way.

Types of change reported by the story tellers

In almost all of the stories of change a process is noticeable where the story teller her- or himself – and/or the people in her or his community- are becoming more aware of women's rights and place in the political domain. 9 out of 11 of KEBETKACHE's stories, and 3 out of 3 AFRIKA LITE's stories report that there is an increase in the number of women that hold important political positions in

local government, councils, decision making boards, and a variety of committees (such as the Men Union, the Caretaker Committee, the WASH Committee, etc.), or that (plan to) run for office.

Even though the female story tellers seem to have become more conscious that they themselves could also aspire a political position if they want to, only some of them report to (plan to) actively compete in elections or to have obtained an actual political position themselves. Most of the story tellers' ambitions seem to be geared more towards participation or leadership in social and community development, or engaging in political action 'from the sidelines': Meaning that some women mention that they now go out to vote, or report that they have become active in the community to encourage and persuade other women to come out and vote, or to train them to engage in advocacy.

Others have started to give public speeches about community issues. Some other women have joined, or even founded local NGOs or private projects that try to improve the lives of the people in the community.

I was a bit afraid talking politics but through KEBETKACHE I can stand anywhere and say something. I have encouraged many women to be involved in politics. In January 2015, following the training on women's political participation I summoned women and encouraged them to register as voters. For those who had already registered, I asked them to go get their permanent voters cards (female story teller, KEBETKACHE).

I have also acquired facilitation skills. I see myself now as a trainer. I have conducted step down training after each KEBETKACHE training. I have trained women on good governance, gender advocacy and budget monitoring. I have conducted community sensitization on women's political participation. I have led women to pay advocacy visit to community leaders on women's political participation (female story teller, KEBETKACHE).

My society and crime project boils down to leadership in terms of seeking solutions and procuring answers to the current troubles in society. So far I have also written some documentaries awaiting production. I started this project after the Young Women Leadership program by GOTNI; that was last year (2014) (female story teller, GOTNI).

Well, being an entrepreneur I have opened a school of nursing and midwifery, 'Florence Maternity and Healthcare Services', gradually building it into a hospital. I have engaged experts who are lecturing students on Pharmacology and Laboratory technology while I handle the nursing side, all because of KEBETKACHE's leadership, political and economic empowerment programmes, which have expanded my knowledge and influence very well. With the healthcare facility I will be reaching out to more people, meeting societal needs (female story teller, KEBETKACHE).

Lastly, some women say that they have taken on the role of peace advocate within their households and within their communities, teaching their husbands, children, and community members the importance of peace building in their post-conflict communities.

To get a better understanding of how female leadership and political involvement of women can be increased, it is important to examine which factors have contributed positively to the story tellers' -or their female community members'- process towards becoming more socially and politically active, as well as to look at the barriers that have to be overcome to enable this change to happen.

Cultural barriers to female political participation

The main barriers that became apparent from the stories of change are traditional gender norms, which have a limiting effect on women's abilities to pursue political ambitions.

"Despite the relative success that has been recorded in the enhancement of the status of women and the attendant significant role performance of women in Nigeria, the gender gap between male and female is still a far cry from being filled" (Nwosu 2012, p. 1240) . Traditional norms and values regarding women's roles, responsibilities, status, and activities, rooted in patriarchic culture and tradition, define natural and appropriate female behavior as 'soft', nurturing, obliging, and subordinate to men, and largely confine women's influence and power to the domestic sphere, where their role is to take care of their husband, children, and the house (Alade, Ibiwumi Abiodun, 2012) . Men, as their natural counterparts, are expected to be strong, dominant, assertive, and in charge of decision making and the public sphere. Coincidentally, politics and community matters are traditionally seen as men's business, and husbands have a lot of power in deciding to what extent their wives are allowed to do things outside of the domestic sphere.

... it takes the man in the house to give you some level of freedom for you to be able to discover yourself (female story teller, GOTNI).

From the stories it becomes clear that these traditional gender norms are still part of people's everyday thinking, and can limit women's abilities to pursue leadership roles or political ambitions on multiple levels.

Lack of support from the husband

One of the female story tellers reported that she was unable to pursue her political ambitions because her husband did not approve of it, and wouldn't let her partake in any public activities that could help her on her way to a political career:

My family was the type that generally believes that since women are the weaker vessel, they are of not much importance in the society. I got married on the 30th September 2000, before my marriage I had political ambitions. I was a member to the All Progressive Grand Alliance (APGA) political party and aspired to get to greater heights as a woman ... My husband on his own path was a man that believes a woman's place is in the kitchen, this made me unable to go out and participate in any social gathering or meeting. So I was hindered in my political goals (female story teller, WILPF).

Consequentially, this lack of support from husband or family can also be a barrier for women to participate in project activities, as the following quote from a female participant and trainer in the WILPF project illustrates:

We were asked to come down to the women in our community and impart the knowledge gotten, but the problem I had was how to convince these women and also their husbands ... The majority of the women were scared to join in the campaign of women's involvement in political processes as voters because of the husbands (female story teller, WILPF).

Some of the stories of female story tellers suggest that these restricting gender norms are not only entertained by men, but are also ingrained in the thinking of the women themselves. The resulting double reluctance on both the husband's and wife's parts can make it even harder to get women to join in sensitization programs. Examples of stories of WILPF participants show that combining 'culturally controversial' sensitization activities on female political empowerment with less sensitive, financially attractive trainings on bead making and/or catering skills can be an effective way of making women commit to joining the program after all, and of convincing their husbands of the programme's benefits, so they will allow their wives to keep attending:

I am a woman of culture and I don't believe women are equal to men. When the organization came to my house, I accepted because I didn't want to be rude and I thought they would build something for us to hold on to like a micro finance bank. We have been comfortable with the culture of the community. Women are not supposed to come out to vote, they are supposed to take care of the home while the men vote on their behalf. The meeting was geared towards women's political participation as voters during the 2015 General Elections. I did not support the movement but what kept me was the skill acquisition programme (female story teller, WILPF).

It is likely that careful profiling of projects and project activities, for example by giving them non-controversial, non-challenging, and culturally 'friendly' names, may help to increase involvement in the programmes even further.

Giving target beneficiaries other incentives, such as abundant travel reimbursement or gifts, and showing a genuine interest and care for their wellbeing are also things that seem to help in ensuring their (continued) participation in a project:

It has helped me to build my family financially using anything I get to build-up my family income. My husband is working in Lagos and comes from time to time so the little savings from per diem or transport help. He was not happy when I started attending KEBETKACHE programmes, but as he began to hear what we do and see the effect of the little, little addition to the family. He just called now and when I told him I am with KEBETKACHE, he was happy (female story teller, KEBETKACHE).

Right now anytime KEBETKACHE calls, Ika women answer; my widows received gifts and are appreciative, their prayers are enough to sustain us and KEBETKACHE personally cares, calling, asking after members even when there is no programme ... Right now Ika women are always happy to participate in a KEBETKACHE program. Especially those who received relief materials (female story teller, KEBETKACHE).

Lack of support from society at large

Women that do aspire a political career, and have the necessary support from home to pursue it, will likely face more opposition from society at large, among other things as a result of the notion that women belong at home and not in the political arena, and by nature don't possess the right characteristics to thrive in politics:

...a lot of people kept telling me that "It's good to go into politics but you can't go into politics and you are not stained and you can't go into politics without you changing your values. "You can't handle the political system in Nigeria. It needs a man." and stuff like that (female story teller, GOTNI).

The idea that women can't be in politics because their moral integrity will be corrupted might reflect some truth, albeit not necessarily about the inherent characteristics of women, but about the struggle women face as a result of these notions. Stories of some female story tellers that have already taken steps in pursuing a political career suggest that it is indeed harder for women to get and maintain political positions, and to maneuver themselves in the male-dominated political system where men are favored over women, and women are for example hindered in their political endeavors by their male co-workers. Women may thus be under greater pressure than men to conform to their peers' and superiors' wishes and to compromise on their views, standards, and behavior, in order to not lose their (chances of a) position altogether. This could also potentially explain the lack of gender-based input from female politicians that are currently in office.

It also becomes clear from the stories that by stepping out of their gender role, by being outspoken and putting themselves out in the public eye, women put themselves in a vulnerable -and potentially even dangerous- position, exposing themselves to sexism and scorn, but also kidnapping, violence, and sexual harassment:

In 2010 I contested for my first political office by aspiring for Councilor in New haven ward in Enugu North Local government under the PDP umbrella though I lost the primaries. As a woman I experienced so many challenges and setbacks ranging from patriarchy, religious and cultural norms, discriminatory laws and gender blind policies, lack of democracy in political parties as this affects number of women who scale through party primaries. Male dominated party executives, political violence and sexual harassment. This affected my self esteem in relating to most women in my constituency as it was always a same story affair when I try mobilizing women through sensitization (female story teller, WILPF).

Changing men's behavior towards women in politics, and making the political world more accessible to women may thus be important areas of focus when trying to increase female political participation.

Low self-esteem due to internalized gender norms

In a culture where men are still predominantly in charge of making decisions within the household, and where the public and political sphere are dominated by men, women do not only need the support of their husbands, and their male peers, but also a lot of self-confidence and courage to face the challenges that come with pursuing a culturally unconventional career-path. Unfortunately these are characteristics that are more or less at odds with the traditional female gender ideals that many of the story tellers are likely to have grown up with and likely to have internalized as part of their self-image.

From the stories of change it can be gathered that –at least before the change of becoming more socially or politically active- many female story tellers coped with feelings of low self-esteem: shyness, angst, inferiority, and a general insecurity about their capabilities, all holding them back from speaking up about their ideas in public or even imagining the possibility of a leadership position at all.

I came in contact with KEBETKACHE in 2010. I was not involved in politics because I felt it was meant for men. I thought only men can cope with all the demands of engaging in political process, joining party, attending party meetings and giving money. The campaigns constitute another stress on its own. Then women will even tell their husbands not join politics talk less of a woman contesting elections (female story teller, KEBETKACHE).

Before I thought that it is only men that get involved in politics that is why I didn't come out for politics ... But I am now bold to talk and I am not scared of anybody competing with me even if it is a guy I believe if they can do it I can do it better. I am now bold to speak out unlike before and I'm very happy about it and I hope to improve in the future (female story teller, GOTNI).

The stories of change suggest that the humble and subordinate attitude, and lack of self-esteem stemming from internalized gender norms are likely an important bottleneck that needs to be tackled in making women more politically active.

Factors contributing to female political participation

Analyzing the processes through which all the different story tellers have become more socially or politically involved, has helped us to distinguish 3 important steps in empowering women to transcend the constraints created by the cultural gender norms, so more female political participation and leadership can be achieved. Firstly, women's ideas about the skills and capabilities of women in general need to be changed. Secondly, women's ideas about their own personal skills and capabilities need to be changed, and thirdly, women need to be given opportunities to show their skills and talent to the outside world.

A recurrent and important theme throughout the stories about how women had become more socially and politically active, was that of 'increased self-confidence'. Even though all the women described different experiences, a general trend that could be found throughout the stories of women that spoke of their own path towards more social or political involvement, was that their self-

esteem, both as a woman and as an individual had been built up. The 3 steps that are discussed below all relate in various ways to this topic of increased self-esteem.

Step 1: Changing ideas about skills and capabilities of women in general.

As shown in some of the previous quotes, some story tellers mentioned that -before becoming socially or politically involved- they used to struggle with pre-conceived cultural notions about women's capabilities and roles, which led them to think that –because they were a woman- it would not be acceptable or possible for them to be a leader or to fulfill a role in politics. Within their stories, 2 different project activities were mentioned that helped them overcome this notion.

Reappraisal of female characteristics and roles

Firstly, the stories of 2 story tellers showed that trainings and seminars about women's civil rights had helped them to become aware that women can indeed become more socially or politically involved, without compromising their integrity as a woman:

Around November ending 2013, I realized that my mentality of women not voting changed. I was made to understand that voting is not a sign of disrespect to the husband but exercising your civic right as a citizen of the country (female story teller, WILPF).

I realized that more than ever before there is need for other voices to be heard, for other understanding to be brought to the frontline so that we begin to see the Muslim women different from what we thought. She could be a woman that could realize her full potentials, it doesn't affect her faith, it doesn't have to be that she stays at home, it doesn't have to be that she should not be seen in public, and so many other things. I wouldn't have gained this knowledge if I didn't have the opportunity of attending the leadership training, because one sense I took from there and I have to return the credit back, is that when [the organizer] talked he stated where he started and where he is and how we should be able to tell somebody what we think should be done, it doesn't mean we should insult anybody but we can make a difference if we want to. So my carriage since the leadership training has been that of someone who believes so much in herself that she can do so many things, it's only a matter of time (female story teller, GOTNI).

Furthermore, sensitization about the importance of 'feminine values' and 'women's skills' in politics made a number of story tellers realize that women have their own important, complementary role to play in politics: A role that men are unfit for.

Presently I now see myself as a woman leader. I have been working toward transforming Women involvement in my Local government politics and democracy for the past five years with little or no impact, but as I accept the woman in me more completely as I learned from Team 2015 I now can see that what's missing in our politics is love, compassion and dialogue which are all associated with the characteristics of a woman (female story teller, WILPF).

I used to be a bit afraid talking about politics. Before the training I didn't know anything about government budget. I never saw a budget before then but after the training I learnt. I summoned women in my community for meeting to step down hat KEBETKACHE teaches. I learnt that there must not be violent that women are peace makers. Even if we go out for occasions we cannot be calm. I engage in peace building in my community (female story teller, KEBET-KACHE).

By making women understand what skills they have to offer, and phrasing this within familiar terms that fit within the cultural gender discourse (i.e. 'women are compassionate, caring, and are therefore necessary for facilitating dialogue and peacemaking'), women's ideas about their capabilities as a woman can be transformed and geared towards more political participation. During sensitization activities, the strategy of emphasizing women's roles in politics as complementary to -rather than competing with- men's roles will likely also help in enhancing acceptance of these ideas among male participants. Choosing to acknowledge and work with existing gender norms, and trying to make both women and men view the female characteristics and virtues prescribed by these gender norms in a new, more positive light (i.e. not as disabling but as complementary and necessary) may very well be a more efficient and fruitful approach than trying to challenge or actually change existing gender norms per se.

Inspiring stories of accomplished women

Another important factor that helped story tellers realize that they –as a woman- can aspire and fulfill a leadership position and are capable of bringing about change if they want to was hearing inspiring stories of other women that had already achieved political success in their lives. Many story tellers recounted how they had been amazed by hearing about or seeing other women's (journeys towards) accomplishments, and how this had inspired them to actually try to 'make a difference' themselves.

I was surprised because [the organizer] of the program made us understand that leadership has nothing to do with your gender but your capacity. If you have the skill and if you have what it takes to lead people. It doesn't matter your gender and he gave references to a lot of women that are Presidents in the world today like Liberia, France etc. that alone changed my perspective for life and I mean for life and nothing is going to change it. So what I do now is that I don't bother anymore. Rather what I concentrate on now is developing my talent and skills, going to school to get a good quality education. That is another very, very important turning point in my life because it really touched my future and my dream, what I really want in life now, my vision, what my focus is right now and my long term dreams too. It really affected that aspect of my life (female story teller, GOTNI).

Unlike before I attended the program, I wasn't interested in things like that [leadership and governance] but now is better because I have the interest now and the belief that if I ever want to go for something thing like that I can achieve it. Even during the program we saw many talented women that were doing something great in their field and I believe if I work hard, I can do better Now I am more confident and working on myself, my ideas and everything so that I know that whenever am okay and am ready to go out for something I can do it as a woman (female story teller, GOTNI).

Showing female participants that it is achievable for a woman to rise to great heights and bring about real changes, can thus be a great way of appealing to them, increasing their confidence, and making them excited about undertaking action of their own.

Step 2: Changing ideas about personal skills and capabilities

A number of stories show that –at least for some women- realizing your possibilities as a woman might not be enough to actually start undertaking action. The process of change described by some female story tellers suggests that before women are actually willing and able to undertake concrete steps towards attempting to vie for actual political or other leadership positions, they need to be personally motivated and encouraged to let go of personal feelings of shyness, insecurity, and self-doubt, and have to be made to feel that they are ‘grown into a leader’.

From the stories, a number of recurring factors can be indicated that have helped these women to build up their self-esteem, develop their personal talents and recognize their own potential:

Trips

First of all, 4 out of 11 story tellers from KEBETKACHE spoke with enthusiasm about the fact that they had been taken on a trip as part of the project activities. Their stories show that ‘broadening a woman’s horizon’ by taking her someplace that she would normally not (be able to) visit, can make her feel accomplished and more self-assured. The fact that she has ‘been places’ and ‘seen things’ may also increase her prestige within the community, which may further invigorate her confidence boost, and consequently her willingness and ability to become more socially and politically involved.

KEBETKACHE has widened my horizon, given me new friends and taken me to places outside the state and even the country ... The turning point was when KEBETKACHE took me and other women to Dakar in Senegal to attend World Social Forum in 2011. KEBETKACHE made me to travel out to witness what I have never witnessed in my life. I visited the slave Island in Senegal. I made new friends. I met many people from other countries including Americans. I never dreamt of seeing women going into action the way I saw it in Dakar. I was more enlightened. When we came back, many women were begging me to include their names next time and those that went with me were happy to have gone there (female story teller, KEBETKACHE).

The turning point for me was when I came to Port Harcourt for a training in 2014. I just felt my profile soaring high. When I came back from a training in Port Harcourt, people asked where I went and when I said Port Harcourt, they exclaimed, ‘You!’. They now rank me high and the trainings have helped me in my teaching profession. I have never been to Port Harcourt until then (female story teller, KEBETKACHE).

Knowledge about politics

Secondly, acquiring a more thorough understanding about the workings of the political process and women’s rights, for example through trainings and seminars, helped some story tellers to feel more secure about speaking out or training others about women’s rights, both in public and within their households.

I have attended many workshops and seminars on women in governance, election monitoring, violence against persons, etc. This has greatly impacted my life. Every new thing gives you a new impact and based on the objectives of the KEBETKACHE gatherings, I have learnt that you have to develop if you want to practice. If you want to monitor election or budget, you have to be taught, coached. I have become empowered enough to say I can coach. I was one of the Democracy Monitors in the 2015 general elections and a Budget Monitor. KEBETKACHE has also empowered me with knowledge, financially and otherwise (female story teller, KEBETKACHE).

From the day I discovered Team 2015 program in January 2014 I made efforts to sneak out of the house on several occasions to attend meetings and trainings all through the periods of January through to July 2014, sincerely the knowledge and contacts of women groups protecting the rights of Women e.g Women for Women I got helped me develop self confidence to boldly identify and address my position in the family (female story teller, WILPF).

Leadership skills

Thirdly, a number of story tellers talked about how they had learnt ‘what it means to be a leader’, and how they got inspired to behave like a leader themselves. For example by dressing differently, getting everywhere on time, acting with integrity, striving for excellence, behaving like an exemplary citizen, and focusing on their end goals. Some GOTNI respondents mentioned that they were particularly inspired by the organizer of the program, who gave inspirational advice and examples of leadership in action, and encouraged them to improve themselves and ‘grow into a leader’.

[The organizer] told us a story about when he was in the university and some oil or diesel poured on the road and he got people together to pour sand on it. That is a leader. Take for example, I am walking into my office and I see trash on the floor, I don't just pass saying the cleaners will take care of it. I bend down and pick and people will see you do these things. He told us you won't know people are watching until someday in the future when they tell you everything ... I would say since I joined GOTNI in 2013, I have learnt a lot, I cannot put into words how much I have learnt from GOTNI. I have learnt so much from [organizer], he has been teaching us a lot and that has really helped change and make me a better person. The Young Women Leadership program I also attended sometime last year also gave me some serious boost to be more confident about what I want in the future. I learnt something from the last elections, the conduct of the INEC chairman, his conduct even in the midst of “an attack” I would say from somebody who came and was talking, he stayed calm, that was a huge lesson for me to stay calm in the midst of such crises and when you speak, speak straight to the point, composed, to me that is a leader... excellence and integrity is a must for a leader and those are two qualities I am very conscious of. It starts from your personal life, the life you want to live, you want to dress up, you dress up excellently, you are cooking, you are doing it excellently ... (female story teller, GOTNI).

The stories also show that by teaching and encouraging women to embody the virtues and characteristics of a leader: i.e. to act, dress, and talk like a leader, they can become more confident in actually taking up a leadership position. Changes in the way they carry themselves can also help these women to stand out from the crowd, gain the respect of their community members, and get singled out by their superiors.

... Last year my boss called me to his office and told me to take over the administrative office of Pace setters college, Wuye, Abuja. Initially I was shocked. It was the Chairman who called me and mentioned that the things he wants to see in the administrative officer, he can see it in me, and that I can handle it. After about 2 days and summoning me thrice. I don't know what he saw but he said he has been watching the way I carry myself, the way I dress, the way I speak. He told me Thelma, you have the diction, you dress well and insisted he wants me as the admin officer (same female story teller as previous quote, GOTNI).

I didn't contest, or campaign. I was just chosen to lead. I didn't know, the criteria was that the predecessor, like the head of the clinic that handed over to me. I'm always around, I'm always on time, I'm more committed and I do things with excellence. I go beyond what I was asked to do and everything. So maybe they noticed the leadership skills in me which I didn't notice myself. That was how I was chosen to lead the Law Clinic. I was just overwhelmed that I was picked to do this and I did it well and the Dean of Faculty said I should go and I did. It made my mom proud, made my family members proud, I'm just so happy about that. That's how it has affected my life (female story teller, GOTNI).

I am more influential in my community and constituency. There are changes in the way I relate with people that have endeared me to them. Now whenever, I call women in my community for meeting their behaviors towards me have changed. They respect me more. Their mode of dressing has also changed because my dressing has also changed. The leadership training with KEBETKACHE really improved the way I dress and the way I speak. This has also reflected on the women that are following me (female story teller, KEBETKACHE).

Step 3: Facilitating public visibility and social networking

A last important step in helping women to become more socially and politically active that becomes apparent from the stories of change is giving women a platform to show their talents to the outside world.

The major change I can say is in the way I think. I feel bigger than the way I thought I was. I rediscovered myself. [After the Young Women Leadership Program in 2014] I enrolled into public relations [course] so I can effectively address issues. I needed to be trained professionally so I can address issues without feeling intimidated. I also started attending BRIDGES [a TV program on NTA network with Moji Makanjuola] after the leadership training program spurred me, I rose from being just an ordinary audience to being on the panel-list and beyond my expectation I got recognized as the BRIDGER OF THE MONTH... I'm so happy that since my first appearance Auntie Moji has not let go of me and I have become more of a regular feature in that place. Of recent she gave me a special recognition as one of the BIGGEST BRIDGERS, I felt fulfilled because I think that is all I needed for my climbing process. Going to the program I have been meeting a lot of people, I got to talk with the President of Women in Politics in Nigeria, Barr. Ebere and we have been in talking terms. I also got to talk with a lot of non-governmental organizations of which SILVER LININGS particularly struck me because it addresses Muslim Women and I know I am not the only Muslim woman ... particularly my meeting with the president of 'Women in Politics' has opened up ways for me to be invited to speak and share my views in some forums (female story teller, GOTNI).

A number of stories show that when women had made themselves -or had been made- more publicly visible in their communities, for example by speaking at public gatherings or on public media,

The turning point was when I approached the State House of Assembly through my constituency representative, to complain about the poor state of our Ibiono community road in 2013. They endorsed the request (we were taught how to write letters to decision makers, media). This taught me how to push for change and because of that advocacy move, they made me protem woman leader in the ward. People then began to see me differently and they made me a leader in Western part comprising of 50 villages. I have been able to bring in a female councilor, Hon Dorothy Umoh based on my recommendation. I am now a very, very influential figure, a stakeholder that people must look for in local government elections (female story teller, KEBETKACHE).

KEBETKACHE has impacted my life positively. One, I was nominated through the organization to head the Constitution Drafting Committee (amendment) in 2012 in Eket Federal Constituency because I am the leader of KEBETKACHE women in the 12 LGAs in Eket Senatorial District, that is head of about 300 women. Through trainings on democracy, advocacy, budget monitoring, public speaking and media use, and election monitoring trainings, women under me are now democracy and budget monitors and group leaders in other bodies at the local government level. Before I was not heading this number of women but KEBETKACHE's appointment has expanded my mobilization and leadership capacity ... The relationship between me and others has improved significantly because of lessons learned from them many trainings, workshops, I have undergone through KEBETKACHE which have also showcased my talents and skills in facilitating, counseling, advocacy and mobilization. I now run these services through my organization, FastLane Women Women Network (female story teller, KEBETKACHE).

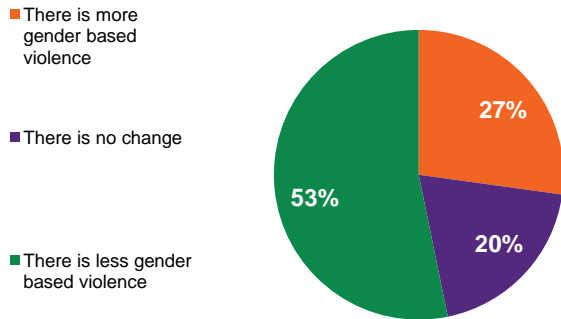
by joining socially oriented NGOs or initiatives, or by participating in project activities that required them to be socially active and prominent within their communities (such as becoming a trainer or leader to other women, mobilizing other women to come out to vote, or engaging in advocacy or monitoring activities that require them to personally address people in higher offices), this sometimes led to further opportunities for them:

By ensuring that women who are ready (i.e. have the right knowledge, skills, and confidence) get the proper public exposure to show off their potential, you increase their chances of being 'discovered' as a leader by their community members, or by other influential people that can help them further along their career paths. The stories show that social or community involvement can thus serve as a stepping stone towards a political career.

Expanding women's social network is of key importance, as knowing 'the right people' greatly increases their chances of obtaining a political position. When women meet new people and get more chances to expose themselves and their ideas, this will likely result in them gaining more experience, influence, status, self-assurance, and social contacts in the process, which can again lead to more opportunities in the future, etc. Encouraging women to 'put themselves out there' can help them get over their initial fears, and will help them to set this upward spiral towards leadership and influence in motion. Once their goals are reached these women can, in their turn, start to serve as an example and inspiration to others.

Figure 22 Changes GBV, past 5 years

Looking back at the last 5 years, do you think there has been a change in the occurrence of gender based violence in Nigeria?

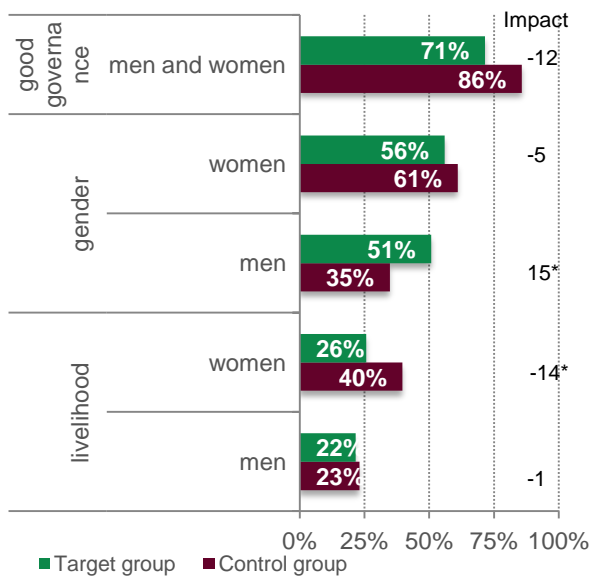


What do you consider as the main reason for the decrease in gender based violence?



Source: WCP Nigeria, 2014, n = 3090

Figure 23 % respondents who perceive domestic violence as a problem



Source: WCP Nigeria, 2014, n = 3090

*p<0.05 **p<0.01

Gender based violence

Decreasing gender based violence is an important goal for Oxfam within the right to an identity, gender justice and diversity. The WCP included a broad set of indicators on gender based violence. These are both attitudinal indicators, as well as behavioural indicators. Although gender based violence is a sensitive and salient topic to measure, we also included measurements on the incidence and awareness around gender based violence. Most indicators have only been implemented by partners that are grouped within the gender justice and female leadership programme. Where necessary and possible we disaggregated the results by gender. First, similar to the indicators for female leadership described in the previous section, we asked respondents whether the occurrence of gender based violence in Nigeria changed during the past 5 years. What we find is a rather diverse picture: although the majority argues that there is a decrease in gender based violence, still more than a quarter of the respondents observes an increase in gender based violence. One out of every five respondents argues that there has not been a change in gender based violence the past five years in Nigeria. See Figure 22. The people who do observe a decrease in gender based violence largely attribute this to CSOs creating more awareness on GBV. In Figure 23 we see that on average, half of the respondents perceive GBV as a problem. The perception of GBV as a problem is higher in the good governance

programme compared to the livelihoods and gender programmes. What is

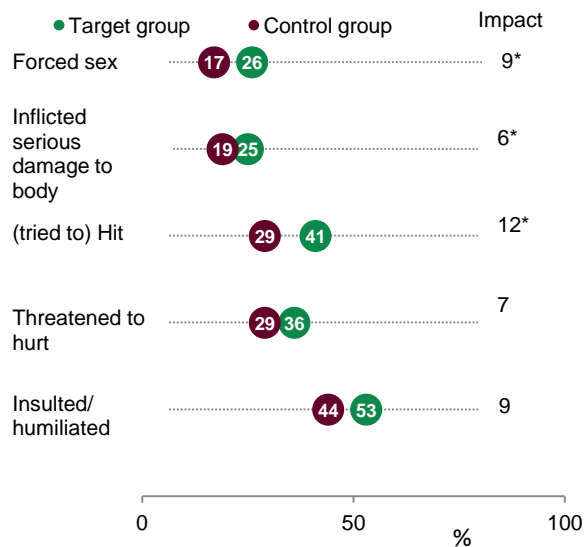
furthermore striking is that the share of people perceiving GBV as a problem is roughly twice as high in the gender programme compared to the livelihood programme. Moreover, men participating in the gender programme are significantly more likely to perceive GBV as a problem compared to the men in the control group. This does not hold for women in the target group for the gender programme. Apparently, the flagging of GBV as a problem is particularly successful for men in the gender programme. This is also supported by the indicators on awareness of violence against women. These results are displayed in Figure 24. This is for the people participating in the gender programme only. We asked whether they know someone close to them that has experienced VAWG. This is

done for various acts of VAWG, for women only. We see that roughly half of the women know someone close to them that has been insulted or humiliated, and a third of the respondents know someone close to them that was threatened to be hurt. There are no significant differences between the target and control group for these non-physical forms of VAWG.

For the severe physical forms of violence the numbers are striking. In

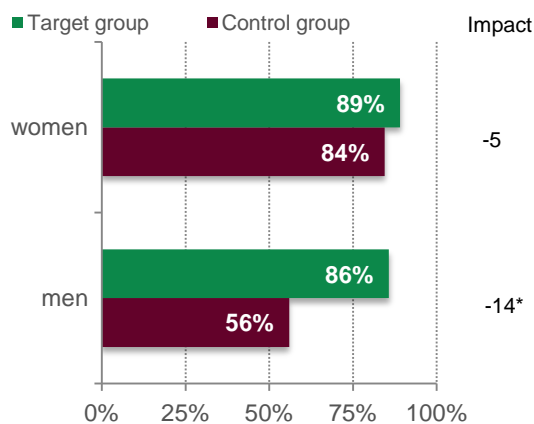
the target group a quarter of the women know someone close to them who has been forced to sex or experienced serious damage to her body as a result of an act of violence. Two out of five women in the gender programme know someone close to them that was (attempted to) hit. It is striking that for non-physical forms of violence there are no differences between the target and control group in awareness but for the physical forms of violence the target group scores significantly higher. If we ask the respondents whether they feel able to speak out against violence against women and girls in their community (yes/no) as presented in Figure 25 we find that in the target group 9 out of 10 women say that they are able to speak out against VAWG. However, both the target and control group score very high, and there is no significant difference between them. For men, we do find an

Figure 24 % of women who know someone close to them who experienced acts of GBV



Source: WCP Nigeria, 2014
 * $p < 0.05$ ** $p < 0.01$
 selection of partners in gender programme, women only, n = 763

Figure 25 % respondents who feel able to speak out against VAWG in their community



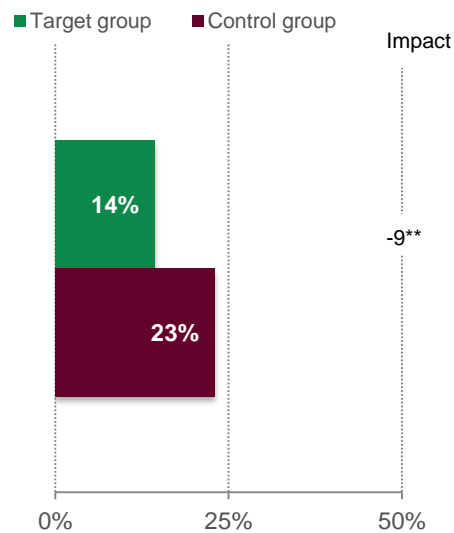
Source: WCP Nigeria, 2014, partners in gender programme
 n = XXX * $p < 0.05$ ** $p < 0.01$

impact of the programme. The share of men who say it is possible to speak out against VAWG is significantly higher in the target group compared to the control group.

Apart from awareness, the incidence of GBV and subsequent action taken by women are important indicators to measure the effectiveness of a gender justice programme. We asked women whether they have experienced violence against themselves because they are a woman. We find that 14% of the women in the target group have experienced violence against them; this is significantly lower compared to the control group (23%). Do note that this is probably a conservative estimate of incidence of GBV given the saliency of the subject for respondents and the higher percentages found in Figure 24 if we ask questions on experiences of GBV more indirectly.

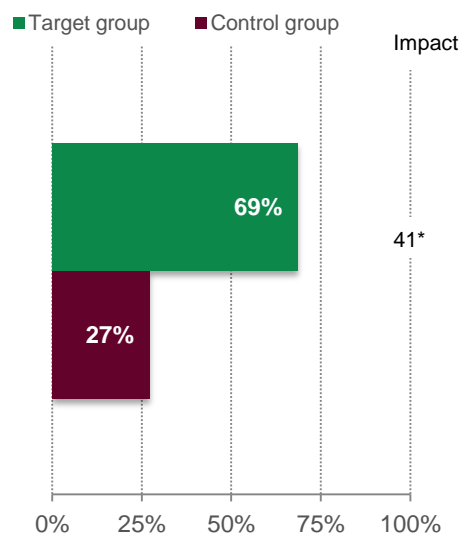
Taking action upon experiencing GBV is an important indicator to measure the effect of programmes aimed at advancing gender justice and eradicating GBV. We asked people whether they have taken action upon experiencing GBV and also asked to rank the order of different actions. The exact question wording was: 'During the last 12 months have you taken any action as a result of an act of violence that you experienced because you are a woman?' The results are displayed in Figure 27. Almost 70% of the women in the target group who have experienced violence against them, have taken action. The remaining 31% reported to have no opportunity to take action. This is significantly higher in the target group compared to the control group. In the target group, the percentage of women that took the opportunity to take action is more than two times as high compared to the control group. Only 27% of the women in the control group took action upon experiencing GBV. This is an indication that the programme does stimulate women to take action upon experiencing GBV.

Figure 26 % of women who have ever experienced violence against them because they are a woman



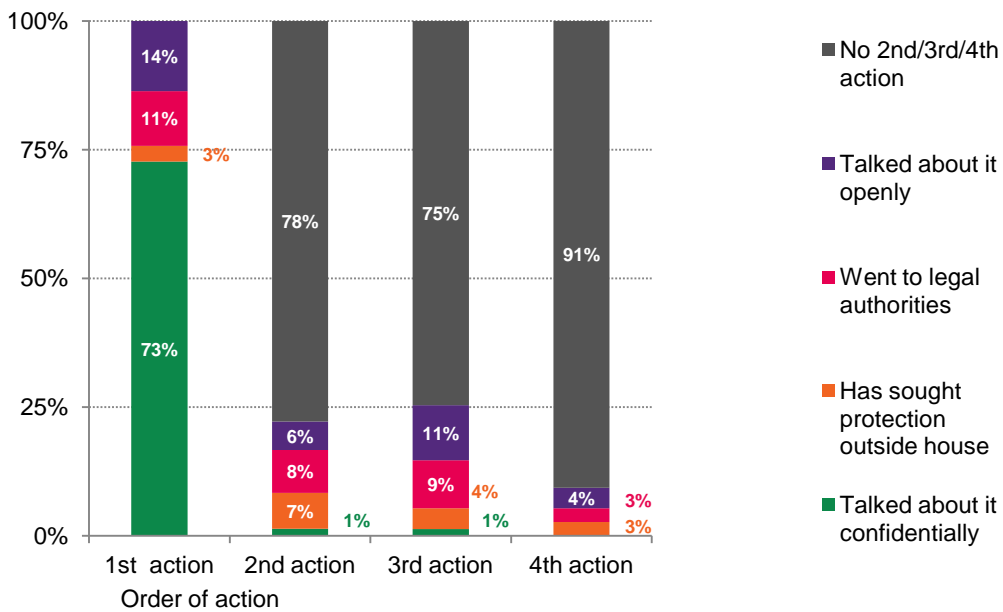
Source: WCP Nigeria, selection of partners in gender programme, women only, n = 742 *p<0.05 **p<0.01

Figure 27 % of women who have taken the opportunity to take action upon experiencing GBV



Source: WCP Nigeria, selection of partners in gender programme, women only, n = 742 *p<0.05 **p<0.01

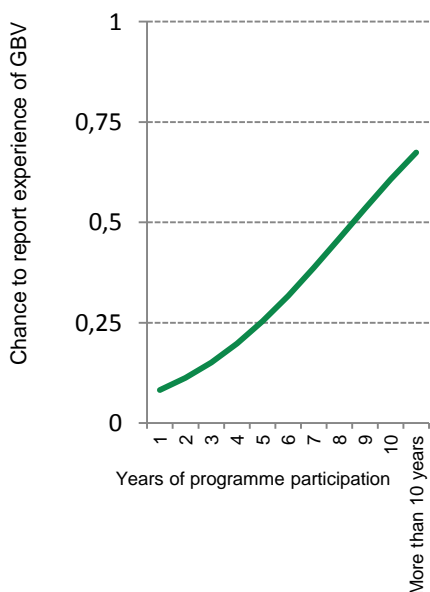
Figure 28 Order of action taken upon experience of GBV.



Source: WCP Nigeria, 2014, selection of partners in gender programme n = 742

Figure 28 displays what types of action those women took, as well as the order in which they undertook them (for the target group only). The percentages here refer to the percentage of women that did take a certain form of action (e.g. talk about her experience privately) as first, second, third, or fourth action. What we see is that *if* women take action, the most common type of action is to discuss their experience privately (73%). Very few women (14 %) report to talk about this openly as first action and slightly more than one in ten (11 %) women immediately go to the authorities. What is even more striking is that 78% of the women in the target group do not list a second action, and of the relatively small percentage that does list a second action, 75% percent does not list a third action etc. The most common pattern is to talk about their experience privately and not follow

Figure 29 Likelihood to take action upon GBV by years of programme participation



through with other actions. This stands in sharp contrast to the results on the ability to speak out against VAWG in the community. Although both men and women argue that they are able to speak out, the results show that very few women that experienced GBV actually speak about their experience outside the private sphere and even less women take further action.

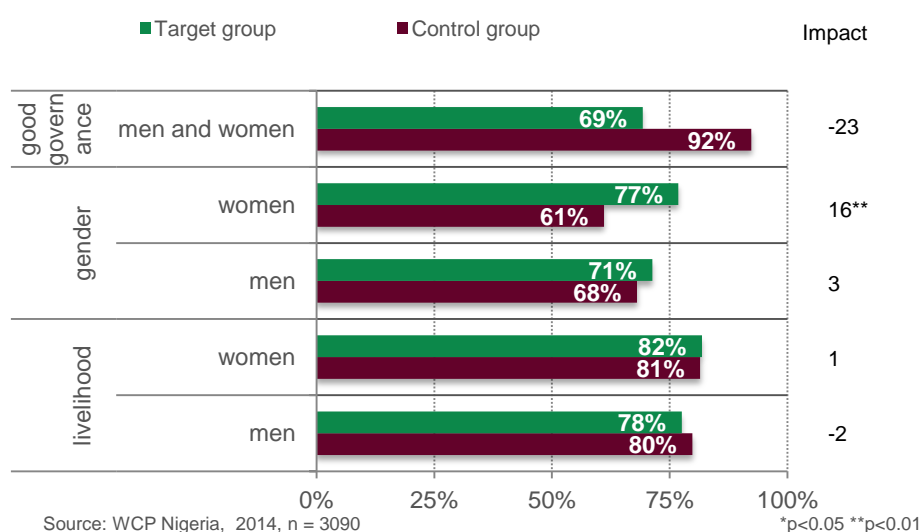
We have also investigated whether the likelihood of taking action varies by the duration of women’s participation in the programme. This is displayed in Figure 29. On the vertical axis, the chance of taking action is reported while the

duration of programme participation is plotted on the horizontal-axis. We see that if the number of years one participates in the programme increases, the chance of taking action increases as well. However, marginal increase for each extra year of participation is very small. The chance for women to take action is only 3% higher for women who participate 2 years compared to women who participate only 1 year in the programme. Do note that the growth in the likelihood of taking action is highest after 6 -8 years of participation in the programme. This indicates that it takes long term engagement in the programme for women to take action upon experiencing gender based violence.

SEXUAL AND REPRODUCTIVE HEALTH RIGHTS

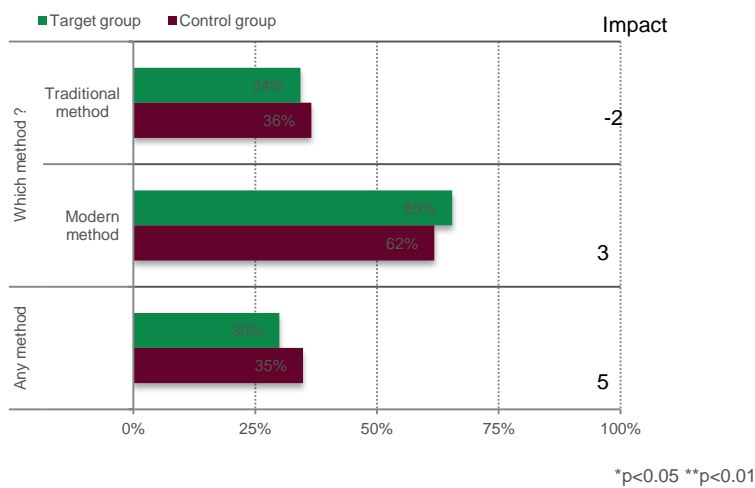
The indicators included in the World Citizens Panel regarding sexual and reproductive health rights centre on knowledge and attitudes around contraceptives. First, we asked respondents to what extent it is possible for people to talk with their partner about family planning. This is an indication of the extent to which there is a safe space to talk about family planning within the intimate sphere. In the gender programme, we find that women in the target group are significantly more likely to report that they have the ability to talk about family planning with their partners compared to the control group. What is remarkable is that men and women in the livelihood programme report most often that it is possible to talk about family planning (see figure 30). Roughly 4 out of 5 people in the target and control group in the livelihood programme report that it is possible to talk about family planning with their partners. We do not find significant differences between men and women. For the good governance programme we do not find significant differences between the target and control group.

Figure 30 % of people who indicate it is possible to talk about family planning with their partner



Next to this attitudinal characteristic, we also assessed whether people have knowledge about obtaining contraceptives. The WCP included the question whether it is possible to obtain contraceptives in the respondent's community.

Figure 31 % of women who use a method to avoid or delay getting pregnant, by method



Source: WCP Nigeria, women participating in gender programme 2014, n = 763

Within the gender programme, the survey also inquired whether women use any method to avoid or delay getting pregnant. Slightly less than one third of the women in the gender programme uses a method to avoid or delay getting pregnant (see figure 32). Modern¹³

methods are more popular compared to traditional methods¹⁴ of contraceptive use. There are no significant differences between the target and control group indicating that the programme does not impact actual contraceptive use among women. Finally, aside from actual use we also assessed what the preferred method of contraceptive use was. Out of all possible methods of contraception (see Annex A.3 for an overview) the most often preferred option was the male condom, for both men and women.

¹³ Modern methods are female sterilization, male sterilization, IUD, injectables, implants, daily oral pill, emergency contraception, male and female condom, diaphragm, or foam/jelly.

¹⁴ Traditional methods are lactational amenorrhoea method, periodic abstinence, or withdrawal.

5. CONCLUSION AND RECOMMENDATIONS

The impact survey has measured the impact of Oxfam's partner's activities across a very wide range of indicators.

For the **right to sustainable livelihoods** major results are:

- Strong positive changes in perceived income for the livelihood and gender programme.
- The stories of change from both the 'livelihood' and the 'gender justice in value chain' domains confirmed the survey results about perceived income increase, as most participants reported an improvement in their family's economic wellbeing. From all the project activities that were described in the stories of change, 2 of them seemed to be particularly effective in contributing to this income increase, especially if implemented at the same time: Providing material inputs that had a direct impact on people's economic wellbeing, such as loans and farm inputs, and giving trainings to teach beneficiaries about both household and economic planning. From the stories of change it seems that the GALS training –that focuses on teaching beneficiaries about planning for economic activities, as well as household planning- has been very successful in particular. Both male and female story tellers reported that cooperation between spouses had improved, and domestic conflicts had been solved as an effect of the knowledge acquired during the training. Female story tellers often reported that improving the communication and understanding between them and their husbands has also led to better economic planning and an improvement of their status within the household. Another aspect that seemed to contribute to the programmes' success was involving both men and women as beneficiaries in the project activities. It seems to be important that men can directly experience what positive changes the program can bring them, so they will be enticed to continue with the program, as well as with the new behavior (between husband and wife, and within economic activities undertaken by the family) that is advocated by the project. Continuous trainings, for example about the importance of involving women in economic- and household planning, might be necessary to fortify the newly gained ideas and behavior and make men's behavior change sustainable.
- The target group in the livelihood programme reports significant increases in the value of assets.
- Roughly one third of the respondents reported to have experienced food insufficiency during the past 12 months. There is no impact of the programmes on the incidence and duration of food insufficiency. However, we find that for those people who experienced times of food insecurity this has been more severe for those participating in our programmes compared to the control group; people in our target group consume significantly less meals during times of food insecurity compared to the control group.

For the **right to essential services** major results are:

- School enrolment rates for children in the school age are very high, for both boys and girls, across all programmes. However, households that participate in the gender and livelihood programme report significantly higher drop out rates before their children reach grade 5.

- There are no differences on the main health indicators when comparing participants in the programme with non participants. Incidence and duration of sickness are comparable between the target and control group. A large share of deliveries is attended by skilled health personnel.

Concerning **the right to life and security** we find that:

- Roughly one out of every eight respondents fall victim to natural disasters. People who participate in our partner's programmes feel significantly better prepared to deal with natural disasters.
- A very small percentage of respondents report to have fallen victim to manmade damage.

In the area of **the right to social and political participation** our results indicate that:

- Concerning access to information we find that participants in the gender and livelihood programmes use information from community based organisations almost just as often as they use the TV and the radio. Internet and social media are rarely used sources of information, except for participants in the good governance who use internet and social media on a regular basis.
- The target group for the livelihood programme is significantly more likely to be a member of relevant organisations and also more likely to influence decision-making processes within organisations. In general, we do not find an impact of the gender programme on organisational membership and influencing decision-making processes (except for membership of women's organisations). The target group for the good governance programme is more likely to be a member of political parties.
- The impact of all programmes on participation in collective action against injustice is positive and very big.

Regarding **gender justice and diversity** the survey shows:

- Respondents perceive increased possibilities for female leadership in politics and in the wider society. The increase is largely attributed to awareness raising and advocacy efforts by civil society organisations. The general tone of the survey is that people hold positive attitudes towards women becoming active in politics and female leadership.
- The stories of change show that empowering beneficiaries with a more positive view on women's capabilities in politics, providing them with the right knowledge, leadership skills, and mentorship to grow more confident about their own abilities and skills, and creating opportunities for them to make themselves more publicly visible, can all be important steps in helping women to overcome some of the cultural gender barriers, and putting them on the right track towards more political involvement and leadership positions. Important activities and factors that have helped the organisations to achieve these things for one or more of the story tellers, and might possibly also be useful for other organisations that want to implement programs with similar goals in the future, are;

- Ensuring (continuing) participation in the project by combining ‘controversial’ trainings on women’s rights with other less sensitive trainings that provide a financial incentive, and by showing a genuine interest in the participants’ wellbeing;
- Transforming participants’ ideas and getting them excited about women’s political capabilities by undertaking sensitization activities on the added value of ‘feminine virtues and women’s skills’ in politics, and by showing examples of accomplished women who have made a change;
- Increasing women’s self-esteem and courage by providing participants with knowledge about the political process and women’s rights, by inspiring them to start behaving like a leader, by giving them lively examples and active mentorship, and by taking them on trips to broaden their minds;
- Increasing women’s social networks and chances of being discovered by actively encouraging and helping them to showcase their leadership skills and talents, for example by making them leaders, trainers, mobilisers, or advocates as part of the programme, and by encouraging them to give public speeches or join existing social initiatives, NGOs, public media, etc.

In the process of striving towards more female political participation it is important to acknowledge the important power men still hold in deciding about the freedom women have in partaking –and moving ahead- in public and political life. To ensure the support of both ‘husbands’ and ‘men working in politics’, it may therefore be important to specifically target and involve men in project activities that aim to change their perceptions and behavior towards women in politics as early on as possible. This will hopefully increase women’s chances of being allowed to participate in the project by their husbands and of being accepted into the political structure without being thwarted or having to fear harassment from their male co-workers.

- Respondents are slightly more sceptical towards duty bearers concerning female leadership as they do not feel that women currently active in politics represent issues that are important to women and there are doubts to the extent to which the government respects women’s rights.
- Opinions on changes in gender based violence are dispersed. Slightly more than half of the respondents perceive a decrease in gender based violence the past five years while more than a quarter reports an increase.
- The respondents indicate that there is room in the public sphere to speak out against violence against women.
- Participants in the gender programme are less likely to experience GBV and more likely to take action upon experience of GBV. Very few actually speak out beyond the intimate sphere or take other forms of action, despite the indication that there is room to discuss this in the public sphere. It takes a substantial amount of years of participating in the programme before women take action upon experiencing GBV.

- Women and men in the target group are more aware of opportunities to obtain contraceptives in their communities. Actual contraceptive use does not differ between the target and control group.

It is recommended to make use of the results of this impact study for external communication on the results of Oxfam's programmes in Nigeria. Previous reports have often lacked robust statistical analyses to substantiate monitoring information and stories from the field. With this report accountability reports can be further strengthened.

These results can also provide a good basis for reflection for the Oxfam Nigeria team. Oxfam and partners should discuss what they will do on basis of these results, in which areas of focus programmes and projects are particularly successful, and which areas of focus need further attention.

- It will also be important for the programme teams to critically look into the areas where no impact is observed or effects are less than expected. The conclusions from this report may serve as a starting point for constructive reflection.

6. ACKNOWLEDGEMENTS

This impact report is based on the combined efforts of the staff of Oxfam Novib and partners in Nigeria. Each partner had a survey coordinator, who trained and guided interviewers to collect the data.

Key players for this exercise were of course the interviewers and survey coordinators who put great effort in obtaining reliable data from respondents and the respondents themselves, whose perceptions and insights form the basis of this impact report.

The implementation was coordinated in Nigeria by Chinedu Ohanyido. Chinedu played a pivotal role in implementing the WCP approach by providing logistical support to all partners in Nigeria, overseeing the organisation of the start up and reflection workshop in Abuja, providing background information on Oxfam's programmes and arranged for proper follow up with partners during the data collection process.

The overall coordination of the WCP approach was done by Rik Linssen, impact researcher in the WCP team.

7. ANNEX

A.1 CHARACTERISTICS OF RESPONDENTS IN THE TARGET AND CONTROL GROUP: PROPENSITY SCORE MATCHING

Table A.1 shows the background of the respondents that participated in the survey on a range of background characteristics. In this table we also test for pre-existing differences in the target and control group using a so called t-test. The star signs indicate that there are statistically significant differences between the target and control group that we need to account for when making comparisons.

Table A.1 Characteristics of participants by group

	Target group	Control group	diff. (t-test)	Total
<i>Gender</i>				
% women	60%	59%		59%
% of men	40%	41%		41%
<i>Literacy</i>				
% of literate respondents	76%	74%		75%
<i>Occupation</i>				
% of farmers/agricultural worker/fishermen/pastoralists	71%	77%		74%
% of respondents non-farming employed	29%	23%	**	26%
<i>Education</i>				
No education	19%	20%		
Grade 1-4	8%	8%		8%
Grade 5-8	10%	11%		10%
Secondary education	34%	35%		35%
Higher education	29%	26%	*	28%
<i>Degree of urbanization</i>				
Urban	19%	13%	**	17%
Semi urban	17%	27%	*	21%
Rural	64%	60%		62%
<i>Poverty level</i>				
Ultra poor	8%	8%		
Poor	33%	35%		34%
Other	44%	37%	**	41%
Unknown	15%	19%	**	17%
<i>Age</i>				
Average age	36	37	*	36
<i>Household characteristics</i>				
Average household size	8.3	8.2		8.2
Average nr of children in household	4.7	4.7		4.7

Source WCP Nigeria 2014, n = 3,090

* p <.05, ** p<0.01

From Table A.1 we can conclude that people in the target group are more likely to be employed in non-farming occupations compared to respondents from the target group. Moreover, people in the target group are slightly higher educated and are more likely to live in urban environments. We find that people in the control group are a bit older compared to the people in the target group. In this analysis we have grouped all participants together. Do note that the targeted beneficiaries will differ per partner organisation.

Given these differences between the two groups, it is impossible to take simple mean differences as estimate of the impact of the program since the differences in general characteristics could have

had a major influence instead of the assumed influence of the intervention.

To take this all into account, we use propensity score matching (PSM) to analyse the impact. PSM is a statistical technique that attempts to reduce the bias due to confounding variables (external variables, such as the characteristics presented above, which may cause the differences between a target and a control group instead of the assumed influence of the treatment). PSM matches the respondents of the target group with nearest equivalent, or nearest neighbour, in the control group based on the characteristics presented in Table A.1. By matching respondents we ensure for instance that higher educated respondents in the target group are compared to a higher educated respondent in the control group. This allows for a better comparison between the target group and the control group and a more accurate appraisal of the impact of the programme. All characteristics listed in Table A.1 are included in the propensity score matching.

A.2 STORIES OF CHANGE INTERVIEW FORM

WCP Stories of Change - Nigeria

This is the start of a new survey

You are requested to enter now the Story of Change that you collected. In addition, we will ask for some background information (on the interviewer, the storyteller and the interview itself).

First, do the write-up of the interview in Word and then copy-paste all responses in this survey.

Please start by entering some information about your organisation and the interviewer:

Name of your organization

Country

Name of the interviewer

Gender of the interviewer

What is the position of the interviewer?

Please enter the following information about the storyteller

Storyteller code

Please note down the number that you have entered in the "storytellers monitoring sheet" for this storyteller.

Name of the storyteller

Please only enter a name if the storyteller has given permission to note his/her name! Otherwise, write down a description like 'farmer' or 'community leader'.

Gender of the storyteller

Marital status of the storyteller

Number of children:

Occupation of the storyteller

Age of the storyteller

In which state does the storyteller live?

In which local government area does the storyteller live?

When did the first interview take place?

Interview questions

The interview form does not specify the domain of change and the level of change. The interview form contained this question: "What main changes have you noticed in [your life / household / community / organization etc] regarding [domain] in the last couple of years?"

For this interview, on which domain of change did you ask the question?

For example: livelihoods, disasters, social & political participation, gender based violence etc.

For this interview, on which level of change did you focus in your question?

For example: the storyteller's individual life, household, community, organisation, (local) government etc.

Interview questions

Please enter below the information you received from the storyteller. Please take into account the instructions on how to draft a good Story of Change!

How would you describe the current situation regarding Social & Political Participation in Individual Life?

What main changes have you noticed in Individual Life in Social & Political Participation in the last couple of years?

Variable

Response

[all_changes.0] What main changes have you noticed in {{ level_of_change }} in {{ domain }} in the last couple of years? | 1

[all_changes.1] What main changes have you noticed in {{ level_of_change }} in {{ domain }} in the last couple of years? | 2

[all_changes.2] What main changes have you noticed in {{ level_of_change }} in {{ domain }} in the last couple of years? | 3

[all_changes.3] What main changes have you noticed in {{ level_of_change }} in {{ domain }} in the last couple of years? | 4

[all_changes.4] What main changes have you noticed in {{ level_of_change }} in {{ domain }} in the last couple of years? | 5

We have been talking about a number of changes (refer to list above). From your point of view, which one is the MOST significant change?

Why did you choose this change in particular? In other words, why is it the most significant for you?

How did this change come about?

Please try to describe this change in the form of a story.

Variable	Response
[story_of_change.0] How did this change come about? Beginning	
[story_of_change.1] How did this change come about? Turning point	
[story_of_change.2] How did this change come about? End	

Now that you are where you are, what can you do to get a positive change or sustain the positive change?

What could my organization do to support you in this?

What title do you want to give to your story?

Confidentiality: We may want to use your story for reporting to our donors, or for sharing with other organisations or the wider public.

Do you, (the storyteller):

If the storyteller doesn't want his/her name on the story, make sure that you do not record the name at the start of this online questionnaire!

Variable	Response
[consent.0] Do you, (the storyteller): want to have your name on the story or not?	
[consent.1] Do you, (the storyteller): consent to us using your story for publication or not?	
[consent.2] Do you, (the storyteller): consent to us using pictures/movies we made for publication or not (when available)?	
[consent.3] Do you, (the storyteller): allow us to come back to ask additional information, if needed, or not?	

Now, we want to ask you (the story collector) a few questions about the content of the story:

What is the domain of this story?

What kind of change did the storyteller talk about?

The change in the story is a...

Please check all the boxes that apply to this story.

Please check all the activities the storyteller has been involved in:

Please check all the boxes that apply to this storyteller.

This story is about...

Please check all the boxes of the categories that apply to this story.

Now we'd like to ask you a few questions about your relationship with the storyteller:

Did you know the storyteller before you contacted him/her about the interview?

Since when do you know the storyteller?

In the last year, in general, how often did you meet the storyteller?

Please tick the answer that fits your situation best.

Now we'd like to ask a few questions about how the interview was conducted:

How did you collect the story?

Tick all the options that apply

How many interview sessions have you conducted with this story teller?

The sessions can be either face-to-face or telephone conversations, as long as the purpose was to get more information on the story.

How did you record the answers during the interview?

Check all options that apply

How many people were present during the interview, apart from the storyteller and the interviewer?

If you have conducted more interviews with this particular storyteller, think about the interview in which you got most of the information.

Who were present during the interview, apart from the storyteller and the interviewer?

Please tick all options that apply

If you have any other comments on the story, please note them here:

If there were any challenges that you encountered during the interview, please describe them here:

Media

If you have more pictures, you can compress them and upload them in one Zip file.

Please add a picture

Please add a picture

Please add a picture

A.3 MEASURING CONTRACEPTIVE USE: ANSWER CATEGORIES AND EXPLANATION FOR INTERVIEWERS .

Question wording in survey:

85. Are you currently doing something or using any method to delay or avoid getting pregnant?

Yes

No → **skip to question 87.**

86. Which of the following contraceptives did you use the last 12 months?

(multiple answers possible)

Female sterilization	<input type="checkbox"/>
Male sterilization	<input type="checkbox"/>
IUD	<input type="checkbox"/>
Injectables	<input type="checkbox"/>
Implants	<input type="checkbox"/>
Daily oral pill	<input type="checkbox"/>
After sex oral pill / emergency contraception	<input type="checkbox"/>
Male condom	<input type="checkbox"/>
Female condom	<input type="checkbox"/>
Diaphragm	<input type="checkbox"/>
Foam/jelly	<input type="checkbox"/>
Lactational amen. Method	<input type="checkbox"/>
Rhythm method	<input type="checkbox"/>
Withdrawal	<input type="checkbox"/>

Explanations for interviewers in interviewer guide:

Contraceptives: preventive measures used for birth control, for example condoms, diaphragm, morning after pill, anti-conception pill etc.

Family planning: the planning of when to have children, and the use of birth control and other techniques to implement such plans.

These questions collect information relating to the knowledge and use of various contraceptive methods which a couple can use to avoid or delay pregnancy. The topic of contraception and family planning may be considered a personal matter by a respondent, and a respondent may feel embarrassed to talk about it. To overcome her embarrassment, you must show that you do not feel embarrassed or uncomfortable in any way. Ask these questions as if they were no different from any other questions in the questionnaire. If the respondent is hesitant to answer any of these questions, reassure him or her that everything said will be treated confidentially.

Not all respondents will be familiar with the term “contraceptives.” Explain to the respondent what you mean with contraceptives and give examples. In order to ask these questions accurately and completely, it is important that you have some knowledge of contraceptive methods yourself and that you are familiar with the names that people use to refer to each method. The following provides additional information on the methods included in the survey:

- Female sterilization: There are several types of operations a woman can have that will make her sterile, including a “tube tie” or the removal of the uterus (i.e., a hysterectomy) or ovaries. Operations to remove the womb or uterus may be performed for reasons other than to provide contraceptive protection, e.g., because the woman experienced a problem during delivery, the woman had recurrent spells of heavy bleeding, or cancer was found. Only when the operation was performed to enable the woman to stop having children should you record it as sterilization.
- Male sterilization: This is a comparatively minor operation done on men for contraceptive purposes. It is also called vasectomy.
- IUD: Women can have a plastic, T-shaped device placed inside them by a doctor or a nurse. There are two types of IUDs: hormone IUDs and copper IUDs. Both types are effective in preventing pregnancy. The IUD is a reversible form of contraception and can be used for up to 5-10 years (depending on type) before needing to be replaced.
- Injectables: An injection of hormone that is released slowly into the bloodstream can be given regularly to women to prevent pregnancy. The most common type of injectable contraceptive is given every three months. This is known as DMPA, Depo Provera, Depo, or Megestron. Another injectable contraceptive, NET EN (also called Noristerat) is given every two months.
- Implants. Also called Norplant, these are small rods surgically implanted in a woman’s upper arm. They usually protect a woman against pregnancy for five or more years.
- Pill. Women can take a pill every day to avoid becoming pregnant.

- Condom. Men can put a thin, rubber sheath on their penis before sexual intercourse.
- Female condom. A thin, transparent rubber can be placed in the vagina before sex to avoid pregnancy.
- Lactational amenorrhea method (LAM): Women can postpone the return of menstruation after a birth (and therefore remain unlikely to become pregnant) by breastfeeding frequently. A specially taught method that makes use of this principle is the lactational amenorrhea method (known as LAM). This method requires a woman to breastfeed frequently (without feeding the child anything else except water) and to know that the method can be used for up to six months after a birth as long as menstruation has not returned. The method also teaches women that if menstruation returns, the child becomes six months old, or the mother starts feeding her child anything other than breast milk or plain water, they should begin using another method of contraception if they want to avoid becoming pregnant.
- Rhythm method: This is also called the safe period, periodic abstinence, or the calendar method. This method is based on the principle that by not having sexual relations on certain days of her monthly cycle, a woman can avoid becoming pregnant. Note that this is not the same as prolonged abstinence where the couple stops having sexual relations for months at a time to avoid pregnancy without regard to the woman's monthly cycle. To ensure that the respondent understands, stress the phrase "on the days of the month she is most likely to get pregnant." Also, if a woman does not feel like having sex on particular days of her cycle, that does not mean that she is using the rhythm method.
- Emergency contraception: Women can take pills up to three days after having sex to avoid getting pregnant. These pills are also called "morning-after pills."
- Other methods. Respondents may mention methods that are not described in the table. These may include modern methods such as spermicides including foam, cream, jelly, foaming tablets, or suppositories that are used to kill sperm or make sperm unable to move toward the egg. They may also mention the diaphragm or cervical cap. Diaphragms and cervical caps are soft rubber cups that can be placed in the vagina to cover the cervix to block sperm from entering the uterus and tubes where sperm could meet an egg. Diaphragms and cervical caps should be used with spermicidal jelly or cream. Women may also mention traditional or folk methods such as prolonged abstinence, breastfeeding, or herbs.



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This document was written by Rik Linssen & Kimberley Wallaart

For more information, or to comment on this publication, please email worldcitizenspanel@oxfamnovib.nl

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E-mail worldcitizenspanel@oxfamnovib.nl

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Cover photo by Oxfam Novib © Charles Okereke

The cover photo shows Suleiman Adeleke's wife spreading freshly fermented cocoa seeds drying in the sun. Suleiman owns about 3 acres of cocoa grove, cassava, bananas and yams. He is a lead farmer which means he will train other farmers after he has been trained himself. Fadu educates farmers and started a project early 2012 for production of sustainable and certified cocoa supported by Oxfam Novib.

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Oxfam Novib

P.O. Box 30919

2500 GX The Hague

The Netherlands

T +31 (0) 70 3421621

info@oxfamnovib.nl

www.oxfamnovib.nl