

Executive Summary

Nigeria continues to face an education crisis in its northern states. Already home to the world's largest out-of-school population, most of whom are girls, states in Northeast Nigeria have had to contend with massive flows of internally displaced populations (IDPs) caused by the Boko Haram insurgency. The need to establish schools and train teachers is clear, but it has remained a challenge to recruit qualified female LFs to teach in the non-formal learning centers that Creative Associates International supports in this region through the Education Crisis Response program (ECR).

While existing literature supports a positive correlation between girls' enrollment in schools and the presence of female teachers, it fails to address the reasons why so few women become teachers in Northeast Nigeria and how this problem can be addressed through targeted programming. This report provides actionable and replicable recommendations based on in-depth analysis of survey data, focus group discussions (FGDs), and interviews with local educators, community leaders, and government officials in Bauchi and Adamawa - two states in the Northeast.

These recommendations include fostering pipelines for rural women to obtain their Federal College of Education (FCE) teaching certificates, increasing the number of female Community Coalition (CC) members, promoting women to leadership positions within the CCs to leverage women's networks, and mobilizing women's and mothers' groups to advance and sustain education initiatives. The results of this study suggest that by tweaking its implementation strategies, Creative can increase female learning facilitator (LF) participation, particularly in the rural areas, while continuing to engage communities in a wider conversation about women's empowerment through access to education and workforce participation. These findings are particularly salient at this time given widespread community support to expand and sustain the ECR program, which has just formally concluded its three-year mandate.

Acknowledgements

This research project started as a collaboration envisioned by Professor Kent-Davis Packard of Johns Hopkins University School of Advanced International Studies (SAIS), Eileen St. George and Julia Finder of Creative Associates International. Professor Davis-Packard, adjunct professor of Middle East Studies and American Foreign Policy at SAIS and co-Executive Director of Women's Learning Partnership, sought to address a gap in SAIS's curriculum by developing a practicum designed to bring about the economic, cultural and political progress of communities and countries through the advancement of women. As a women-founded organization with a strong institutional commitment to gender parity in all of its programming, Creative was a natural partner.

We owe a debt of gratitude to Creative, especially to Eileen and Julia, for supporting this research and providing key information and logistical support at every stage. We also want to thank Professor Davis-Packard for launching this important initiative at SAIS and enabling this practicum experience. We also want to acknowledge Professor Nwankwor, Visiting Research Associate and Adjunct Lecturer of African Studies, for guiding us through every step of this project - especially while in Nigeria - and challenging us to think about and address these issues in new ways to expand our research's impact. Each of these women served as thought-leaders and role models to us, which provides further evidence for our findings about the importance of expanding access for girls to empowered female educators. Furthermore, this work would not have been possible without the support of Susan Hirsch-Ayari, Jake Thomsen, Stephanie G, Tony Ribeiro, Radies Rademeyer, Aminu Abubakar, Ogala Ikani Ogala, and Esther Ajayi. We would also like to thank our partners at AUN, especially Dean Patrick Fay and Provost Muhammadou M.O. Kah, who welcomed us warmly to their campus and community and lent both logistical support and institutional legitimacy to our work. Finally, we would be remiss if we did not acknowledge all of the LFs, community leaders and government officials who took the time to meet with us, engage in dialogue and share their stories.

About the Authors

Emily Weiss is a 2nd Year African Studies concentrator who currently interns for Mercy Corps. In summer 2017, Emily worked as a program management consultant for Adam Smith International in Kano, Nigeria. Before SAIS, she taught at a refugee camp in Rwanda, helped resettle refugees in Washington, DC and served as a Peace Corps volunteer in Ethiopia.

Shuting Yow is a 2nd year South-East Asian Studies concentrator who has worked with exploited and trafficked women in China and India. More recently, she has studied the role of NGOs in Indonesia that promote progressive Islam through education. Shuting will enter the Diplomatic Service in Singapore next year.

Georgia Jewett, a 2nd year Conflict Management concentrator, worked on Boko-Haram programming as an intern at the Bureau of Conflict and Stabilization Operations at the U.S. Department of State. Before SAIS, she spearheaded women-to-women mentorship programs while serving as Teach for America corp member. She also helped run girls soccer clinics for Iraqi refugee girls while working at a school in Jordan.

Acronyms

AUN	American University of Nigeria
CC	Community Council
ECR	Education Crisis Response
FGD	Focus Group Discussion
KII	Key Informant Interview
LF	Learning Facilitator
NEI+	Northern Education Initiative Plus
SAIS	Paul H. Nitze School of Advanced International Studies

Map

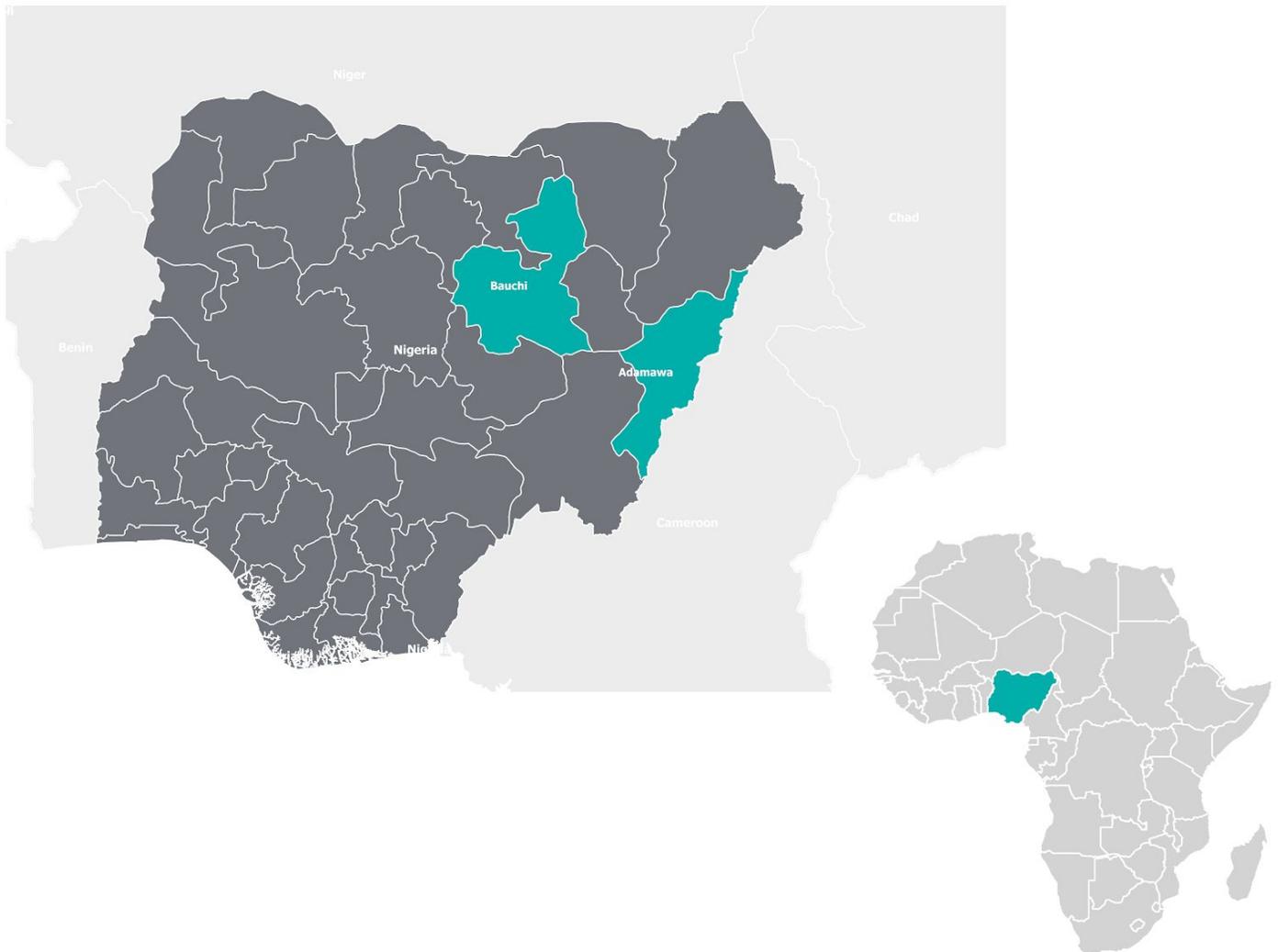


Table of Contents

Executive Summary	0
Acknowledgements	1
About the Authors	1
Acronyms	2
Map	2
Introduction and Literature Review	4
Country Snapshot: Education for Girls in Northern Nigeria	4
Female Teachers and Girls: Global Evidence and Local Strategies	5
Creative’s Response: NEI+ and ECR	7
Our Place in the Literature	7
Methodology	8
The Literature Review	8
The Survey	8
The Focus Group Discussions (FGDs)	11
The Key Informant Interviews (KIIs)	12
Key Findings	13
Barriers	14
Enabling Factors	23
Programmatic	19
Recommendations	20
Rectifying Barriers	20
Enabling Women through Improved Programming	23
Additional ECR Recommendations	24
Conclusion	25
Annex 1: Bibliography	26
Annex 2: Survey Questions (English)	30
Annex 3: KII and FGD Guides (English)	34

Introduction and Literature Review

Country Snapshot: Education for Girls in Northern Nigeria

Nigeria today faces one of the largest educational crisis in the world. Despite remarkable gains across the world in student enrollment, Nigeria remains a significant outlier. While globally, net enrollment has increased from 83% in 2000 to 91% in 2015¹, the number of out-of-school children in Nigeria has increased over the same period. Of the 57 million out-of-school children in the world in 2015², more than 10.5 million of them are in Nigeria³, making Nigeria “the country furthest away from the [UN Millennium Development] goal of universal primary education.”⁴

Furthermore, a closer look at the data reveals that the majority of those out-of-school children are in the North and most of them are girls. In the Northeast, the net attendance rate at the primary level is just 43% for girls and 46% for boys. Comparatively, 85% of girls and boys equally attend school in the South-South region of the country as of 2015⁵. This means that girls in the Northeast are facing a very different educational environment than their counterparts in the South, and even more drastically, the situation has remained mostly stagnant over the last two decades with a small rise from 39% to 43% in net attendance rates over that time period.

What accounts for the disparities in educational environments across Nigeria? There are a number of main drivers of out-of-school children in Northern Nigeria, including a colonial legacy that impeded secular education, the poor quality of secular schools in the North, parental distrust of secular schools, and a preference for Qur’anic and Islamiyya schools, all of which are compounded by the presence of Boko Haram. The colonial legacy of indirect rule in the North entrenched Islamic systems of rule and forbade the presence of missionaries, and, by extension, the schools that missionaries brought with them⁶. This meant that by independence, Northern Nigeria had less schools and educational infrastructure than the South, which has impacted educational access to this day.

Since that time, educational policies of Universal Primary Education (UPE) and Universal Basic Education (UBE) have attempted to address the lack of teachers, school buildings, and materials in the North. However, rapid expansion of education activities combined with poor implementation and budget constraints by downturns in oil prices meant that the new secular schools opening the North often were understaffed, overcrowded, and undersupplied⁷. Today, the legacies of these policies continue as families

¹ “United Nations Millennium Development Goals.” *United Nations*, United Nations, www.un.org/millenniumgoals/education.shtml.

² Ibid.

³ "Nigeria." *UNICEF Nigeria - Quality Basic Education - The Situation*. UNICEF. <<https://www.unicef.org/nigeria/education.html>>.

⁴ Antoninis, Manos. “Tackling the Largest Global Education Challenge? Secular and Religious Education in Northern Nigeria.” *World Development*, vol. 59, July 2014, pp. 82–92., doi:<https://doi.org/10.1016/j.worlddev.2014.01.017>.

⁵ page 6 (chart), http://pdf.usaid.gov/pdf_docs/pa00kzpv.pdf

⁶ Lubeck, Paul. “Nigeria: Mapping a Shari’a Restorationist Movement”. *Shari’a Politics: Islamic Law and Society in the Modern World*. Ed. By Robert W. Hefner. Indian University Press. Bloomington: 2011, Umar, Muhammad Sani. “Mass Islamic Education and Emergence of Female ‘ulama in Northern Nigeria: Background, Trends, and Consequences.” *The Transmission of Learning in Islamic Africa*, ed. By Scott Steven Reese, 99-120. Leiden; Boston: Brill, 2004, and Bourne, Richard. *Nigeria: A New History of a Turbulent Century* (Zed, 2015).

⁷ Baba, Nasir Mohammed. "Islamic Schools, the Ulama, and the State in the Educational Development of Northern Nigeria." *Bulletin De L'APAD*. LIT Verlag, 22 Mar. 2012. <https://apad.revues.org/4092> and Duze, Chinelo O. "Educational Policies/Programmes' Effect on Attrition Rates in Primary Schools in Nigeria." *International Journal of Educational Administration and Policy Studies* 4.2 (2012) *CrossRef*. <http://www.academicjournals.org/journal/IJEAPS/article-full-text-pdf/A36C62740628>

often mention that the time invested in education is not worth the investment given the extremely low learning outcomes.

Given this educational environment in the secular schools, it is not surprising that more than 8 in 10 children in Northern Nigeria were attending religious schools by 2010⁸. The greater flexibility, affordability and perceived cultural appropriateness of religious schools recommended them to many parents. Especially for girls, parents find religious schools to be more appropriate as they limit mixing of genders and emphasise religious teachings.

Moreover, entrenched cultural and gender norms make accessing western education even more difficult for girls who often have to contend with early marriage, safety concerns enroute to and at school, and the unwillingness of families to invest in girls' education. Adding to these challenges, girls and parents had to contend with Boko Haram, which specifically targeted girls in western schools. Obtaining an education has become an increasingly risky endeavor for girls in the Northeast.

Boko Haram, which literally translates as 'western education is sinful'⁹, has relied on strategies that have included targeting secular schools, especially for girls, as with the kidnapping of the Chibok girls that sparked the #bringbackourgirls movement¹⁰. Boko Haram focused their strategies on disrupting the education system in the area and has "targeted and killed teachers, education workers and students"¹¹. A report from Human Rights Watch details the impact the group has had on education in the Northeast of Nigeria since 2009, including the closure of between 910 and 1,500 schools¹². In addition to school closures, nearly 1 million school-age children have had to flee the area for their safety, and "have little or no access to education, likely blighting their future for years to come"¹³. In this context, it is no surprise that parents and children avoid secular institutions in favor of 'safer' religious schools, especially when many secular schools lack funding and infrastructure necessary to protect their pupils in unsafe environments.

Female Teachers and Girls: Global Evidence and Local Strategies

At the same time that Northeastern Nigeria has become a risky place for a girl to get an education, the issue of girls' education has entered the global spotlight. Over the past decades, the evidence that girls were more likely than boys to be out of school mounted. From this realization sprang a body of literature focused on the best methods to increase girls attendance and enrollment in education institutions around the world and especially in Sub-Saharan Africa. More recently, the presence of female teachers in the classroom has been highlighted as a key method to increase girls' attendance and enrollment.

Why does having a female teacher in the classroom increase enrollment for girls around the world? Female teachers increase the cultural acceptability of the school for families - when parents see a female teacher in the classroom, they know that it is a safe space for women¹⁴. Moreover, female teachers

⁸ Antoninis, Manos.

⁹ Baba, Nasir Mohammed. "Islamic Schools, the Ulama, and the State in the Educational Development of Northern Nigeria." *Bulletin De L'APAD*. LIT Verlag, 22 Mar. 2012. <https://apad.revues.org/4092>

¹⁰ "Who Are Nigeria's Boko Haram Islamist Group?" *BBC News*. BBC, 24 Nov. 2016. <http://www.bbc.com/news/world-africa-13809501> and "#BringBackOurGirls." Twitter., joined May 2014, https://twitter.com/BBOG_Nigeria.

¹¹ Human Rights Watch (Organization), issuing body. "*They Set the Classrooms on Fire*" : *Attacks on Education in North East Nigeria / Human Rights Watch.*, 2016 [https://www.hrw.org/report/2016/04/11/they-set-classrooms-fire/attacks-education-North East-nigeria](https://www.hrw.org/report/2016/04/11/they-set-classrooms-fire/attacks-education-North-East-nigeria)

¹² Ibid.

¹³ Ibid.

¹⁴ *The Impact of Women Teachers on Girls' Education: Advocacy Brief*. Thailand: UNESCO Bangkok- Asia-Pacific Programme of Education for All, 2006. <http://unesdoc.unesco.org/images/0014/001459/145990e.pdf> and Lim,

advocate to ensure that schools are safe for girls¹⁵. Lastly, and perhaps most importantly, female teachers act as role models, as women from similar backgrounds and close proximity, they show female students that completing an education and working outside the home are viable options for their futures¹⁶. In many cases, increasing the number of female teachers has resulted in an increase in girls' enrollment and learning outcomes¹⁷.

However, recruiting and retaining female teachers is no easy task. Haugen et al, in a report spanning Sub-Saharan Africa, identified a number of key barriers and policy recommendations to increase the number of female teachers across the region in response to the recognized need for female teachers to combat the gender divide in children's enrollment¹⁸. They note that the number of qualified female candidates is often quite small, given the educational constraints that make it difficult for a girl to finish primary school, let alone attain the higher educational standards needed to become a teacher. Moreover, female teachers face poor working conditions, be it from disapproving cultural norms about women working outside the home, resistance from male colleagues, or the poor infrastructure of schools, which makes for an uncondusive teaching and learning environment. Lastly, women face unattractive or extremely low remuneration rates, meaning that it may not be an economic inducement to become a teacher in the first place¹⁹.

Within Nigeria, further evidence shows that even when there are enough candidates, there are not enough candidates in the rural areas²⁰. Female educators are more prevalent in urban areas, where the quality of life is higher and cultural norms around working-women are changing. However, in the rural areas, where cultural norms and poor infrastructure make enrollment even more difficult for girls, it can be harder to find female teachers and to incentivize them to move to these areas given the decrease in their quality of life and relatively low remuneration²¹.

Although the literature on female teachers in the Northeast of Nigeria is lacking, relevant research from other regions of the world suggests that increasing the participation of female teachers in policy dialogues at both national and local levels increases their ability to bring forward complaints. In these forums, women can articulate the need for more female teachers in rural areas - an issue that policy-makers in the urban areas might not be aware of²². Moreover, women often have to travel longer distances to work in rural areas, but they are unable to accept posts far from their homes due to familial obligations. Therefore, the recruitment process must be more decentralized and take into account the obligations, desires, and motivations of female teachers at every stage²³.

Jaegeum, and Jonathan Meer. "The Impact of Teacher-Student Gender Matches: Random Assignment Evidence from South Korea." *Journal of Human Resources* (2017): 1215. *CrossRef*.

¹⁵ Ibid.

¹⁶ Nguyen, Trang. *Information, Role Models, and Perceived Returns to Education: Experimental Evidence from Madagascar*. Massachusetts Institute of Technology, 2008. and Riley, Emma. *Increasing Students Aspirations: The Impact of Queen of Katwe on Students' Educational Attainments*. Center for the Study of African Economics. 2017. <http://www.csae.ox.ac.uk/materials/papers/csae-wps-2017-13.pdf>.

¹⁷ Ibid.

¹⁸ Haugen, Caitlin S., et al. "Increasing the Number of Female Primary School Teachers in African Countries: Effects, Barriers and Policies." *International Review of Education* 60.6 (2014): 753. *CrossRef*.

¹⁹ Ibid.

²⁰ Tao, Sharon. "Using the Capability Approach to Improve Female Teacher Deployment to Rural Schools in Nigeria." *International Journal of Educational Development* 39 (2014): 92-9. *CrossRef*.

²¹ Ibid.

²² Haugen et al.

²³ Ibid.

Creative's Response: NEI+ and ECR

Creative Associates International, a leading international development organization, launched two education programs in Northern Nigeria starting in 2009 to address the compounding crises of massive out-of-school children populations and growing IDP influxes due to Boko Haram related instability. It first launched its Northern Education Initiative (NEI) which was followed with the NEI+ program. This program focused primarily on improving access to basic education in Nigeria's formal schools for the country's 2 million out-of-school children living in the northwest states of Borno, Bauchi, Gombe, Kano and Adamawa. Given its experience working in the education sector in Northern Nigeria, Creative was well positioned to address the education needs of the growing populations of IDP children residing in towns throughout the Northeast. In 2014, Creative launched the Education Crisis Response (ECR) program to provide basic numeracy, literacy and social emotional learning (SEL) skills to IDP children.

While Creative has worked with both formal and non-formal schools in its response to the educational crisis in Northeast Nigeria, this paper will focus on LFs from non-formal school in the ECR program. By opening non-formal learning centers in conflict affected areas, Creative hoped to increase the educational options for displaced and host community children. However, knowing that this educational disparity has predominantly affected girls, they focused on achieving gender parity both among the students and the teachers in their schools. When enrollment of girls into the schools became an issue, Creative responded by opening AGLCs for girls over 13 in alignment with cultural and religious norms. They also focused on recruitment of female LFs for these centers, given the existing literature on the positive impact of female teachers on girls attendance. However, recruiting enough female LFs increasingly became an issue as the program expanded its scope and design.

Our Place in the Literature

While the connection between female teachers, girls' education, and the educational gender gap is clear in the literature, what is missing is the context-specificity of Northeastern Nigeria and the response of female educators. The literature recommends targeting the needs of female teachers in the design and implementation of educational programming; this study attempts to do just that by surveying, interviewing, and discussing policy options with female educators, their male counterparts, community members and government officials from Bauchi and Adamawa states. From this, we hope to provide both greater understanding of the education context for girls and women in Northeast Nigeria while giving voice to their recommendations on how to make the system work better for them. In this way, Creative can provide more responsive programming that is better adapted to the needs and desires of girls and women in this area.

Methodology

In order to best assess the barriers and enabling factors facing female LFs, we employed the following four research methodologies:

1. An in-depth literature review
2. A survey of male and female LFs
3. FGDs with LFs, community members, and officials from the public and private sector
4. KIIs with program staff, government officials and community, traditional and religious leaders.

The Literature Review

The literature review and the research of the relevant published materials provided us with the contextual background on the situation in Northeast Nigeria in addition to a broader view of the more recent research on girls education and enrollment strategies across the continent and the developing world. We pulled from a broad range of sources, being sure to include authors of Nigerian descent alongside those with different historical, political, and development perspectives on Nigeria and on the topic of girls education. We included historical sources, case studies, new articles, impact evaluations, and other sources to best triangulate across a wide variety of viewpoints from inside and outside of academia. The literature review is included above and the longer bibliography is included at the end of this report. The topics for our literature review and the annotated bibliography included:

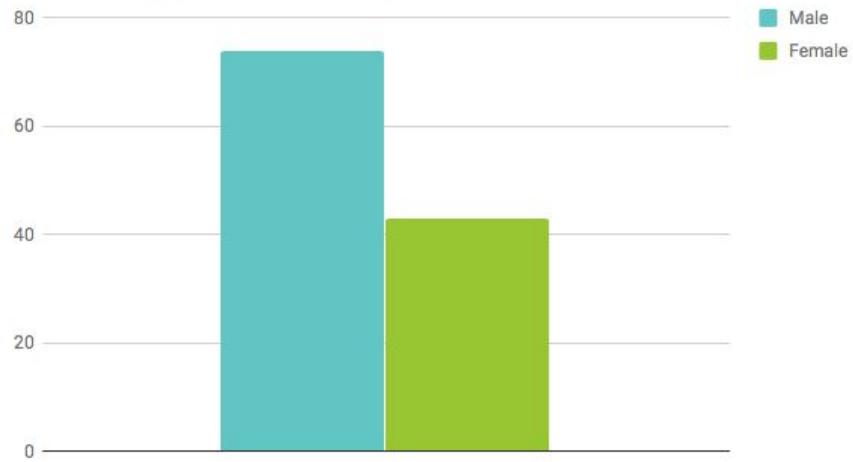
- The Modern Political context of Nigeria and Boko Haram
- The History and Political Context of Nigeria (Pre and Post-Independence)
- Political and Economic Inclusion of Women in Nigeria
- Education Statistical Data on Nigeria
- Educational Context in Northern Nigeria
- The Impact of Female Teachers on Female Students (Enrolment and Learning Outcomes)
- Tested Methods to Increase Female Teachers in School (Worldwide)
- The Impact of School Environment

The Survey

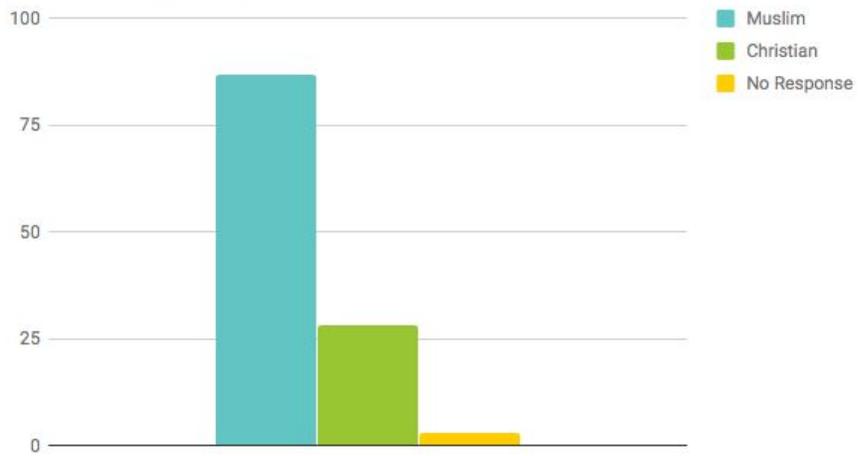
We developed a survey instrument for both male and female LFs in order to best differentiate the motivating factors behind applying for, accepting, and continuing their position as a LF. The survey included topics on three main areas, namely: 1. Demographic Information, including state of origin, ethnicity, gender, religion, educational attainment, marital status, number of children and socioeconomic status; 2. Community and Family life, including groups and associations, perceptions of gender norms, and role models; and 3. Work Environment and Experiences, including professional training, motivations and challenges to being a LF, and likelihood of retention.

While many of these questions were specific to the context, we used other questions from outside sources in order to increase the reliability of the measures and to enable use to compare our results across data sets. Sources for questions on socioeconomic status, for example, were taken from the World Bank Nigeria 2006 Core Welfare Indicator Questionnaire, while questions on perception of gender norms were gathered from the Nigerian Demographic and Health Survey from 2013. The survey was then pilot tested in the field before use, to ensure that the questions made sense and were context-specific in both Hausa and English.

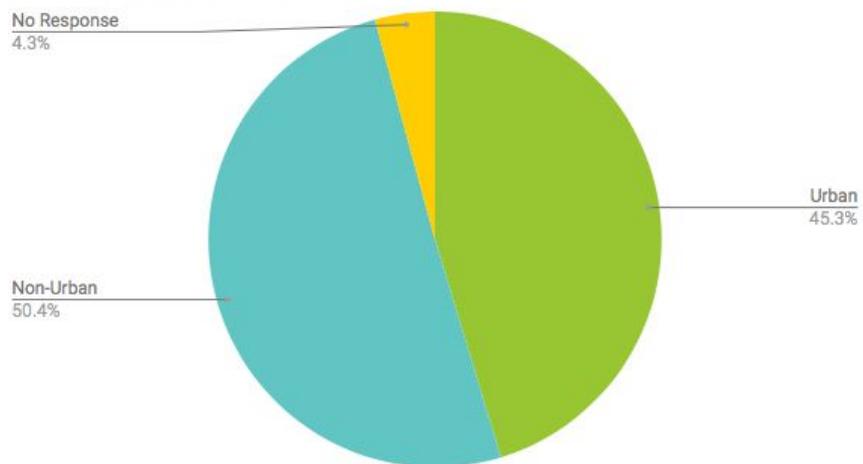
Background of Respondents: Sex



Background of Respondents: Religion

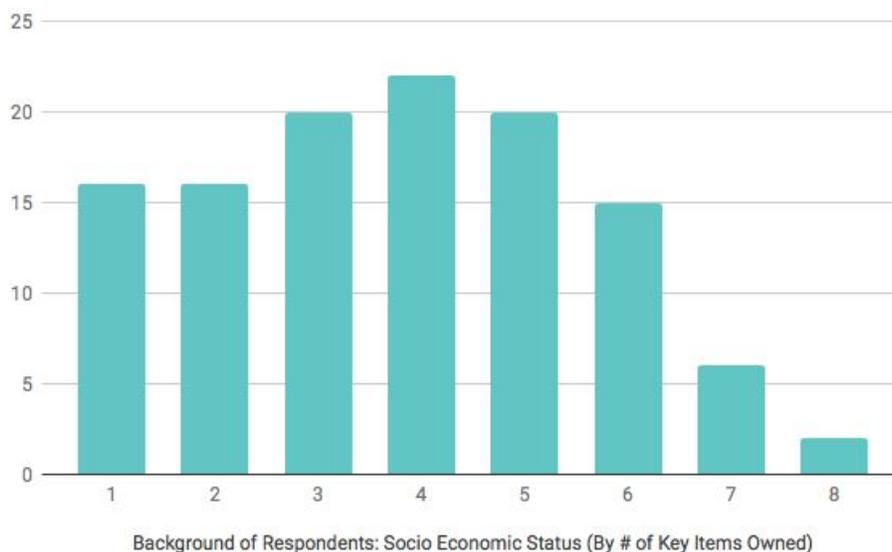


Background of Respondents: Locality



The survey was translated into Hausa, but the questions were read in both English and Hausa by trained enumerators to ensure full and complete comprehension. The survey was administered in small groups so as to ensure full compliance and clarity. We have included the survey in English in the annex to this report.

Our sampling frame consisted of male and female LFs in Bauchi and Adamawa states; we generated a non-probability sample from that sampling frame as logistics, security, and timing issues prevented full mobility of the research team. Participants received a small stipend in order to come into a central area to participate in the survey. We surveyed male and female LFs from four local-government areas (LGAs) in Bauchi State (Bauchi, Ganjuwa, Toro and Alkaleri) and five LGAs in Adamawa State (Yola North, Yola South, Fufore, Song, and Girei).



In total, we surveyed 117 participants across Bauchi and Adamawa states and the 9 LGAs²⁴, of which 43 were women and 74 were men. As there are less female LFs than men, this figure is in line with the sample frame. Information on the gender, religion, location, and socio-economic status of the participants is included in Figures 1, 2, 3 and 4.

In order to analyze the results from this data, we carefully input the responses from the completed surveys into an excel spreadsheet and included safeguards to ensure the accuracy of the data. We then analyzed the results using STATA. The majority of our analysis includes descriptive statistics and difference of two means tests to test differences between male and female respondents. We also tested differences between urban and rural respondents (based on their LGA) and created dummy variables to test differences between urban and rural women, urban and rural men, and Muslim and non-Muslim women respectively. Given that most of our data was discrete, it was not necessary to conduct linear

²⁴ Three respondents were mentor teachers, so their results were removed from the statistical analysis to ensure unbiased results. If a participant did not answer a question fully or clearly, their answer for that particular question was omitted from the data input and not included for statistical analysis, leading for the sample size to be less than 114 for some questions. In one case, there was a discrepancy between what was written in the survey and what the enumerator said. To avoid future confusion, we clarified the written survey and re-trained the enumerators on that question. All responses to that question on the first day were omitted from our analyses to ensure accuracy of the data.

regressions or more complicated statistical analysis. This information was then triangulated with our qualitative analyses and the existed literature, to develop our key findings.

The Focus Group Discussions (FGDs)

As a cornerstone of our qualitative research, we conducted 19 FGDs based on a series of discussion guides developed and tested prior to our arrival in country. The FGDs allowed for the opportunity to probe themes not covered in the survey and the open-ended nature of the questions enabled a greater range of responses. We developed guides for the community and religious leaders, male LFs, female LFs, male AUN students, female AUN students, and for mentor teachers. While some of the questions remained the same across all the guides, some questions were changed and added to best probe the relevant group. When possible, the groups were separated by gender to encourage participation and reduce bias, although the size and logistical constraints of some groups meant that mixed-gender groups were necessary. The FGDs guides are included in the annex to this report.

Each FGD took approximately 1 hour to 1 hour and a half, with group sizes averaging at 7-8 people in each group. Figures 5, 6 and 7 provide more details on the location, size, and gender breakdown of each FGDs. The focus groups were conducted in both English and Hausa, depending on the preference of the group. There were two members of the research team present at each FGD, with one person asking questions and the other transcribing responses, in addition to the translator. AUN students facilitated and recorded the responses of the two FGDs on the AUN campus. They also helped support the team for the FGDs conducted in Adamawa state.

The analysis for the FGDs included creating a master list of the transcribed responses, developing a list of key themes from the initial overview and analysis meetings at the end of the research trips in Bauchi and Adamawa respectively, and coding the responses in the master list according to the codes generated. This qualitative data was then triangulated with the additional data from the KIIs and the quantitative data from the survey to inform our key results. In order to preserve the voices of the people who know this topic best, we have included direct quotes from our respondents whenever possible to support the findings.

Male Only FGDs		Female Only FGDs		Mixed Gender FGDs	
Locality	# Participants	Locality	# Participants	Locality	FGD (Mixed)
Bauchi	6	Bauchi	7		
Ganjuwa	5	Ganjuwa	5		
Toro	10	Toro & Alkaleri	7		
Alkaleri	8				
Yola N., Yola S. & Fufore	21	Yola North	8	CSO & CC Bauchi	5 M
Song	12	Yola S. & Fufore	8	CSO Adamawa	2 F, 4 M
Girei	10	Song & Girei	7	CC Girei	2 M
AUN	9	AUN	8	Mentor Teachers	2 F, 1 M

The Key Informant Interviews (KIIs)

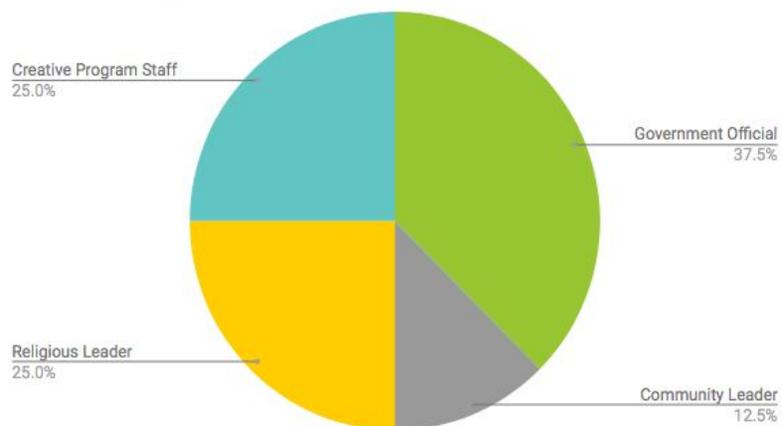
Lastly, we conducted 24 KIIs with program staff, community and religious leaders, local officials, and members of civil society groups. We also conducted a small number of informal follow-up interviews with male and female LFs who we felt best represented a theme from the research and whose individual voice we wanted to capture for this report. KIIs provided an avenue to probe individuals on particular issues related to education in the Northeast, to test and triangulate key themes that emerged from the survey, and to provide an opportunity for individuals to expand on surprising or unclear findings. It was also an opportunity to speak one-on-one with individuals in state and local government, in leadership positions in community, traditional, and religious structures, and with Creative program staff from both ECR and NEI+.

We used a semi-structured interview guide which combined more general questions with specific probes. Each interview took no more than 1 hour and was conducted in Hausa or English, depending on the preference of the interviewee. There were at least 2 team members present for each KII, including an interviewer and a note-taker, in addition to a translator. Most often, two team members asked questions in the interviews. We had a purposive sample for the KIIs, including individuals from a variety of backgrounds on an appointment basis. Figures 8 and 9 include more information on the background of the respondents, including gender, locality, and affiliation. Notably, our sample for the KIIs included individuals from Gombe and Kano states, who had different experiences

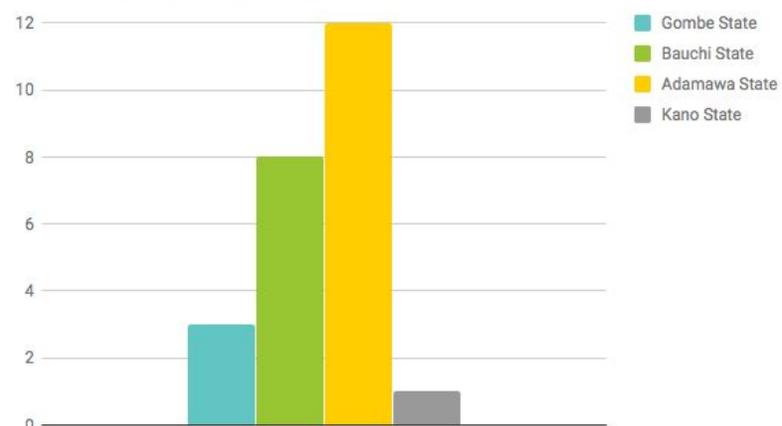
implementing non-formal education and promoting gender equality among teacher populations, so we included them to get more targeted information on these topics outside of our focus area.

The information from the KIIs was transcribed on the spot and collected into a master list for analysis and coding. The KIIs were analyzed using the same codes from the FGD data. Whenever possible, full and exact quotes from the KIIs are provided in this report, so as to preserve the voice of the respondents who know this issue best.

KII Participants: Occupation



KII Participants: State



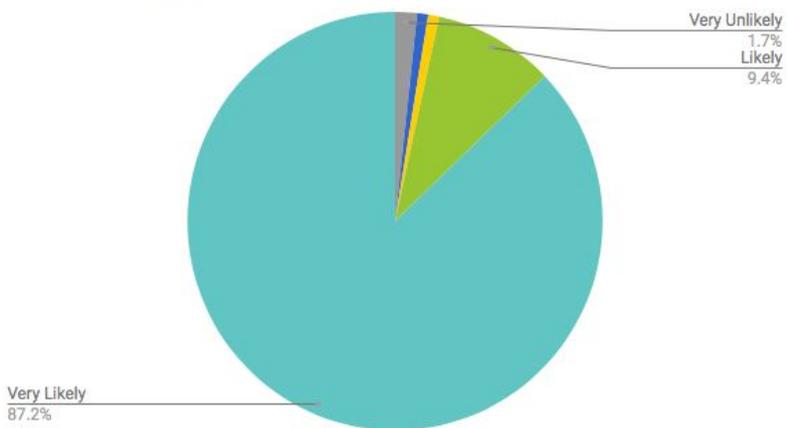
Key Findings

1. *The ECR program has been a huge success.*

The impact of the ECR program on learners, LFs, and community members was readily apparent and clearly transformative. In terms of learners, in Bauchi alone, 5248 children and youth have participated in the ECR program. Approximately 20% of students have been mainstreamed into the formal school system, which is 5% higher than the original target. Several community members and government officials noted that the ECR graduates were widely viewed as exemplary students once they entered the formal schools. They often outperformed their peers academically and they demonstrated model behavior in the classroom. One formal school teacher said that her classroom with only ECR mainstreamed students was her favorite to teach because the students possessed an appetite to learn and possessed the skills to access the lessons.

In terms of LFs, 97% percent of those surveyed stated that they would be likely or very likely to apply to a similar position again if one were to open. Many of the LFs in Adamawa state expressed how training and re-training programs conducted by Creative enabled them to become more effective teachers. In fact, mentor teachers in Yola North noted that formal school teachers expressed a desire to acquire the SEL training as well because it had proven so successful in the ECR program.

Likelihood of Reapplication: Learning Facilitators



In terms of the community, respondents in Bauchi pointed out that because the CC is composed of various stakeholders, it effectively leverages the assets of the community and unites everyone around a common mission. They noted, “no project has made a bigger impact than ECR”, and it has been a “major success”. The Bauchi state leader of ECR mentioned that communities were “very involved with the monitoring of the centers”, and some of them even opened their own informal learning centers after seeing the success of the program. Because of this program, increasing education for girls and IDPs in particular shaped emerged as a top priority for the community.

Going forward, it is no surprise that nearly every individual whom we spoke to asked when the ECR follow-on project would begin. Some people were primarily concerned on behalf of the children who had started but not finished the program by ECR’s close out date. Others recognized that there were still so many IDPs who were not able to benefit from the program due to space limitations. Mentor teachers and teachers expressed how impactful the trainings have been on their professional development. While the successes of this program were numerous, it was apparent that there is still need at all levels for a similar program to capitalize on the gains from ECR.

Barriers

2. *While the numbers of male and female LFs in the urban areas are comparable, recruitment of female LFs remains a significant problem in rural communities where there are fewer women with the National Certificate of Education (NCE) qualifications and where women face more difficulty convincing their husbands to allow them to continue their education due to cultural norms and responsibilities.*

Many respondents in both Bauchi and Adamawa reported that in several rural communities, there were no women with the “qualification to run the center” when ECR first started their recruitment drive for both female and male LFs. The minimum qualification to become a teacher in Nigeria is the National Certificate of Education (NCE) qualification, which is roughly equivalent to a post-secondary degree.

“You have to live with the fact that people will think that if you go far away to study that you are a prostitute” - Female LF from Rural Area

While we found no statistical difference between the education level of male and female LFs, this is because of Creative’s minimum standards which required NCE qualification or, in some cases when female applicants were extremely difficult to find, candidates who completed secondary school in addition to passing an aptitude test were accepted. While Creative has rightly engaged in promoting the recruitment of female teachers, and recognized the lack of female teachers in rural areas and intensified recruitment of women accordingly, there is still an issue of a pool of qualified applicants.

Respondents from FGDs and KIIs often cited that the barriers that women face in going to school and leaving the house are intensified in rural areas, where gender norms are more strict and transportation to schools, at all levels, takes longer and is more expensive. Our survey data showed that urban female LFs were more likely to have joint control of the finances, whereas non-urban women were more likely to report that their spouses had sole control over the finances²⁵. Notably, non-urban LFs were more likely to respond neutrally about women’s economic independence while urban women were more likely to be supportive of economic independence²⁶. This indicates that traditional values and gender norms are stronger in the rural areas as therefore more likely to impact women’s ability to pay for, access, and transport themselves to schools at all levels.

Notably, most FCEs are located in urban areas, and many rural women lack the funds or the opportunity to go to urban areas for the time period it takes to attain their NCE. While there are online distance learning programs, many respondents were skeptical about the results of these institutions and noted that school fees

were still an issue. While there are some part-time learning options at the FCEs, including on weekends and during holiday seasons, many rural women either do not have access to these programs or they do not

“The most successful way to improve the quality of female educators is retraining. To upgrade teachers’ certificates to degrees, i.e. from NCE to university degrees. We encourage all our teachers to do that by allowing them to go to university to do it. We organize conferences and workshops as well, to get upgraded certifications.” - Government Official

²⁵ Rural, female LFs had a mean score of 2.74 on a question about who controls household financial decisions, as compared with a mean score of 3.19 from urban female LFs. A score of 1 indicated wife control of the household spending, a score of 2 indicated husband control, and a score of 3 indicated joint control, and a score of 4 indicated “other”. This result was statistically significant with a p-value of 0.038.

²⁶ Rural, female LFs have a mean score of 3.667 as compared to urban female LFs’ mean score of 4.38 when asked to what extent they agreed with the statement “A woman should be able to support herself economically”. A score of 1 indicated that they strongly disagreed with the statement while a score of 5 indicated that they strongly agreed with the statement. This was statistically significant with a p-value of 0.0509.

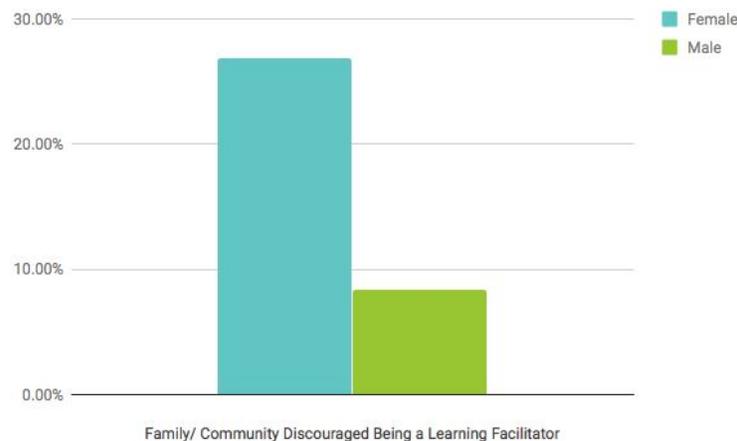
know about these options. Moreover, local government officials repeatedly noted the difficulty in assigning urban teachers to rural areas, with issues of housing, transportation, time away from family, and lack of husband approval cited as examples of reasons why urban women would not take up posts in rural areas despite a number of incentive schemes that have been launched to encourage that practice. The question, then, centers on how to increase the access of the FCEs to rural women, who do not have these same restrictions for a rural teaching position where the schools and non-formal learning centers operate. The lack of a pool of qualified women in rural areas is a significant bottleneck to the recruitment of female LFs and we hope to tackle this in our recommendations.

3. Early marriage and spousal/parental control of women’s mobility continue to be significant barriers to women becoming LFs.

Respondents reported that early marriage is a traditional norm in the Northeast, where some girls are married off as early as at the ages of 13 and 14. This creates an obstacle to educational advancement, as many of them are essentially unable to either finish secondary school or proceed for higher education after secondary school. The women who have been able to further their studies said that it was only due to the support from a family member, or due to their parents making sure their husbands sent them to school as a condition of marriage, that they were able to complete their education. However, many women still face a lot of discouragement in getting a job. In our survey results, we found that 26.8% of women responded that they were discouraged by their family or community members in their decision to become a teacher, while only 8.3% of men faced the same sort of discouragement.

*“Women have less networks and they are less accessible. Men have denser networks and they have more narrow paths which have less accountability.”
- CC Member*

Apart from the educational attainment barrier, another important barrier lies in the fact that after getting married, their husbands might not like to see their wives in the workplace. This is another social norm, which some respondents alluded to, that the division of labour in a family is generally that women are in-charge and responsible of the housework and chores at home, while the men should be the main breadwinner. Hence, if having a career implies that the women would be able to handle fewer domestic responsibilities, it might lead to a backlash from their husbands.



4. *While the CCs have proven to be an effective structure for grassroots community mobilization, women have fewer formal and professional networks than men, which impacts their ability to find employment as the personal relationships that shape the CCs can marginalize women and IDPs in the recruitment process.*

Many respondents, when asked how they heard about the program and how they came to be recruited as a LF, said that they “knew someone” who asked them to apply for the job. These connections tend to be either be part of the CCs, or part of a bigger ECR structure. However, this mode of recruitment, while effective at the community level, tends to marginalise those who do not have wide enough networks.

On average, women reported that they were part of 1.44 associations, while men reported that they were part of 3.23 associations. This means that women have fewer formal and professional networks than men, so the recruitment of LFs by the CC networks tend to yield more male LFs. However, this problem is more severe for Muslim women, as they reported that they were a part of only 1.16 associations, while Christian women in our sample size reported that they were a part of 2.27 associations, on average. This is a significant finding as Northeast Nigeria is predominantly Muslim, and hence the problem of Muslim women lacking social capital is something that we need to target when formulating recommendations.

Moreover, the CCs are overwhelmingly male-dominated. Given the traditional norms discussed above, having the CCs mostly represented by men could exclude women, and their networks, from the recruitment process.

“When you go to the rural areas, you have to go to the emir, to the village head, he will call all the qualified people, he will say if your daughter has NCE she has to come out. That is the only way to get all the women” - Mentor Teacher

While many CC members reported having difficulty in finding qualified female candidates, other sources reported that there were female candidates available who had not been reached by the recruitment campaign.

Internally displaced people are also not represented proportionally in the CCs. This situation, while understandable, creates a problem whereby there might be some IDPs who have the necessary qualifications, but because they do not have access to the CC networks, they

are not recruited as LFs, which was reported during the FGDs. Hence, we see that there is a need to broaden the representation in the CCs and enhance the good work that the CCs have been doing.

Additionally, the recruitment campaigns also relied heavily on traditional leaders, which was extremely effective in promoting turnout. However, these traditional networks can also exclude women unless they are specifically targeting female enrolment. When the need for female teachers is so high, being able to access such professional and social networks is critical to their recruitment.

5. *Some communities that have strong support from traditional leaders have sustained the learning centers and have continued to pay LFs. However, in some places where community funds do not exist, male LFs have continued to teach on a voluntary basis in greater numbers than women due to the fact that women have more domestic responsibilities and less economic opportunities and mobility than men.*

The CCs were an incredibly effective structure to monitor the non-formal learning centers and disseminate information. However, the CCs did not have mechanisms for financial self-sufficiency. When the ECR program wrapped up, in some cases the non-formal learning centers were able to continue with the financial support of community and traditional leaders when the governments proved unable to handle the financial responsibility of the LFs in a timely manner. We found that in Girei LGA, the

community leader was particularly focused on education, and thus the learning centers continued operating even after ECR closed out. In a few other cases, non-formal learning centers also stayed open through community support.

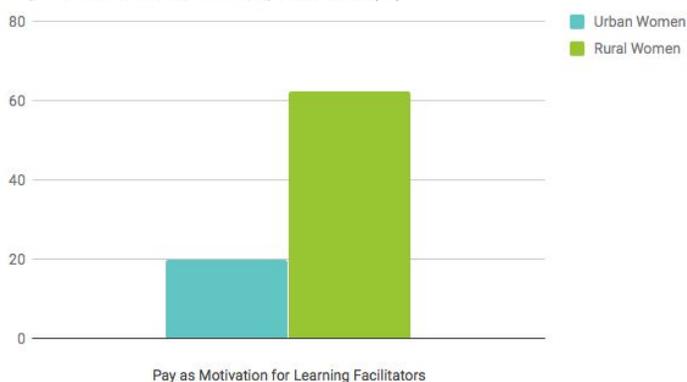
However, these cases were exceptions rather than the rule. Most of the LFs we spoke to were no longer employed after ECR ended. In some cases, the government had promised salaries that never materialized. In other, no plans had been made for after the end of the program. Several LFs reported that their passion for the project inspired them to voluntarily continue to teach on their own volition without pay. These volunteers were mostly men, as they were able to have part-time jobs on the side, so they could still make a living even with volunteering a few hours of their time a week.

Women, however, had less of a choice, and had to either find new economically viable activities or to just return to their domestic responsibilities wholly. Our survey revealed that, while men and

“It is simple, we are working in collaboration with our community, and our community is more advanced. Most of us have gone to school, the level of education is higher here. The awareness is here. Those who established this town were scholars. It is historical [...] our community is more progressive because of this history” - Girei Traditional Leader

women held equal views on pay, with around 33% of respondents noting it as a motivating factor, rural women were more likely to report pay as a motivating factor as compared to urban women, where other opportunities exist. Pay, and the appropriate value of remuneration for LFs, was a topic that came up consistently in the FGDs and the KIIs. One government official, a woman and former teacher herself, noted the importance of pay for women due to their increased domestic responsibilities, “we need adequate support to give these women. Economic support, like pay. Moral support, from the husband”.

Pay as Motivation: Survey Results (%)



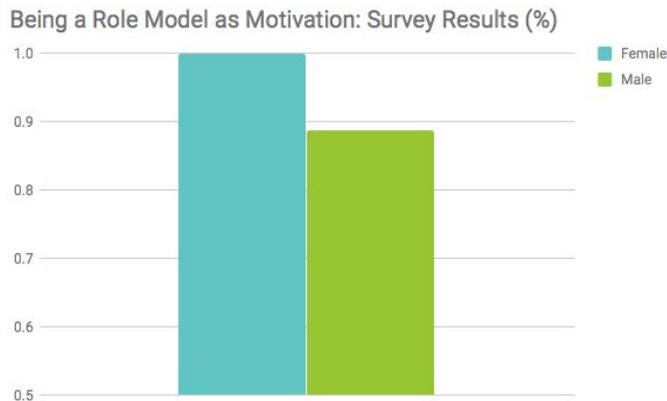
Enabling Factors

6. Key motivators for women to become LFs include being a role model, earning an income, and having a fulfilling career. Pay is less of a motivator for both men and women, but is more significant for women living in rural areas.

Notably, when asked about their motivations for becoming a LF, 100% of female LFs surveyed mentioned being a role model as their main motivating factor. Being a role model was important to 88.7% of men as well, which shows that the LFs find that their jobs to be purposeful. Many of the LFs we spoke to in FGDs articulated that they were attracted to this job as a way to help their community, to support underserved children, and to educate future generations. Women who had gone through hardships to become educated also particularly wanted to help other girls find their way.

*“The reason why I wanted to be a teacher is because I wanted to be a mentor to others. The way people disrespect women, people underestimate women- I wanted females to be strong to attend school. Female students respond to me more.”
- Female LF*

Having a fulfilling career was another significant motivating factor for the LFs in general. 75.8% of the male LFs and 66.7% of the female LFs responded that having a fulfilling career was one of the top motivating factors for them. However, when we analyzed the data by urban and rural women, only 37.5% of rural women answered that it was a fulfilling career for them, while 80% of urban women answered in the same way. Further, when we added an additional element of religion, 25% of Christian women responded that it was a key motivator for them, while 86.7% of Muslim women answered in the same way.



Hence, we can see that there is still a difference in how different groups of women perceive being a LF, and thus our recommendations incorporate those differences to make them more relevant. From our survey results, we found that pay was significant but not the most prevalent motivator for both male and female LFs (about 33% each), perhaps given that the pay was not very high (10,000 Naira/month) compared to being a public teacher (21,000 Naira/month). However, as discussed above, there is a difference in that result when tested on urban and rural

women. 62.5% of women who lived in rural areas responded that pay is a key motivator in becoming a LF, while only 20% of women who lived in urban areas responded in the same way. Further, when we tested the question again on Christian and Muslim women, we found that 75% of Christian women responded that pay was a motivator for them, while only 13.3% of Muslim women responded in the same way. This result is significant as it perhaps fits in with the Quranic teaching that the man in the household is supposed to provide for the family, while the woman is supposed to take care of domestic responsibilities, hence pay is not a key motivating factor for Muslim women. However, for rural women, the finding could allow us to conclude that perhaps it is due to the relative lack of income-generating opportunities in rural areas for women that pay becomes a more important factor, despite the significantly lesser amount they are paid compared to public teachers.

*“That’s why we say nepotism because if an NGO comes here and they may advertise for it, the jobs are already taken. When the allowance is fine, they all go to family and friends but if it is only 10,000N then they will let it go to the poor people”
- Female LF*

Indeed, some of the participants noted that they applied for the position because of the low level of pay. Due to the high levels of corruption across the country, many felt that higher paying jobs would have gone automatically to the networks of those in power. Therefore, some female LFs felt more comfortable applying for this opportunity because the lower pay indicated that they were more likely to be successful in the application process.

7. As a result of gender norms, women have greater access to households (both in communities and in the IDP camps) which can be leveraged for recruitment, intervention and follow-up purposes.

In our data collection, female and male LFs reiterated the point that while women have less formal and professional networks, they do have greater access to home and family life. This gives them access to the homes of children, both inside and outside of the IDP camps, as well as access to the homes of other women. Comparatively, men who access the homes of their students are viewed with suspicion.

“As a woman, there are some places you can go that a man cannot go. For example, if a child is not going to school and is not feeling fine, you can go to their home and talk to their parents and they will take it in a good way but for a man, there is an age when it is not acceptable to go to people’s houses.” - Female LF

As such, women can be an incredible resource for recruitment of other women and for better monitoring and follow-up with learners after they are enrolled.

In communities where there were women’s groups, women noted the importance of these coalitions in recruitment and retention. One key informant remarked, “we have so many women’s groups within the community, even a cooperative women’s group that comes together for the common good. We have a mother’s association that we can mobilize to get the girls back to school”. In Girei, the LGA leaders noted the power of the women’s coalition in mobilizing to meet the needs of

learners. Women have an incredible connectivity with both learners and other women. Creative can maximize those connections by including them in the recruitment process.

Moreover, female LFs have managed their domestic and work responsibilities by sharing their tasks and planning for success. Some women have reported working together to complete household tasks, or taking care of each other’s children while the other is in the classroom. As women disproportionately are responsible for the household tasks on top of their responsibilities in the classroom, alternative methods to adequately handle these responsibilities should be explored, as well as formalizing those methods that work well.

Programmatic

8. The trainings on teaching methodology, SEL curriculum and skill acquisition courses have had a transformative impact on how LFs effectively impart knowledge to learners.

The LFs in both Bauchi and Adamawa reported that the training from Creative on learner-centered techniques and the inclusion of the SEL curriculum had a strong positive impact on them both as educators and as individuals. Respondents in Adamawa reported that it was “very important” for LFs to learn about how to approach topics with their students such as gender equality, sexual trauma, sexual hygiene through SEL. LFs also spoke about how the SEL training helped them to interact with students who had experienced trauma in the past. Some female LFs spoke about how female teachers are inherently more receptive to SEL training than men, since they “are mothers and naturally they understand”. In addition, it is also easier for female LFs to be more effective in imparting SEL knowledge, since the female students will not “feel suspicious” towards them. When asked about the impact of SEL, LFs said that they conducted activities in stress-free environments and incorporated singing and games into the activities to allow students to “forget about all they have experienced”. Some LFs mentioned that the inclusion of the SEL curriculum decreased the potential for students to be “radicalized”, as they were more motivated to stay in school. Many recommended that if ECR or a similar program is repeated, there should be a provision for LFs to undergo additional training in SEL.

“My opinion is that a female teacher is also a mother, once she finds herself in the class, she will now treat the children as her own, despite the fact that some of them are adults. There is a great tendency that you will feel suspicious when the man is there, but the ladies already have the SEL idea in them, it is just the training that they need to bring it out.” - Yola Mentor Teacher

Master teachers who we interviewed focused on the learner-centered nature of the training, noting the effectiveness of the teachers that resulted in almost full attendance and greater student enjoyment. Other respondents, when asked if there was a difference between male and female LFs, reported that as the methodology was the same (i.e. the LFs were trained the same way), there was no noticeable

difference, even if traditionally it is thought that women were more nurturing and that men were more disciplinary in nature. Hence, the training adequately prepared both male and female LFs and had a equalizing effect on prevalent gender norms.

In some learning centers, especially those targeted at adolescent youths and girls, skill acquisition courses are conducted for the learners to “help upkeep their family’s standard of living”. They are able to generate income for their families, hence motivating girls to stay in school when their families suggest dropping out to make money hawking. We consistently found that hawking is a big contributor to the out-of-school issue as girls are expected to work to earn money to pay for their weddings in future. Girls are generally seen as “wasted resources”, as they will eventually leave their homes when they get married and so it is not worth the economic investment for families to pay for the education of their girls. LFs reported that after the skills acquisition element was incorporated into the curriculum, “learners are becoming full” in class, as the opportunity to learn a skill that could generate income in the future is a motivating factor to attend school for both families and girls. Moreover, as the dangers of hawking for girls were widely noted - one CC member mentioned that female hawkers were sexually molested “all the time” - keeping girls off the streets, incentivizing them to learn, and teaching them a skill at the same time was seen as a huge success.

“There are so many things that have given me passion for this work. For example, when we started the children were so moody and sad and so I looked on them and thought ‘how will I help them?’. Because of the training that we received from ECR, that training really helped me in terms of the social emotional learning, emotional regulation, empathy” - Female LF

9. In some cases, male LFs teach in adolescent girls’ learning centers due to shortages of female LFs. Respondents have reported that it is inappropriate for males to teach at the adolescent girls’ learning centers given the cultural context.

The prevalence of men in the field of education was visible everywhere - in our own study, we had more male respondents in the survey, the FDGs, and the KIIs. Beyond our research, this has had far-reaching implications for the female learners, especially those in the Adolescent Girls Learning Centers (AGLCs). Due to the lack of female LFs in rural areas, male LFs have to teach in the AGLCs set up there. However, given the fact that many of these learners have experienced some psychological trauma, sometimes related to sexual harassment and discrimination, male LFs who have not received proper training on psychological counselling of trauma victims might not be able to connect with these learners. In addition, their presence might also stir up some past traumatic experience.

“Some people don’t see the value of the girl [...] of her getting education to a higher level and some of them assume that if she is attending a certain level, she will be disrespectful to the parents, this is how some people take it, because of the way they perceive western education.” - Religious Leader

Furthermore, the adolescent girls are of the age where they need to learn life skills such as sexual hygiene and reproductive rights. Given the conservative cultural context, the learners are likely “more free to discuss female sexuality (like the menstrual cycle)” with their female teachers instead of male teachers.

Lastly, an important point is that the prevalence of sexual harassment by male teachers in public schools results in many parents discouraging their girl children to be sent to school. While we found no evidence that there were any

issues between male LFs and female learners in any of the learning centers implemented by Creative, the reputation of male teachers in other schools could impact these centers as well. Hence, if the teachers in these AGLCs are male, it might result in parents preventing their female children from attending the learning centers.

10. ECR has created structures like the CCs which have enormous potential to facilitate future interventions; yet, program sustainability remains a challenge. This, we believe, necessitates an ECR follow-on project.

At the close of ECR's three year mandate, the successes of the program were plainly visible. The impact on communities, IDPs, learners and educators was truly transformative. The CCs were an essential component in creating bottom-up change in the communities, as evidenced by their enthusiasm in implementing the program and their ability to establish and sustain multiple learning centres over the course of three years.

potential in creating more community-level is the program closed down, sustainability plans Creative worked closely authorities to create including budgeting for LF learning center school repeatedly that budgets had

“The main barrier was that a teacher is regarded as a lower-class person, and that she should get married/stay at home instead. However, perceptions are changing, and now being a teacher is a good career choice for women.”

- Government Official

Hence, it is clear that their change from the enormous. However, as the limitations of the became more clear. with local government sustainability plans, salaries and non-formal supplies. Yet we heard not been approved or

finalized at the government level and that LFs were not being paid. As mentioned earlier, continuation of the centers mostly relied on traditional community leader support and the volunteered hours of LFs. While some continued to work on a volunteer basis, in terms of long-term sustainability, this will not be enough to ensure that the gains from ECR continue going forward. For the children whose lives have already witnessed so much upheaval, the non-formal learning centers offer stability and hope for a brighter future. In a world where emergencies are lasting longer, the response to emergency situations must also plan for longer-term sustainability in order to keep that hope for a brighter future alive.

Recommendations

Our recommendations fall broadly under two categories. The first category, which is most important to this report, provides guidelines for how to increase the number of women working as LFs and how to ensure that they feel supported to continue their work. We focus on issues of recruitment, school security and environment and program design. The second category outlines general recommendations to improve the ECR program overall. These points are general themes that we heard voiced time and again. Some of these recommendations are word-for-word accounts from the LFs or community leaders with whom we spoke and are supported by the data from our key findings.

Rectifying Barriers

- 1. Diversify and decentralize the recruitment and training process to increase awareness of job opportunities for women and IDPs. Hold open recruitment drives to maximize community awareness about the program.*

Female LFs and two male IDP LFs reported that they had heard about the program through a neighbor or family member, but also reported that other qualified females and IDPs did not know about the program. Knowledge of the ECR program was spread through personal networks and controlled by members of CC. To implement this recommendation, we suggest the following measures: (1) Place posters around communities (especially in IDP camps); (2) Broadcast information about ECR-related programs over the radio; (3) Invite women-to-women-only information sessions with program staff and local female role models to spread awareness about the program and the application process; and (4) Hold application processes (like aptitude testing, screening) in local communities instead of requiring applicants to go to urban areas. This will reduce the burden on women and increase the chances that more women will apply.

- 2. Increase female participation in the CCs by mandating female quotas and reserving leadership roles for women in each CC.*

Male and female CCs reported that only women could enter the IDP communities and the homes of female learners and female LFs in order to enroll and sensitize learners and their families in addition to recruiting LFs. To maximize on this, Creative can implement female quotas by mandating that women must hold 3 out of 7 or 4 out of 8 of the CC positions. Both male and female LFs and CC members were in favor of issuing quotas to increase female LF involvement. They also suggested expanding leadership roles for women, so there is adequate support from the community to take these steps. Since there are two CCs for a given LGA (CC “A” and CC “B”), this is achievable by mandating that at least one CC has a female chairman and the other a female vice chairman to elevate the voice of females in leadership positions. These women will go on to play critical roles in the recruitment of female learners and LFs.

- 3. Build partnerships with the Federal Colleges of Education (FCEs) to create pipelines of qualified female LFs to teach in the rural communities.*

Respondents reported that there were not enough women in the rural communities who possessed the minimum qualifications to become LFs. The FCEs, located in the urban centers, could become readily available recruitment centers for female LFs. As some NCE graduates from rural communities might wish to remain in urban centers after graduation, incentives need to be put in place to encourage aspiring female teachers from the rural communities to return after graduation. Another means of producing a pipeline is to help LFs from the rural communities who are not yet qualified but who have passed an aptitude test obtain their qualification over their 3-year teaching period through weekend classes or

classes that fall during school vacations at FCEs. FCE representatives were optimistic about creating these pipelines.

LFs and CCs recommended a host of incentives to build a sustainable pipeline for women to obtain their NCE, particularly in the rural areas. One solution is to pay 15000 Naira a month to qualified female LFs, to make their salaries comparable to those of formal school teachers (who make 21000 Naira) and to pay 13000 Naira a month to qualified male LFs, also to make their salaries comparable to those of formal school teachers. The additional 2000 Naira paid to female LFs will help to offset women's domestic responsibilities, such as childcare fees and housekeeping fees.

Lastly, by launching awareness campaigns in FCEs about career opportunities available in non-formal learning centers, Creative and other stakeholders can attract more willing candidates with the requisite credentials to teach in rural areas. For instance, a girl from a rural or semi-rural town may attend an FCE in an urban center, and she may mistakenly believe that her best option is to remain there after graduation if she is to find a job. By raising awareness about the non-formal learning centers at the FCEs, Creative can put this option on the radar of some women who may prefer to work in their villages and appreciate the added benefits of the ECR program including additional trainings and flexible work hours.

Enabling Women through Improved Programming

4. Leverage the community (especially through traditional leaders and CCs) to provide security at the learning centers to prevent the harassment of female LFs and female learners. This will assure husbands and parents that it is safe for their wives, female LFs, and female learners to enroll in the learning centers. Improvements to the school environment provide a more conducive learning environment for learners and LFs.

Some LFs, particularly unmarried women, reported that men loiter around the learning centers and sometimes harass them and their students. Accounts of such incidences negatively impact the learning environment and dissuade husbands and fathers from allowing their wives and daughters to become LFs or learners. Some LFs also reported having no windows or doors in the classrooms, which increased the incidence of theft of school facilities and instructional materials. Other LFs reported the lack of school benches and tables (distribution was not judicious enough, resulting in incidents where some benches that were supposed to go to particular centers were never delivered), which created a negative learning environment. Another problem reported was overcrowding of students, as some communities allowed students who had completed the basic 9-month literacy program to come back. This resulted in a class size of 70-80 children, which prevented effective teaching.

Implementation strategies might include requiring communities to provide security at learning centers. This should consist of one or more of the following measures according to local capacity: (1) improving the security of the venue by requesting doors, windows and fences, (2) creating a community watchdog initiative, and (3) hiring a security guard.

5. Replicate, expand and mobilize women's councils/mothers' groups in each LGA to support female LFs in their professional and personal responsibilities.

The CCs have been remarkably successful in supporting and sustaining the ECR program. Those communities with a women's council or mother's group in addition to the CCs have seen the greatest gains in terms of achieving LF gender parity and in sustaining the program after the three years (particularly in Girei LGA). By facilitating the formation of women's groups and investing appropriate authority in them, significant gains can be made to address issues that working women have and to increase the representative status of women within these communities.

One option is to foster the development of self-sustaining women's groups, such as Women's Councils, in both informal and formal schools, in addition to existing structures like the Parent-Teachers Association and the School Based Management Committee. These women's groups will be platforms for working women to address issues that they have, such as domestic responsibilities or sexual harassment. Creative can further support women's groups by overseeing the smooth mainstreaming of students and facilitate the exchange of best practices and community resources between the two institutions.

6. Place female LFs in schools near each other and facilitate scheduling coordination at ECR trainings to help female LFs balance their domestic obligations with their professional duties.

Respondents in every category reported that one significant barrier facing female LFs was the issue of balancing domestic duties with professional responsibilities. To help female LFs manage their household responsibilities and effectively teach at the same time, deliberately place female LFs in nearby schools to facilitate pairings. The pairings work so that if an LF cannot attend to her class due to pressing family or domestic obligations (such as a sick child or parent), then the LFs can coordinate to cover one another's classes/domestic responsibilities. By encouraging LFs to collaborate on a weekly basis and enabling easy coordination between them due to geographical proximity, Creative can encourage LFs to devise strategies and methods to meet their domestic and professional duties best.

7. Prioritize planning for long-term sustainability and incentivize self-sufficiency as a part of program operations.

To increase the sustainability of the program, gradually release monitoring and financial responsibilities to the various State Agencies of Mass Education (SAMEs) by the second year of program implementation. In the first year, Creative should fund the program, while tasking SAME to include costs of LFs and maintain the non-formal learning centers in their annual budgets for the next fiscal year. In the second year, SAMEs and Creative should co-fund the program, while in the third year, SAMEs should take full responsibility for the program.

Additionally, Creative can plan for self-sufficiency by creating financial incentives to support the non-formal learning centers if they are still operational six months after the close of the program. This will incentivise them to continue upkeep of the learning centers and empower CCs and other community-based organizations to take on more of a leadership role in their continuation and maintenance while preparing them for eventual close-out of the program.

Additional ECR Recommendations

- 8. Include lessons on sexual abuse and menstruation in the SEL curriculum earlier on to provide a more nurturing and holistic education for girls and adolescents.*
- 9. Expand skill acquisition classes in adolescent girls learning centers. These centers have been very successful in providing income sources that encourage them to stay in school.*
- 10. Provide SEL workshops for teachers of mainstreamed students in formal schools, especially for teachers who teach classes of only mainstreamed students.*
- 11. Include a post-basic literacy program in collaboration with SAME for graduates who do not mainstream so as to improve the school environment and provide advanced education pathways for older learners in particular.*

Conclusion

The ERC program has not only successfully provided much-needed education services for girls and IDP children in Bauchi and Adamawa; but it has also effectively institutionalized the CCs, which have substantial mobilizing potential to sustain the program. The CCs' advocacy and sensitization campaigns have rallied communities around the common goal of improving access to primary, secondary and post-secondary education opportunities for girls. Creative's work in rural areas, in particular, has sparked a wider conversation about women's empowerment through access to education and workforce participation. By revising recruitment techniques, enabling greater female participation in CCs and establishing pipelines for women to achieve postsecondary education, Creative can improve the ECR model to recruit more female teachers and thereby increase girls' access to education in this area.

“When you compare male and female learning facilitators, you discover that you have more males than females. What led to this? This is because of the lack of education of girl children. We have traditional values and culture that retard the education of girl children. At present, society believes that there is no value in educating females. We have early marriages which prevent females from going to school. [Parents] do not want to see them menstruate in their father's house, they would rather they menstruate in their husband's house. They do not want to see any shame that comes to the family” - Government Official

Annex 1: Bibliography

- Abdullahi, O. E. "Reducing Gender Inequality in Classroom Teaching and Learning for Capacity Building of Female Participation in the Nation Building." *Gender and Behaviour* 8.2 (2010): 3253-64. *Middle East & Africa Database*.
- Akunga, Alive. "Northern Nigeria: Approaches to Enrolling Girls in School and Providing a Meaningful Education to Empower Change." *E4 Conference: Dakar* (2010).
<http://www.e4conference.org/wp-content/uploads/2010/04/06en.pdf>
- Antoninis, Manos. "Tackling the Largest Global Education Challenge? Secular and Religious Education in Northern Nigeria." *World Development* 59 (2014): 82-92. *EconLit*.
- Arowoshegbe, Amos O., and Enoma Anthony. "Improving the Quality of the Girl-Child Education in Nigeria." *Educational Research Quarterly* 34.4 (2011): 16.
- Baba, Nasir Mohammed. "Islamic Schools, the Ulama, and the State in the Educational Development of Northern Nigeria." (2011).
- Bourne, Richard. *Nigeria: A New History of a Turbulent Century*. 1st ed. 55636 Vol. London: Zed Books, 2015. *NDL-OPAC*.
- "Boko Haram on the Back Foot?" *International Crisis Group Africa Briefing*. May 4, 2016. *ProQuest Central Korea*. Web. <<https://search.proquest.com/docview/1891435559>>.
- Campbell, John. *Nigeria: Dancing on the Brink*. Lanham, Md. [u.a.]: Rowman & Littlefield, 2011.
- Creative Associates International. "Nigeria- Northern Education Initiative Plus." *Creative Associates International*.
<<http://www.creativeassociatesinternational.com/projects/nigeria-northern-education-initiative-plus/>>.
- Duru, Annie N. "Understanding Men's Interference in Women's Empowerment and Non-Governmental Organizations (NGOs) in Nigeria: A Gender Comparison." ProQuest Dissertations Publishing, 2011.
- Duruji, M., Azuh, D., Oviasogie, F. "Learning Environment and Academic Performance of Secondary School Students in External Examinations: A Study of Selected Schools in Ota." *Proceedings of EDULEARN14 Conference* (2014).
- E. Remi Aiyede. "Elite Competition, Institutional Change, and Political Responsibility." *Democracy and Prebendalism in Nigeria: Critical Interpretation*. Ed. W. Adebani and E. Obadare. Palgrave Macmillan US, 2013. 103-120.
- Fapohunda, Tinuke M. "Women and the Informal Sector in Nigeria: Implications for Development." *British Journal of Arts and Social Sciences* 4.1 (2012): 35-45.
- Girls' Education in Nigeria: Report 2014, Issues, Influencers, and Actions*. British Council, 2014.
<https://www.britishcouncil.org/sites/default/files/british-council-girls-education-nigeria-report.pdf>

- "Girls' education and gender in education sector plans and GPE-funded programs." *Education for All Blog*. May 5, 2017. Web. <<http://scholar.aci.info/view/14869b379216edf033a/15bda6fcf810001cd1ab8ae>>.
- Hansen, William W. "Poverty and "Economic Deprivation Theory": Street Children, Qur'anic Schools/Almajirai and the Dispossessed as a Source of Recruitment for Boko Haram and Other Religious, Political and Criminal Groups in Northern Nigeria." *Perspectives on Terrorism* 10.5 (2016).
- Haugen, Caitlin S., et al. "Increasing the Number of Female Primary School Teachers in African Countries: Effects, Barriers and Policies." *International Review of Education* 60.6 (2014): 753. *CrossRef*.
- Joseph, Richard A. *Democracy and Prebendal Politics in Nigeria*. 1. publ. ed. 56 Vol. Cambridge [u.a.]: Cambridge Univ. Press, 1987. African Studies Series.
- Kola Olugbade. "The Nigerian State and the Quest for a Stable Polity." *Comparative Politics* 24.3 (1992): 293-316. *CrossRef*.
- Lewis, Peter. *Growing Apart : Oil, Politics, and Economic Change in Indonesia and Nigeria*. Ann Arbor: University of Michigan Press, 2007. Interests, Identities, and Institutions in Comparative Politics
- Levtzion, Nehemia, and Randall Pouwels. "Patterns of Islamization and Varieties of Religious Experience among Muslims of Africa." *The History of Islam in Africa*. Eds. Nehemia Levtzion and Randall Pouwels. Athens: Ohio University Press, 2000. 1-18.
- Lim, Jaegeum, and Jonathan Meer. "The Impact of Teacher-Student Gender Matches: Random Assignment Evidence from South Korea." *Journal of Human Resources* (2017): 1215. *CrossRef*.
- Lubeck, Paul M. *Nigeria: Mapping the Shari`a Restorationist Movement.*, 2011.
- Nguyen, Trang. *Information, Role Models, and Perceived Returns to Education: Experimental Evidence from Madagascar*. Massachusetts Institute of Technology, 2008.
- Nkannabe, A. D. *Women and Micro Credit Financing in Nigeria: Implications for Poverty Alleviation and Fight Against Vulnerability*. Halifax, Nova Scotia, Canada: Dalhousie University, 2008.
- Nigeria Bi-Annual Economic Update: Fragile Recovery*. Washington, D.C.: The World Bank Group.
- Nigeria Demographic and Health Survey 2013*. Abuja: National Population Comm. <https://dhsprogram.com/pubs/pdf/FR293/FR293.pdf>
- "Nigeria: Education and Literacy." *UIS UNESCO*. Web. <<http://uis.unesco.org/en/country/ng>>.
- Nigeria: Out of School Children of the Ages 7-14*. FHI 360. https://www.epdc.org/sites/default/files/documents/Nigeria_OOSC_Profile.pdf
- Okeke, Bridget, Ebenezer Durojaye, and Adetoun Adebajo. "Harmful Cultural Practices and Gender Equality in Nigeria." *Gender and Behaviour* 12.1 (2014): 6169-81. *Middle East & Africa Database*.

- Ousmane, Kane. "Agents and Aspects of Social Change in 20th Century Nigeria." *Muslim Modernity in Postcolonial Nigeria a Study of the Society for the Removal of Innovation and Reinstatement of Tradition*. Boston, MA: Brill, 2003. 29-52.
- Perouse de Montclos, Marc-Antoine. *Nigeria's Interminable Insurgency? Addressing the Boko Haram Crisis*. The Royal Institute of International Affairs, 2014.
- Reworked Gender Equality Bill Gets Second Reading in Nigerian Senate*. Premium Times Nigeria, 2016. <https://www.premiumtimesng.com/news/more-news/211677-reworked-gender-equality-bill-gets-second-reading-nigerian-senate.html>
- RTI International, and Nigeria National Population Commission. *Nigeria DHS EdData Survey 2010*. Abuja: National Population Commission, 2011. http://pdf.usaid.gov/pdf_docs/pnaeb203.pdf
- Shamaki, Timothy Ado. "Influence of Learning Environment on Students' Academic Achievement in Mathematics: A Case Study of Some Selected Secondary Schools in Yobe State - Nigeria." *Journal of Education and Practice* (2015): 6-34
- Solomon, Semere. *Integrated Qur'anic Education: A Nigeria Case Study*. Creative Associates International, 2015.
- Soares, Benjamin F., René Otayek, and Sanusi Lamido Sanusi. "Politics and Shari'ah in Northern Nigeria." *Islam and Muslim Politics in Africa*. New York: Palgrave Macmillan, 2007. 177-188.
- Sweeny, Bill. "Nigeria's 2015 Elections: A Critical Vote for Democracy in Africa." *IFES*. 31 March 2015. <<http://www.ifes.org/news/nigerias-2015-elections-critical-vote-democracy-africa>>.
- Tao, Sharon. "Using the Capability Approach to Improve Female Teacher Deployment to Rural Schools in Nigeria." *International Journal of Educational Development* 39 (2014): 92-9. *CrossRef*.
- The Impact of Women Teachers on Girls' Education: Advocacy Brief*. Thailand: UNESCO Bangkok-Asia-Pacific Programme of Education for All, 2006. <http://unesdoc.unesco.org/images/0014/001459/145990e.pdf>
- Trends of Inequality in Access to Schooling in Nigeria: Evidence from Three DHS Surveys*. EDOREN, 2016. <https://edorennigeria.files.wordpress.com/2014/07/edoren-inequalities-in-access-to-schooling.pdf>
- UIS, UNESCO, and UNICEF. *Nigeria Country Study*, 2012. <http://www.uis.unesco.org/Library/Documents/out-of-school-children-nigeria-country-study-2012-en.pdf%3E>
- Umar, Muhammad Sani. "Mass Islamic Education and Emergence of Female 'ulama in Northern Nigeria: Background, Trends, and Consequences." *The Transmission of Learning in Islamic Africa*. Ed. Scott Steven Reese. Boston: Brill, 2004. 99-120. Print.
- "UNICEF Nigeria- Quality Basic Education- The Situation." *UNICEF*. Web. <<https://www.unicef.org/nigeria/education.html>>
- Usman, Zainab. *The Successes and Failures of Economic Reform in Nigeria's Post Military Settlement*. Oxford University, 2016.

Winifred A. Mallam. "Impact of School-Type and Sex of the Teacher on Female Students' Attitudes Toward Mathematics in Nigerian Secondary Schools." *Educational Studies in Mathematics* 24.2 (1993): 223-9. *CrossRef*.

Annex 2: Survey Questions (English)

Name: _____	LGA: _____
State of Origin: _____	Ethnicity: _____
Gender : <input type="checkbox"/> Male <input type="checkbox"/> Female	Date: _____
Religion: _____	Survey No. _____

We are graduate students partaking in the SAIS Women Lead Practicum working in collaboration with students at the American University of Nigeria and Creative Associates International. You are invited to take part in a research survey about your experience as a learning facilitator. Your participation will require approximately 45 minutes. There are no known risks or discomforts associated with this survey and your participation will contribute to increased knowledge of issues facing teachers in the workforce in Nigeria. Taking part in this study is completely voluntary. If you choose to be in the study you can withdraw at any time without adversely affecting your relationship with anyone at SAIS, AUN, or Creative. Your responses will be kept strictly confidential, and digital data will be stored in secure computer files after it is entered. Any report of this research that is made available to the public will not include your name or any other individual information by which you could be identified. Completing this survey indicates that you are 18 years of age or older and indicates your consent to participate in the research.

<u>I. Demographic Information</u>	
<i>In this section, we will ask you basic questions about yourself.</i>	
1.	What is your highest level of schooling? <input type="checkbox"/> No formal education <input type="checkbox"/> Some primary school <input type="checkbox"/> Primary school completed <input type="checkbox"/> Some secondary school <input type="checkbox"/> Secondary school completed <input type="checkbox"/> FCE certificate or equivalent <input type="checkbox"/> University completed
2.	Are you married? <input type="checkbox"/> Yes <input type="checkbox"/> No
3.	How many children do you have? <input type="checkbox"/> None <input type="checkbox"/> 1-3 <input type="checkbox"/> 4-6 <input type="checkbox"/> More
4.	Does your family own any of the following? Check all that apply. <input type="checkbox"/> Radio <input type="checkbox"/> Refrigerator <input type="checkbox"/> Television

	<input type="checkbox"/> Mattress or Bed <input type="checkbox"/> Motorcycle <input type="checkbox"/> Cell-phone <input type="checkbox"/> Modern Stove <input type="checkbox"/> Bicycle
<u>II. Community & Family Life</u> <i>In this section, we will ask you about your daily life in the community and at home.</i>	
5.	Do you belong to any group? <input type="checkbox"/> Neighborhood/Village committee <input type="checkbox"/> Religious or spiritual group <input type="checkbox"/> Political group or movement <input type="checkbox"/> Cultural group or association (e.g., arts, music, theater) <input type="checkbox"/> Education group (e.g. parent-teacher association, school committee) <input type="checkbox"/> Ethnic-based community group <input type="checkbox"/> Finance, credit or savings group <input type="checkbox"/> Sports group <input type="checkbox"/> Youth group <input type="checkbox"/> NGO or civic group <input type="checkbox"/> Other _____
6.	When you were growing up, who was the main person that you looked up to? <input type="checkbox"/> Parent <input type="checkbox"/> Teacher <input type="checkbox"/> Politician <input type="checkbox"/> Community leader <input type="checkbox"/> None <i>If None, skip to Question 8.</i>
7.	Was this person male or female? <input type="checkbox"/> Male <input type="checkbox"/> Female
8.	In your household, who decides how earnings are used? <input type="checkbox"/> Mainly wife <input type="checkbox"/> Mainly husband <input type="checkbox"/> Wife and husband jointly <input type="checkbox"/> Other _____
9.	In the following questions, I will read you a statement and ask you to rate how strongly you agree or disagree with the statement by placing a check mark in the appropriate box. “A woman should be able to support herself economically.” <input type="checkbox"/> Strongly Disagree <input type="checkbox"/> Disagree <input type="checkbox"/> Neutral <input type="checkbox"/> Agree <input type="checkbox"/> Strongly Agree

10.	<p>Please rate how strongly you agree or disagree with the following statement by placing a check mark in the appropriate box. "It is okay for a husband to beat his wife".</p> <p><input type="checkbox"/> Strongly Disagree <input type="checkbox"/> Disagree <input type="checkbox"/> Neutral <input type="checkbox"/> Agree <input type="checkbox"/> Strongly Agree</p>
<p><u>III. Work Environment & Experience</u> <i>In this section, we will ask you about your experience as a learning facilitator.</i></p>	
11.	<p>How much professional teacher training have you received?</p> <p><input type="checkbox"/> None <input type="checkbox"/> Less than one week <input type="checkbox"/> 1 week - 1 month <input type="checkbox"/> Longer than one month</p>
12.	<p>What most encouraged you to apply for a learning facilitator position? Please select one response.</p> <p><input type="checkbox"/> Pay <input type="checkbox"/> Fulfilling career <input type="checkbox"/> Being a role model <input type="checkbox"/> Being part of a community <input type="checkbox"/> Other_____</p>
13.	<p>What did you like least about being a learning facilitator? Please select one response.</p> <p><input type="checkbox"/> Time away from family <input type="checkbox"/> I felt unsafe <input type="checkbox"/> Difficult job/ dealing with children difficult <input type="checkbox"/> My community/family discouraged me <input type="checkbox"/> Other_____</p>
14.	<p>Select the top 3 factors that would make you feel most comfortable working at a school:</p> <p><input type="checkbox"/> Presence of other teachers of the same gender <input type="checkbox"/> Availability of single-sex bathrooms <input type="checkbox"/> Gate <input type="checkbox"/> Security guard <input type="checkbox"/> Access to childcare (if children are 0-6 years old) <input type="checkbox"/> Easier transport between school and home <input type="checkbox"/> Other_____</p>
15.	<p>Which of the following have you experienced in the workplace? Check all that apply:</p> <p><input type="checkbox"/> I am a woman and I have been told that I am not as capable as men <input type="checkbox"/> I am a man and I have been told that I am not as capable as women <input type="checkbox"/> I have not felt comfortable approaching my superiors for professional support <input type="checkbox"/> Someone has hit me at work <input type="checkbox"/> Someone has shouted at me at work <input type="checkbox"/> Someone has said sexually suggestive things to me at work <input type="checkbox"/> I have not faced any of these.</p>

- | | |
|-----|---|
| 16. | <p>If you heard of a similar position at a similar center as the one you worked in, how likely would you be to apply?</p> <ul style="list-style-type: none"><input type="radio"/> Very unlikely<input type="radio"/> Not likely<input type="radio"/> Neutral<input type="radio"/> Likely<input type="radio"/> Very Likely |
|-----|---|

Annex 3: KII and FGD Guides (English)

Focus Group Discussion Questions for Female Learning Facilitators

We are graduate students partaking in the SAIS Women Lead Practicum working in collaboration with students at the American University of Nigeria and Creative Associates International. The purpose of this focus group discussion is to gain first hand insight from you, female learning facilitators, regarding the barriers you have faced in entering the workforce as well as the ongoing gender-related challenges you face in your classroom, school and society today. We also seek to understand what factors motivated you to become a learning facilitator and what factors enabled you to reach this position. By agreeing to take part in this FGD, you consent to share personal information which may be used in our research.

Note: Participants will answer short questionnaire with demographic information anonymously before entering FGD discussion.

1. Introduce yourself and tell me a little bit about where you grew up.
2. Based on your experience, what are the top three most important elements of a good education?
3. Now I would like to ask you how you became a learning facilitator. What motivated you to become a learning facilitator?
4. Now I'd like you to think about on how you became a learning facilitator. Who were the people that helped you become a learning facilitator?
5. What were the three main challenges you faced in becoming a learning facilitator?
6. Now I'd like to ask you about other women in your community. What do you think would encourage other women with your educational background to pursue this career?
7. Now I'd like to know more about the support, if any, that women receive in this community. Can you give me examples of how the community supports you as a working woman?
8. In this country, many women report being treated differently than men in their jobs. What has been your experience? Can you provide some examples?
9. In Nigeria, girls are less likely to attend schools than boys. In some countries, the presence of female teachers has increased the enrollment of girls. What has been your experience?
10. What are three things that Creative can do to increase the number of female learning facilitators in this area?

Focus Group Discussion Questions for Male Learning Facilitators

We are graduate students partaking in the SAIS Women Lead Practicum working in collaboration with students at the American University of Nigeria and Creative Associates International. The purpose of this focus group discussion is to gain first hand insight from you, female learning facilitators, regarding the barriers you have faced in entering the workforce as well as the ongoing gender-related challenges you face in your classroom, school and society today. We also seek to understand what factors motivated you to become a learning facilitator and what factors enabled you to reach this position. By agreeing to take part in this FGD, you consent to share personal information which may be used in our research.

Note: Participants will answer short questionnaire with demographic information anonymously before entering FGD discussion.

Introduce yourself and tell me a little bit about where you grew up.

1. Based on your experience, what are the top three most important elements of a good education?
2. Now I would like to ask you how you became a learning facilitator. What motivated you to become a learning facilitator?
3. Now I'd like you to think about on how you became a learning facilitator. Who were the people that helped you become a learning facilitator?
4. What were the three main challenges you faced in becoming a learning facilitator?
5. Now I'd like to ask you about women in your community. What do you think would encourage women to pursue this career?
6. Now I'd like to know more about the support, if any, that women receive in this community. Can you give me examples of how the community supports women who work?
7. In this country, many women report being treated differently than men in their jobs. What do you think about this?
8. In Nigeria, girls are less likely to attend schools than boys. In some countries, the presence of female teachers has increased the enrollment of girls. What has been your experience?
9. What are three things that Creative can do to increase the number of female learning facilitators in this area?

Focus Group Discussion Questions for Community Leaders

Thank you for being here with us today. We are graduate students partaking in the SAIS Women Lead Practicum working in collaboration with students at the American University of Nigeria and Creative Associates International. The purpose of this focus group discussion is to gain first hand insight from you, community leaders, regarding the importance and significance of female teachers, and the barriers women face in becoming educators. By agreeing to take part in this FDG, you consent to share personal information which may be used in our research.

Note: Participants will answer short questionnaire with demographic information anonymously before entering FGD discussion.

1. We'd like to know more about your personal story and how you came to be who you are today. Can you tell me a bit about yourself?
2. I'd like to talk about your community. We're interested in learning more about teachers, particularly women. How have things changed, if at all, in terms of female teacher presence in schools in your community in the past five years?
3. To which extent are women in this community encouraged or discouraged to become teachers?
4. What are some of the barriers, in your opinion, that women in your community face in becoming teachers?
5. The number one barrier for women to become educators in Nigeria is lack of education. What resources, if any, are available in this community to make sure that girls attend schools?
6. In Nigeria, girls are less likely to attend schools than boys. In some countries, the presence of female teachers has increased the enrollment of girls. To which extent has the presence of female teachers changed things in this community in the past five years?
7. Now let's talk about women who are already educators in your community. What is the main reason, in your opinion, why women would leave their job as a teacher? Provide examples of your experience.
8. What kind of community support would be helpful for females in your community to become teachers?
9. In terms of job support, what are the three things schools could do to encourage female teachers?
10. Creative supports learning centers in your community. What are three things that Creative can do to increase the number of female learning facilitators in this area?

Focus Group Discussion Questions for Female AUN Students

Thank you for being here with us today. We are graduate students partaking in the SAIS Women Lead Practicum working in collaboration with you, fellow students at the American University of Nigeria, and Creative Associates International. The purpose of this focus group discussion is to gain first hand insight from you regarding the importance and significance of female teachers, and the barriers women face in becoming educators. By agreeing to take part in this FDG, you consent to share personal information which may be used in our research.

Note: Participants will answer short questionnaire with demographic information anonymously before entering FGD discussion.

1. I'd like to learn a bit about each of you. Can you tell me one of your best memories growing up?
2. You are studying in a very good tertiary institution, in a region where many girls are out of school. What helped you get to this point?
3. What would you say were the main challenges you faced when going to university? For example, some women report resistance, sexual harassment, and lack of advancement opportunities.
4. I'd like to learn more about your experience with female teachers. In Nigeria, there are fewer female teachers than male teachers. To what extent did having a female teacher, or not, influence your education?
5. We know you are at a point where you are deciding what you would like to do after school. What do you think will be the three main challenges that you are facing right now to get the career you want?
6. How are the challenges you face in finding a job different from the challenges men face?
7. Are any of you planning to become a teacher? Why or why not? *Ask others to respond to comments and give their opinion.*
8. From our findings so far, we have found that XX impacts the presence of female teachers. What is your opinion on these findings?
9. Creative is supporting learning centers in this region. One of Creative's aims is to maintain the number of women who are teachers in their projects. What are your top 3 recommendations to Creative to help women pursue a career in teaching?

Key Informant Interview Guide for Community Leaders

Thank you for being here with us today. We are graduate students partaking in the SAIS Women Lead Practicum working in collaboration with students at the American University of Nigeria and Creative Associates International. The purpose of this interview is to gain first hand insight from you, a community leader, regarding the importance and significance of female teachers, and the barriers women face in becoming educators. By agreeing to take part in this KII, you consent to share personal information which may be used in our research.

Note: Participants will answer short questionnaire with demographic information anonymously before entering KII discussion.

1. We'd like to know more about your personal story and how you came to be who you are today. Can you tell me a bit about yourself?
2. I'd like to talk about your community. We're interested in learning more about teachers, particularly women. How have things changed, if at all, in terms of female teacher presence in schools in your community in the past five years?
Probes: Number of female teachers; their roles in the school (e.g. are they part of administrative committees or other school associations, besides teaching)
3. How are women in this community encouraged or discouraged to become teachers?
Probes: Consider asking about working women in the community more generally - do many women work and, if so, do they mostly work as teachers or in other professions?
4. What are some of the barriers, in your opinion, that women in your community face in becoming teachers?
5. The number one barrier for women to become educators in Nigeria is lack of education. What resources, if any, are available in this community to make sure that girls attend schools?
6. In Nigeria, girls are less likely to attend schools than boys. In some countries, the presence of female teachers has increased the enrollment of girls. To what extent has the presence of female teachers changed things in this community in the past five years?
Probes: What roles do they play in the community more broadly (e.g. are they a positive influence, akin to role models, or do they set a negative example)? Do you think it is better for a girl to learn from a woman?
7. Now let's talk about women who are or were already educators in your community. What is the main reason, in your opinion, why women would leave their job as a teacher? Provide examples of your experience.
8. What kind of community support would be helpful for females in your community to become teachers?
9. In terms of job support, what are the three things schools could do to encourage female teachers?
10. Creative supports learning centers in your community. What are three things that Creative can do to increase the number of female learning facilitators in this area?

Key Informant Interview Guide for Program Staff

Thank you for being here with us today. We are graduate students partaking in the SAIS Women Lead Practicum working in collaboration with students at the American University of Nigeria and Creative Associates International. The purpose of this interview is to gain first hand insight from you, a program staff member, regarding the importance and significance of female teachers, and the barriers women face in becoming educators. We also hope to get more information about the programmatic structure of Creative's educational projects. By agreeing to take part in this KII, you consent to share personal information which may be used in our research.

Note: Participants will answer short questionnaire with demographic information anonymously before entering KII discussion.

1. I'd like to know a bit more about your personal story and how you came to work with Creative. Can you tell me a bit about yourself?
2. What is the main thing Creative does to make sure that women are adequately trained?
3. What is the main challenge Creative faces in making sure women are adequately trained?
4. I'd like to know more about the community. To which extent do you think the community is accepting and supportive of female teachers?
5. Can you provide me with an example of how the community is supporting girls to attend school?
Has the level of support changed over the past five years, and how so?
6. In Nigeria, some reports say that women are not treated the same as men in the workplace. Within Creative schools, to which extent have you seen any change in the status of female learning facilitators in the workplace in the past five years?
7. I'd like to talk a bit more about female learning facilitators in Creative programs. What are the 3 biggest challenges Creative has found that prevent women from becoming LFs?
8. What are the 3 most common reasons that women leave their teaching positions?
9. What has Creative done to address these issues?
10. What is the main thing that would encourage more women to become learning facilitators?
11. For those that are currently LFs, what is the main incentive that keeps them in their jobs?