YOUNG LEADERS MAPPING REPORT AND GENDER ANALYSIS

Project: *"On est ensemble"*.

Strengthen the resilience of youth to violent extremism and promote long-term stability in northern Tillabéri

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NIGER
Communes: Abala, Ayorou, Banibangou, Bankilaré, Sanam (Tillabéri)

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List of Acronyms

ComDev: Communication for Development

CNJN: National Youth Council of Niger

EV: Violent Extremism

FGD: Focus Group Discussion

GII: Gender Identification Index

HACP: High Authority for Peacebuilding

HDI: Human Development Index

ILT: Institutional Learning Team

KII: Key Informant Interviews

FGM: Female Genital Mutilation

NGO : Non Governmental Organization

UNDP: United Nations Development Programme

SFCG: Search For Common Ground

USAID : United States Agency for International Development

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Executive Summary

This report is part of the baseline study in the five (5) intervention communes of the On Est Ensemble project, funded by USAID. Search for Common Ground is implementing a project in partnership with the youth of the local association ComDev with the overall objective of "Strengthening youth resilience to violent extremism and promoting long-term stability in northern Tillabéri".

The project has two (2) specific objectives: (1): To enable positive youth engagement in local decision-making processes; (2): To increase incentives for meaningful and concerted economic engagement of youth.

Objective

The general objective of this study is as follows:

To identify young leaders capable of uniting their peers around actions of positive engagement, taking into account the gender dimension for the integration of women in the project activities;

Specifically, it is about :

1. Map young leaders (young women and men) recognized for their influential role in the community and their ability to promote peaceful coexistence and collaboration in the project;
2. Analyze the local context in relation to attitudes and norms (including gender norms) regarding the participation of men and women in community life ;
3. To understand the communities' perception of the factors to be taken into account for the active participation of women in the different activities that will be implemented within the project;
4. Propose recommendations that take into account the priorities of young men and women in respect of the "Do no harm" principle and conflict sensitivity.

Methodology

The methodology used to conduct this youth mapping coupled with a gender analysis is based on a qualitative approach. Key Informant Interview and Focus Group Discussion guides were developed for the purposes of youth leadership mapping and gender analysis. These tools were designed according to the type of respondent and the expected results of this mission.

A selection committee consisting of local leaders (**mayors/vice mayors, a representative of the canton chief, a representative of the prefecture, a representative of the youth, a representative of women, a leader of each group)** was set up to select the young leaders. To facilitate this process, a non-exhaustive list of criteria was developed to serve as a basis for identifying young leaders with strong potential for influence who can best represent their communities. The criteria are as follows:

- ➔ Ability to mobilize other young people to carry out an activity;
- ➔ Demonstrates enthusiasm and the ability to motivate peers;
- ➔ Excellent communication skills with good structure;
- ➔ Able to manage conflicts in a constructive manner ;
- ➔ With a proven track record of involvement in social cohesion activities ;
- ➔ Represent one of the community groups of the municipality ;
- ➔ To have at least one young university student per commune;
- ➔ Be recognized and respected by the community ;

➔ To be motivated, committed and available, creative ;
➔ To know the local culture well ;
➔ Able to work in a team ;
➔ Have a good understanding of gender issues.

At the end of the process, 30 young leaders were to be identified in each commune.
Finally, the KIIs were carried out with 6 young leaders identified in each of the communes for a total of 30 KIIs.

Gender analysis approach

Gender is a concept that looks at the social relations between women and men and the social disparities between them. These disparities govern the role of men and women in community activities and the norms to be respected in accordance with the cultures and customs of the targeted communes. For the purposes of gender analysis, KII and FGD discussion guides were administered to community members to understand the disparities that exist between men and women in community activities. 20 FGDs including 4 per commune and 50 KIIs including 10 per commune were completed.

The key results of this mission are as follows:

✔ Working sessions with community leaders and leaders helped establish lists of young leaders with strong potential to influence their communities. This working session saw the participation of the leaders of the communal youth councils of each commune and representatives of each ethnic group and women's representatives so that the process was inclusive and free of any contestation.

✔ The formal mechanism for youth engagement is represented by the communal youth councils. These communal councils are derived from the national youth council under the supervision of the Ministry of Youth and Sports by *Decree N°2015-545/PRN/MJ/S of October 14, 2015.* They also have a right to oversee the activities of formal and informal youth structures. The respondents also mention that despite all the decision-making power of this youth council, its functioning is not always a success. This is often the reason for the disputes that affect these communal youth councils.

✔ Beyond the municipal youth council, formal youth structures and organizations exist at the level of each of the municipalities. These structures and youth groupings (sometimes mixed groups of young women and men, sometimes homogeneous) are those that have legal documents and approvals that attest to their existence and right to carry out their activities.

✔ The informal mechanisms are represented by the youth of the "Fada". The latter meet most often in the neighborhoods to have tea and discuss various topics such as politics, the security situation, the lack of work for young people etc... The young people also say that they are also used by the community radio stations to serve as a listening club and carry out "Tea - debate" activities. With the decline in socioeconomic activities, the phenomenon of youth in "Fada" has increased significantly according to the respondents who believe that the positive commitment of these young people is very important for peacebuilding.

✔ Data related to gender sensitivity during project activities from interviews with identified youth leaders point to the need to involve families, leaders, and community leaders in all stages of planning youth activities. Media awareness campaigns would help reduce prejudices and misinterpretations related to women's participation in project activities.

✔ The use of women's success stories in decision-making settings is a strategy proposed by respondents to encourage women to become more assertive in community activities and exchange settings.

✔ Empowering young men and women is unanimously recognized by respondents as a strategy for building youth resilience to violent extremism. Building the capacity of young men and women in entrepreneurship and methods of accessing credit through microfinance institutions will ensure the sustainability of socio-economic initiatives after project support ends.

✔ The difference in this socio-economic contribution between men and women stems from the fact that the priority role of the woman is to take care of household chores, then she can to some extent with the permission of her husband, make certain small trades such as cooking pancakes, selling market garden produce, beauty articulate or in some cases they evolve in the sector of professional trades such as sewing, food processing.

✔ The women interviewed during this analysis affirmed that it is true that their level of control over resources is very limited because in 100% of cases if the man does not validate the choice it can be the source of marital problems. In terms of access to resources, respondents in all the communes returned to the fact that women do not culturally have the possibility of owning land, except in very rare cases where they can own land, but here again it is small portions of land.

✔ When it comes to the next level of active participation and voice, the vast majority of respondents recognize that women most often come to meetings but are not used to providing their opinions when men are present.

✔ Some respondents mentioned that community members have a poor perception of women speaking in front of men and that this must necessarily be improved before considering their active participation in community dialogue and decision-making.

✔ In terms of community organizing, respondents clearly mentioned that women are better organized than men in this area, they put the common interest forward more than men, who generally fight for access to power or organizational finance in order to squander it.

✔ Unlike women, men find it easier to speak in public. However, when it comes to community mobilization, women are more able to convince and mobilize the community for the common good.

At the end of this report, the methodology used for the conduct of this mission made it possible to involve community leaders and leaders in the identification of young leaders, taking into account the

gender dimension but also the cultural and ethnic disparities that make up each of the five municipalities. The main recommendations are as follows:

❏ Hold sessions to present the project activities to young leaders so that they can understand the scope of the tasks that await them in the context of this project

❏ Make sure that it is not always the same young people who are identified by the other partners so that there is no overlap with the activities of this project

❏ Involve the youth council in the full implementation of all activities that concern young people in their respective municipalities

❏ Engage marginalized youth and those who lead informal youth mechanisms in project activities for increased resilience to violent extremism

❏ Meet with parents and community leaders to present the activities in which young people from their communities will be involved

❏ Involve parents and leaders in the development of rules and measures for the protection and security of young people during project activities

❏ Sensitize communities on the role and contribution that women can make in the economic development of their communities

❏ Use female leadership models to motivate young women to actively participate in the exchange and decision-making frameworks of their communities

❏ Raise more voice for the education of young people, especially young girls and the choice regarding marriage

❏ Involve women's organizations and community structures specifically in peacebuilding activities

❏ Develop communication programs on gender inequalities based on stereotypes

Introduction

Located in southwestern Niger, bordering Burkina Faso and Mali, the Tillabéri region is increasingly affected by instability resulting from intensified cross-border attacks by violent extremist groups, increased banditry, and exacerbation of inter-community conflicts. Indeed, early 2018 saw a sharp increase in attacks against the population. Continued harassment of border communities, raids and theft of livestock and property, sexual violence, and killings are regularly reported by communities. As a result of the rapid acceleration of insecurity, internal displacement has increased exponentially and economic opportunities have diminished. As a reminder, a state of emergency has been declared in the 13 departments out of 13 in the Tillabéri region. Although these measures are intended to address immediate security threats, the root causes of instability remain largely ignored in the region strategically located only 100 kilometers from Niger's capital. The implementation of the state of emergency has prevented crop growth in many rural areas, reducing income-generating opportunities for all groups. Indeed, Tillabéri is home to diverse and often conflicting ethnic and tribal groups, including Fulani pastoralists, Hausa and Zarma-Songhai farmers, and semi-nomadic and nomadic Touareg and Arab tribes (many of whom have fled insecurity in the neighboring region of Gao in Mali). While the root cause of conflicts between these communities often boils down to access and claims to resources such as land, water, livestock and humanitarian aid, tensions and fighting tend to adopt a group or ethnic dynamic. In this context, Search for Common Ground (Search), in partnership with youth from the local association ComDev, is working with the High Authority for Peacebuilding (HACP), the governorate of Tillabéri, national and regional youth councils, local conflict management structures, community radio stations and youth leaders, and women's organizations and/or grassroots women's civil societies, to increase community resilience in five communes in the northern band of Tillabéri: Ayorou, Bankilaré , Banibangou, Sanam and Abala.

Improving security stability and reducing vulnerabilities to VE requires investments in building cohesion among community groups, mobilizing youth for positive change, and supporting collaborative social development and peacebuilding activities. It is within this framework that youth mapping and gender analysis was conducted with the support of ComDev (Communication for Development) teams. This mission, which took place from September [1] to 6, 2020, identified young leaders capable of uniting their peers around positive engagement actions and providing information to facilitate gender mainstreaming in project activities.

I.   Presentation of the project

In the context described above, Search for Common Ground (Search) is implementing in partnership with the youth of the local association ComDev and the High Authority for Peacebuilding (HACP), the governorate of Tillabéri, the national and regional youth councils, and local management structures a project whose overall objective is to "Strengthen the resilience of youth to violent extremism and promote long-term stability in northern Tillabéri". The project specifically targets five communes in the northern band: Ayorou, Bankilaré, Banibangou, Sanam and Abala. Strengthening resilience and stability and reducing vulnerabilities to VA will require investments in inter-group cohesion, mobilizing youth for positive change, and supporting collaborative social development and peacebuilding activities". The project aims to achieve three outcomes, namely:

- E.R.1.1: Youth in communities in conflict have increased capacity to constructively engage their peers and leadership in a non-adversarial and non-violent manner.
- E.R.1.2: Youth in communities in conflict lead conflict mitigation and stabilization efforts in partnership with their peers and leaders.
- E.R.1.3: Mixed groups of young men and women from different groups work together and strengthen relationships through collaborative initiatives.

1.1.   Purpose of the study

a.   General objective

The general objective of this study is as follows:
To identify young leaders capable of uniting their peers around actions of positive engagement, taking into account the gender dimension for the integration of women in the project activities;

b.   Specific objectives

Specifically, it is about :
1. Map young leaders (young women and men) recognized for their influential role in the community and their ability to promote peaceful coexistence and collaboration in the project;
2. Analyze the local context in relation to attitudes and norms (including gender norms) regarding the participation of men and women in community life ;
3. To understand the communities' perception of the factors to be taken into account for the active participation of women in the different activities that will be implemented within the project;
4. Propose recommendations that take into account the priorities of young men and women in respect of the "Do no harm" principle and conflict sensitivity.

II.   Methodology

The methodology used to conduct this youth mapping coupled with a gender analysis is based on a qualitative approach. Key Informant Interview and Focus Group Discussion Guides were developed for the needs of youth leadership mapping and gender analysis. These tools were designed according to the type of respondent and the expected results of this mission.

It should be noted that Search's Institutional Learning Team (ILT) includes a "Gender Sensitivity in Design" series that defines "Integrating a Gender Perspective into All Our Projects" as an objective. The objectives are: **1) to** reduce gender inequalities; **2) to ensure that the** specific needs of women and men are met and that they benefit from the project; **3) to** create the conditions for equitable access by men and women to project resources; and **4) to** create the conditions for equitable participation in project implementation and decision-making.

Therefore, Search ensures that: a gender perspective; a youth and generational perspective; and the "Do no harm" approach are applied in our projects[1] . Therefore, Search ensures that young women and men are equally reached at all levels of project design, activities and initiatives.

2.1. Mapping Young Leaders

Youth mapping is a method used to identify young leaders in their communities. This exercise described how the young men and women leaders who will be involved in peacebuilding activities can organize themselves in their communities, the structures of youth-led groups, whether formal or informal, and the mechanisms by which these young people and groups eventually manage to impact their communities. As part of this mapping, a selection committee comprising local leaders **(mayors/vice mayors, a representative of the canton chief, a representative of the prefecture, a representative of the youth, a representative of women, and a leader of each group)** was set up to conduct the selection of young leaders. To facilitate this process, a non-exhaustive list of criteria was developed to serve as a basis for identifying young leaders with strong potential for influence who can best represent their communities. The criteria are as follows:

- ➔ Ability to mobilize other young people to carry out an activity;
- ➔ Demonstrates enthusiasm and the ability to motivate peers;
- ➔ Excellent communication skills with good structure;
- ➔ Able to manage conflicts in a constructive manner ;
- ➔ With a proven track record of involvement in social cohesion activities ;
- ➔ Represent one of the community groups of the municipality ;
- ➔ To have at least one young university student per commune;
- ➔ Be recognized and respected by the community ;
- ➔ To be motivated, committed and available, creative ;
- ➔ To know the local culture well ;
- ➔ Able to work in a team ;
- ➔ Have a good understanding of gender issues.

At the end of the process, 30 young leaders were to be identified in each commune. A qualitative discussion guide was then administered to analyze the differences in the roles of men and women in the community. The discussion guide made it possible to identify the factors to be taken into account for the active participation of women in project activities, but also to understand the functioning of formal and informal mechanisms that enable young people to engage in peacebuilding. Finally, the KIIs were conducted with 6 youth leaders identified in each of the communes, for a total of 30 KIIs, as shown in Table 1 below.

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[1] **Gender Lens.** It's important to delve specifically into the gender dimensions of a conflict; this goes beyond looking at the difference of effects of a conflict on men and women. It also requires us to explore how gender shapes ideologies, power dynamics, public and private dimensions of conflict, the influence of masculinity and femininity over social norms, and many other dynamics. The experience of gender in conflict is also shaped (or intersected) by other factors like social class, geography, ethnicity and more. To accurately unpack the relationships between gender and conflict, the question of gender diversity should be considered - both in terms of who is participating in the analysis and who has provided information or data for the analysis

1] https://drive.google.com/file/d/1CnuvTYR3T0uVAkq3ma5tLXzZIQ96QRJo/view

Table 1: Distribution of young leaders interviewed during the mapping process

Communes	Young male leaders	Young Women Leaders	Total
Abala	3	3	6
Sanam	3	3	6
Ayorou	3	3	6
Banibangou	3	3	6
Bankilaré	3	3	6
Total	**15**	**15**	**30**

2.2. Gender analysis approach

Gender is a concept that looks at the social relations between women and men and the social disparities between them. These disparities govern the role of men and women in community activities and the norms to be respected in accordance with the cultures and customs of the targeted communes.

Gender roles are constructed by society and shaped by a multiplicity of social, economic, political and other factors. External factors, including conflict, inevitably creates changes and such inevitably impact upon gender relations and gender roles in a given community. Different gender roles lead to and determines the division of labour between men and women. Typically, women undertake a "Trible role" in society: reproductive, productive and community roles[(https://eige.europa.eu/thesaurus/terms/1442])

Reproductive Role of women	the care and maintenance of the actual and future workforce of the family, including childbearing responsibilities and domestic tasks,
Productive Role of women	work performed by women and men for pay in cash or kind, including market production, informal production, home production, subsistence production
Community Role of women	work mostly related to care and unpaid work, and provision of collective resources as water, healthcare, etc…

  Gender inequalities can be summarized, among others, as unequal access and control over the various material and non-material resources and assets of their society. In the societies, women's

role is considered to be inferior in a given gender relation. Gender inequality is also related to lack of access to rights, assets, and decision making; and to lack of control over various facets of one's life. The root causes of gender inequality at the social and family levels include: Gendered social norms (cultural, ethnic and religious); reproductive responsibilities and unpaid family work; male dominance and authority at home and in the workplace.

Gender equality can be assessed using four prisms of analysis: **1.** roles and division of labor, **2**. access to and control over resources and services, **3.** participation, voice and decision-making, and **4.** Needs and interests of women and men. These four prisms provide the framework for gender analysis and are useful for analyzing any type of context. Specifically, the following main research questions need to be answered:

Roles and division of labour

What are the roles and responsibilities of men and women? (Production, reproduction, community, politics?)
How is the work distributed?

Needs and interests of women and men

What are the gender-specific needs and interests?
What are the practical? strategic needs?

Access to and control over resources and services

Do women and men have the same access and control?
What are the obstacles? What are the opportunities?

Participation, voice and decision making

Do women and men participate equally in decision-making processes (politics, economy and society, program management)?
What are the obstacles? What are the opportunities?

For the purposes of gender analysis, KII and FGD discussion guides were administered to community members to understand the disparities that exist between men and women in community activities.

A. Focus Group Discussions

The FGDs targeted a group of 6 to 8 people with generally similar characteristics (gender, age, ethnicity, etc.). Thus, for the gender analysis, four homogeneous focus groups were conducted per locality:
- 01 FGD: From 6 to 8 women ;
- 01 FGD : From 6 to 8 men ;
- 01 FGD: Comprising 6 to 8 young women aged 18 to 30 ;
- 01 FGD: Comprised of 6 to 8 young men aged 18 to 30.

Table 2: Distribution of focus group respondents

Locations	Ayorou	Abala	Banibangou	Bankilaré	Sanam	Total
FGD	**4**	**4**	**4**	**4**	**4**	**20**
Women	9	7	8	7	8	**39**
Men	8	6	8	6	6	**34**
Young Women	6	8	8	5	8	**35**
Young men	8	6	8	6	8	**36**

Focus group with young men from Bankilaré and young women from Abala

B. Key Informing Interviews

The KIIs target specific individuals who guided the team in identifying young leaders by cross-referencing information with information from other discussions. In addition, the KIIs will provide a better understanding of gender relations in the community and gain buy-in for greater youth involvement in project implementation.

The KIIs target key stakeholders in each selected intervention area:

Table 3: Distribution of Individual Interview Guide Respondents

Locations	Ayorou	Abala	Banibangou	Bankilaré	Sanam	Total
KII	**10**	**10**	**10**	**10**	**10**	**50**
Administrative and/or political authority	1	1	1	1	1	
Traditional Chief	1	1	1	1	1	**5**
Religious leader	1	1	1	1	1	

						5
Young man leader	1	1	1	1	1	**5**
Young Woman Leader	1	1	1	1	1	**5**
Member of a sports club	1	1	1	1	1	**5**
Artist or member of a cultural association	1	1	1	1	1	**5**
Media actor	1	1	1	1	1	**5**
Head of women's association	1	1	1	1	1	**5**
Head of civil society	1	1	1	1	1	**5**

These activities were carried out in the project's target areas, which are shown in Figure 1 below.
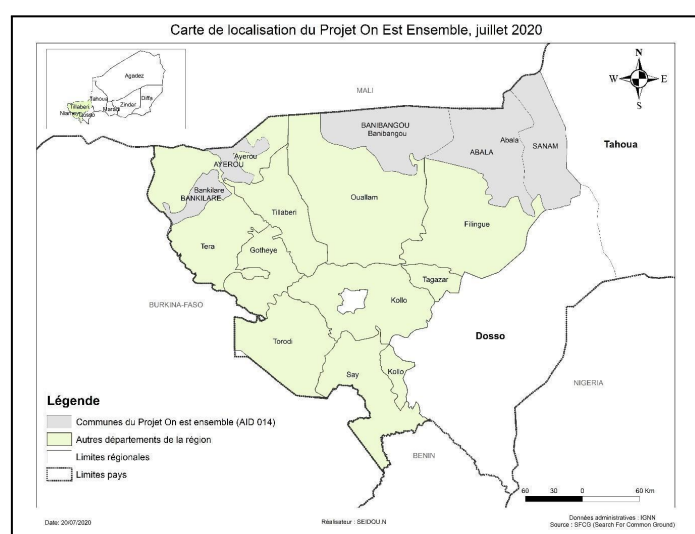
Figure 1: Location Map

III. Results mapping and gender analysis

The results are presented in two main parts: mapping young leaders and gender analysis.
As defined in the methodology, the mapping identified young leaders but also how young men and women will interact to have an impact on the peacebuilding and socio-economic development of their communities. The mapping also helped to understand the formal and informal mechanisms for positive youth engagement.

Then, the gender analysis section looks at the **gender** disparity [2]between men and women in the 5 communes concerned by this study. This analysis is at the micro level, i.e. the focus is on women and men, households and communities. Here, the analysis focused on the definition of roles, relationships, needs and priorities in relation to the context, as well as the weight of cultural aspects.

3.1 Mapping Young Leaders

For the purposes of this mapping, a working session of the selection committees made up of community leaders and leaders in each of the five communes made it possible to share the objectives and expectations of the project on the one hand, and on the other hand to agree on the criteria for choosing the young leaders.

To obtain a short list, the following process was applied :

Triangulation of information : The names which are unanimously quoted by all the actors of the selection committee have been classified;

Educational styles: The balance between formally and informally educated youth also guided the selection;

Cultural diversity: Youth must come from all community groups in the municipality ;

Diversity and gender perspective: An equal balance of 50% men and 50% women must be found.

At the end of this process, the leaders and community leaders of each of the communes proposed 30 young leaders, whose distribution is as follows:

Table 4: Distribution of identified young leaders by origin and gender

Communes	Men	Women	Total
Abala	15	15	30
Sanam	15	15	30
Ayorou	15	15	30
Banibangou	15	15	30
Bankilaré	15	15	30
Total	**75**	**75**	**150**

The lists of youth leaders established for each of the communes are made up of the first and last names, gender, contact and neighborhood of origin of each youth. In order to protect the data of the beneficiaries, all the identifying information of the youth will not be included in this report, but will be stored with limited access only to the project staff and management of Search.

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[2] **World Health Organization. *Gender*"** refers to the roles, behaviors, activities, and social attributes that a given society considers appropriate for both men and women.
Differences in gender roles and behaviours can lead to inequalities, for example when these differences systematically favour one sex over the other. These inequalities can also affect health status and access to care.

Once the list was established, a physical verification session was conducted to ensure their physical presence, but also a cross-check to ensure that the proposed youth met the predefined criteria.

Young Leaders Selection Committee Meeting in Abala

3.1.1. Mechanism for Youth Engagement in Peacebuilding
A. Formal Mechanism

Respondents in the five communes mentioned the existence of formal mechanisms for youth engagement through the communal youth councils, which are recognized structures at both the regional and national levels. These communal councils are derived from Niger's national youth council under the supervision of the Ministry of Youth and Sports by ***Decree N°2015-545/PRN/MJ/S of October 14, 2015***[3] .

Communal councils are, according to respondents, the gateway for engaging youth in a commune in socioeconomic development and peacebuilding initiatives. Such structures aim to establish a representative framework for consultation and exchange among young people to raise their voices and engage positively in decisions that impact the life of their community. They also have a right of oversight over the activities of formal and informal youth structures. Respondents also mention that despite all the decision-making power of this youth council, its operation is not always a success. In all the communes, the young people interviewed report the expiry of the mandate of the present youth councils but also misunderstandings linked most often to political affiliations but also due to insufficient emphasis on the interests of the young people in their communes. This is often the reason for the disputes that affect these communal youth councils. Although the frequency is irregular, these communal youth councils implement activities that bring young people together such as health days, pruning of bushes for the visibility of military bases, socio-cultural events and youth general assemblies. These communal youth councils have a major opportunity to impact decisions at the level of their communes because they are sometimes invited to participate in exchange and decision-making frameworks run by the administrative authorities. According to the respondents this is a very important role, but one that they do not effectively use to make a big difference in the situation of young people by raising their voices and perspectives.

Beyond the municipal youth council, formal youth structures and organizations exist at the level of each of the municipalities. These structures and youth groupings (sometimes mixed groups of young

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[3] Decree of creation national youth council; Niger.

women and men, sometimes homogeneous) are those that have legal documents and approvals that attest to their existence and right to carry out their activities. They are involved in the activities carried out by the youth council, although they have their own activities. These structures are more focused on socio-economic activities and most often seek credit from microfinance institutions to carry out income-generating activities.

Finally, respondents mention the low level of implementation of peacebuilding activities by youth.

B. Informal Youth Engagement Mechanism

When respondents discuss informal mechanisms, they say that these exist and are represented by "Fada" youth. The latter most often meet in the neighbourhoods to have tea and discuss various subjects such as politics, the security situation, the lack of work for young people, etc....

These informal structures are also involved in the community activities of the formal structures. Youth also report that they are also used by community radio stations to serve as listening clubs and conduct "Tea - debate" activities. With the decline in socio-economic activities, the phenomenon of "Fada" youths has grown significantly according to respondents who believe that the positive involvement of these youths is very important for peacebuilding. However, their socio-economic vulnerability is likely to push them towards joining armed groups if they are not sufficiently involved in positive engagement activities for peace.

C. Gender sensitivity during project activities

This gender analysis was an opportunity to present the project's activities in order to get feedback for gender sensitivity during these activities. This approach will allow the project undergoing this analysis to propose activities that will reduce inequalities related to gender stereotypes but also to take into account socio-cultural norms related to gender. This will notably ensure the principle of "DO No Harm" in order to avoid exposing our beneficiaries, especially young women who will be targeted in the project, to risks and threats.

Interviews with a young female leader in Bankilaré and a young leader in Abala

Table 5: A1.1 Youth Capacity Building and Initial Community Engagement Activities

Training Needs for Youth Engagement in Peacebuilding	*Approach for active participation of young women in peacebuilding trainings*	*Barrier to young women's participation*
- Leadership training - Advocacy training - Conflict transformation training and social cohesion activities - Training on mass communication and public speaking - Training on associative life - Training in professional trades and food processing - Training on participation in public asset management and responsible citizenship - Training in security awareness and conflict risk management - Training on youth entrepreneurship	→ Pre-meeting with parents and community leaders → Raising community awareness of the importance of young women's engagement → Give sufficient space to women in the selected youths → Use female leadership role models to motivate young women → Maintain communication with the families of the selected young women. → Provide socio-economic initiatives for young women → Speaking Training → Training on understanding community interest activities → Give youth responsibility in all activities.	▪ Low involvement of parents and community leaders ▪ Insufficient adaptation of activities to cultural norms ▪ Coincidence of the activities with chore schedules ▪ Pregnancy and Marriage ▪ Lack of motivation and conviction about the role of women ▪ Prejudices and misinterpretations ▪ ...

Table 6: A.1.2. Youth Innovation Camps

Approach for active participation of young women at the regional camp	*Obstacle to women's participation in the youth camp*	*Prerequisite for youth to develop peacebuilding action plans*
- Family Information - Ensuring the safety of young women - Gathering parents' views on what steps to take to involve their children in the program - Arrange for transport to and from the camp - Share the camp objectives and apply for membership. - Provide for the accompaniment of the authorities - Share the rules of conduct before the camp starts. - Community and media outreach on the youth camp	→ Lack of parental involvement in the organization → Inadequate logistical organization → Lack of buy-in from leaders and families to the camp idea → Poor housing conditions for young women and men → Community misinterpretation and prejudice.	▪ Share the camp objectives ▪ Orient youth to the types of activities to be offered ▪ Training of young people on conflict transformation techniques and communication ▪ Youth Community Engagement Training

Table 7: A.1.3. Inter-community peacebuilding activities

Approach to women's active participation in peacebuilding activities	*Obstacle to young women's engagement in peacebuilding*	*Prerequisite for massive youth engagement in peacebuilding activities*
- Sensitize parents on the importance of women's involvement in peacebuilding - Empowering Women in Peacebuilding Activities - Motivating women through models of women's engagement in peacebuilding - Putting women at the center of organizing community peacebuilding activities	→ Lack of permission from family or husbands → Lack of motivation of young women → Inability to participate in activities beyond their neighbourhood → Prejudice and misinterpretation → Weak consideration of women's opinion in the organization of activities → Shyness and lack of self-confidence	▪ Sensitize the community upstream on the importance of youth engagement in peacebuilding. ▪ Inform youth in a timely manner about the activities. ▪ Hold meetings to organize activities and define the responsibilities of men and women ▪ Arrange for travel and refreshments as required. ▪ Involved youth associations and local artists ▪ Have the skills to lead community outreach activities. ▪ Training on Peacebuilding Approaches ▪ Plan sports and cultural activities

Table 8: A.1.4 Initiatives to Support Youth Development

Gender-sensitive approach to socio-economic initiatives	*Obstacle to women's participation in socio-economic activities*	*Prerequisite for the success of socio-economic initiatives*
- Fattening and breeding - Small business according to the needs of the population - Training in professional trades - Association of young people in professional trades and AGR - Food processing - Modernization of agriculture and market gardening - Develop the rental of ceremonial equipment (sound system, chairs, tarpaulins etc...) - Background research technique and access to bank credit	→ Lack of involvement of parents and husbands → Lack of start-up funds → Prejudices and custom according to the type of socio-economic initiative → Lack of motivation of young women	▪ Training the management of a socio-economic activity ▪ Regular monitoring of the evolution of socio-economic activities ▪ Involvement of local technicians according to the type of socio-economic initiative ▪ Ensuring the start-up fund ▪ Involvement and support of administrative authorities

Table 9: A.1.5. TED Talk Regional Youth Leadership Competition.

TED Talk's approach to mass participation of women	Barrier to Women's Participation in TED Talk	Prerequisites for the success of EFILE Talk
- Request permission from parents and husbands - Show the importance of women's participation in such an activity. - Sharing information on EFILE Talk - Make provisions for women's safety - Involve parents in the development of rules of conduct for young people	→ Ignorance of the importance of this activity → Refusal of authorization by parents and husbands → Prejudices and misinterpretations → The low motivation of women → The poor organization of the trip and the contest	▪ Coaching of young people ▪ Prior authorization from parents and husbands ▪ Training on this type of competition ▪ Logistical and security arrangements ▪ Accompaniment of the authorities

3.2. Gender analysis

Gender analysis is a **systematic analytical tool** used to identify, understand and explain the different **roles, needs and opportunities of** men and women and the relationships between them. It identifies inequalities in terms of power, resources and opportunities that exist within households and communities. In addition, it examines the causes of these disparities, whether they are an obstacle to the development of men and women, and how to address them. Gender analysis makes an essential contribution to the relevance and effectiveness of development actions and the sustainability of the results achieved.

For the purposes of this report, this analysis is at the micro level, focusing on women and men, households and communities. Here, the analysis focused on the definition of roles, relationships, needs and priorities in relation to the context, as well as the weight of cultural aspects.

Focus group with men and women from Abala

Gender dynamics in Niger

Gender disparities are widespread in Niger, with poverty and social norms being at the root of much of the gender inequality in Niger. Nevertheless, in recent years Niger's governments have given increased priority to women's empowerment, and indicators of women's well-being have improved slightly. Yet the country's human development by international standards remains very low. In fact, Niger ranks last out of 189 countries considered for the UNDP's 2018 Human Development Index (HDI). In addition, Niger has a low Gender Inequality Index (GII) ranking of[4] 154 out of 162 countries in the 2018 index. In Niger, 17.0 percent of parliamentary seats are held by women, and 4.3 percent of adult women have attained at least secondary education, compared to 8.9 percent of their male counterparts. For every 100,000 live births, 553.0 women die from pregnancy-related causes; and the adolescent birth rate is 186.5 births per 1,000 women aged 15-19. Women's participation in the labor market is 67.3 percent compared to 90.5 percent[5] for men. The low school survival rate for girls at the primary level translates into low representation in secondary and higher education. The problems of participation and performance of Nigerien girls in school stem from factors related to the low social demand for girls' education, which is linked to gender-specific perceptions of girls and women's roles in the family. Social representations, particularly in rural areas, expect girls and women to become responsible wives and mothers. This shows deep-rooted disparities in Nigerien society[6].

In Tillabéri, as in other regions of Niger, marriage effectively marks the end of girls' schooling (average age of marriage around 15 years). Women also have a low level of economic engagement (about 15 percent), which, combined with low levels of education, suggests that there are few options for girls outside of early marriage[7]. The Tillabéri region also has the highest prevalence of female genital mutilation (FGM), (9.2% of women aged 15-49), while all other regions have a prevalence of less than 2%.

3.2.1. Productive role

This role refers to the activities that women and men carry out that generate income. This includes the production of goods with an exchange value, subsistence production with a use value but also a potential exchange value.

A. Contribution to socio-economic development

With regard to the contribution of men and women to the socio-economic development of their communes, a majority (95%) of respondents from five communes confirm that a difference exists. However, a minority of the respondents find that there is no difference in this contribution because women also animate the economic sector of their commune and this can be seen according to this minority in the markets, there are women who own stalls and they generate significant income.

The difference in this socio-economic contribution stems from the fact that the woman's priority role is to take care of household chores, then she can to some extent with the permission of her husband, make certain small businesses such as cooking cakes, selling groceries, beauty items or in some cases they move in the sector of professional trades such as sewing, hairdressing, food processing etc. ...

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[4] [1] The Gender Inequality Index (GII) is an index for measurement of gender disparity introduced in 2010 by the United Nations Development Programme (UNDP). It is a tri-dimensional (reproductive health, empowerment, and labor participation) composite measure which captures the loss of achievement within a country due to gender inequality.
[5] UNDP HDR 2019 http://hdr.undp.org/sites/all/themes/hdr_theme/country-notes/NER.pdf
[6] http://www.unesco.org/new/fileadmin/MULTIMEDIA/FIELD/Dakar/pdf/TacklingGenderInequalitiesNigerEducationalSystem.pdf
[7] https://www.popcouncil.org/uploads/pdfs/2017PGY_MTBA-BaselineNiger.pdf

A woman leader in Ayorou said, *"There are men who prevent their wives from carrying out activities so that they can contribute to the development of the commune of Ayorou. The men think that women are made for household work and not to contribute to economic development.*

This difference also stems from the fact that the contribution to household expenses is more the responsibility of men, which makes women in general at the commune level, are not encouraged in the logic of being autonomous. The fact remains that even when women practice these activities, socio-cultural norms prevent them from experiencing a great emergence to the point of significantly contributing to the economic contribution of the communes. However, with a few rare exceptions, some women are very successful in their activities, but here too they face cultural prejudices because of their financial independence. The nature of the activities they practice is not the only reason for this low contribution, but also the lack of capital and the marketing strategy to expand the clientele in order to sustain the activity.

> **A man leader of Ayorou says,** *"There is a difference in the contribution. For example, big business is less practiced by women. The misinterpretation of women's empowerment and especially the cultural side means that women cannot fully participate in the socio-economic development of the commune.*
>
> **A man in charge of an association in Bankilaré said:** *"There is a difference in the contribution of women and men in the economic development of the commune. It is generally taboo issues that explain why men are more active than women in the economic development of our commune. For example, even when a woman decides to carry out a small commercial activity or to do agriculture or animal husbandry, she is frowned upon.*

As for men, they are for the vast majority of respondents (89%), the driving force of the economy in the 5 communes. They are exempted from domestic chores, which gives them more freedom to consider larger scale economic activities such as import-export of goods, cross-border trade (despite the decline in the latter due to insecurity on the borders of Mali and Burkina Faso). Respondents also said that men have this freedom to go on the run and come back with the funds needed to invest in economic activities. However, at the commune level, they are the main drivers of the economic sector but also of the labor force in their communes.

A young female leader from Banibangou said, *"Yes, there are many socio-economic activities that men and women do in the community: men do mechanics, masonry, transportation, hairdressing, sewing, and women work in hairdressing salons, sewing workshops, selling meals (restaurants).*

B. Contribution to agro-pastoral activities

Agriculture and animal husbandry occupy an important place in the daily life of the population in the five communes targeted by this analysis. Respondents effectively confirm that the agropastoral vocation is the common denominator of the members of their communities. In the context of this analysis, the respondents expressed their views on the role played by men and women in this field.

❖ Role in breeding

With regard to the practice of animal husbandry, the respondents are unanimous that both men and women are very active in this activity. It plays an important role in contributing to the income of communities and within households. Respondents also recall that this activity suffers from the

deterioration of the security context due to the theft of livestock which is very frequent in the communes and the restrictions of the state of emergency which reduce access to grazing areas.

Although both men and women practice animal husbandry, there is a nuance in the type of livestock they use and how they do it. Indeed, women are more likely to raise small ruminants (sheep, goats) and poultry, while men are generally involved in raising cows and calves. Women raise livestock at home in the form of fattening, but men often do so in grazing areas in the community or entrust livestock to herders with a cash or in-kind payment.

However, respondents report that the movement of livestock in their commune is very risky because of the increasingly frequent thefts, so even if animals such as sheep, goats, cows, camels, donkeys, etc. should not be allowed to move beyond certain areas in the commune.

A religious leader from Ayorou said, *"Ayorou is an agro-pastoral zone, so here both men and women practice livestock farming. The difference lies in the type of livestock that each one uses. Men use large ruminants and women use small ruminants. The difference is that the women do this in the household and the men send out to pasture. The security situation has meant that many have been victims of theft.*
A young leader from Abala said, *"In general, the role of women is to fatten cattle and the men drive the cattle into the bush. The difference in husbandry practice between men and women is that men raise beef cattle, while women only raise small ruminants. The reason is simple, men can drive the animals in the bush while women do it at home. There is the notion of tradition and means that prevents women from raising large ruminants.*

Taking into account the respondents' perception, the place in livestock farming remains very important, especially since it is a source of income for community members. The women interviewed mention that livestock farming allows them to have a source of income through the sale of cheese, eggs, and resale of the animals on the local market. This income is important because they are able to save money to buy items or prepare for the marriage of their children. On the men's side, the income generated by livestock is quite important when it works well, they can export the livestock to Mali, Burkina or Nigeria.

One civil society leader stated, *"Women use livestock derivatives for commercial purposes, with some of the income used to meet family needs and some invested in the same or another sector. Men use in family needs, expanding their livestock".*

As the man has the greatest responsibility for the household, his income from livestock activities is used to buy means of subsistence but also for needs such as baptisms or weddings. Also, men and women use the resources from livestock to cope with the lean season (between June and the end of September), which is most often a food crisis that reduces their ability to meet their usual food needs. Finally, the income generated by livestock farming is also used for health care and the purchase of school supplies.

A young leader from Abala said, *"The use of goods and resources from livestock for the household is done through self-consumption, especially during the wintering period, which is also the hunger gap, and beyond that, in case of emergency, they can be used to meet needs through resale.*

❖ Role in agriculture

Since the advent of insecurity, agriculture has been a key livelihood activity in the five communes targeted by this analysis. The different interviews show that the type of agriculture practiced by men and women differs according to the seasons. In fact, the respondents mentioned that men are more inclined in the rainy season to cultivate cereals (millet, sorghum, cowpea, groundnuts, etc.) in the fields. In addition to this in Ayorou, rice cultivation is also practiced because of the river crossing in the center of the commune. As for the women, the rainy season is more useful to them in the cultivation of sesame, okra, souchet, moringa. On the side of Abala they also grow zucchini and watermelon. However, they also contribute in the fields during harvest time by giving a hand to the men for storage in the granaries.

During the dry and hot season, men and women at the commune level have to mobilize around off-season crops because at this time the granaries are almost empty for most community members. This type of crop represents a source of income when practiced in large quantities but also a source of consumption for households. The men are more oriented towards the cultivation of sweet potatoes, potatoes and cassava and the women grow tomatoes, lettuce, cabbage, carrots. The quantities produced can vary from one commune to another due to fertility but also to soil moisture.

> **A young woman leader in Ayorou said,** *"Men play a primary role in agriculture, while women are not allowed to work in the fields in some cases. The difference between the type of agriculture that men and women practice varies according to the seasons. In the rainy season men cultivate millet, sorghum, cowpeas, and groundnuts. Women are in the cultivation of okra, fonio, sesame. In the dry and hot season, the men cultivate manioc, sweet potato, and the women cultivate cabbage, carrots, salad, tomato ".*

There is also a difference in the quantities that women and men produce. Land is more generally the possession of the man, whereas the woman can only afford a small portion for cultivation. This makes men's production more important than that of women, and thus limits the role they can play in the agricultural production of their commune.

A leader of an association in Abala says, *"The differences are that during the winter season, the men own large areas of land to grow cereals and other crops, while the women only have enclosures around the houses where they do small production.*

Income is generated by the resale of part of the harvest and the other part is reserved for self-consumption. Respondents said that in recent years the harvest has been very poor due to the irregularity of the seasons. Nowadays, they claim to export less and less.

3.2.2. Resource access and control

Respondents were also asked about the role of women in accessing and controlling resources at the community level. In terms of access, the data collected show that women have the opportunity to carry out activities that enable them to have financial resources but also that they spend more time on activities related to household chores. The various interviews conducted with community members also show that there is a difference in access to certain types of animals for breeding, as the vast majority of respondents in the communes confirm that women have more access to small ruminants.

Cultural norms, the effort it requires, but also community habits mean that women are not interested in raising large ruminants.

Still with regard to access to resources, respondents in all the communes returned to the fact that women do not culturally have the possibility of owning land, except in very rare cases where they can have it, but here too it is small portions of land. Also, the security situation in the communes has deteriorated to the point where even men find themselves victims of livestock theft or unable to go to their fields to farm. Respondents stated that even traders who are involved in import-export are victims of armed bandits. Therefore, with regard to women, respondents find it very risky if they allow themselves to have significant access to resources.

In this analysis, respondents were also asked about the control that women have over its resources. The finding is that the decision to use their resources is made jointly with the man's (husband's) council. This is different for men, who inform women of the use they want to make of their resources but do not allow themselves to be guided in their choice by the latter.

> **A young leader of bankilaré said:** *"Women do not have the capacity to have access and control over natural resources due to the issue of insecurity, while men have the capacity to avoid these few dangers on the ground and to defend themselves.*
> **A leader in Banibangou said,** *"First of all, women here don't have land. For the remains there are also constraints because the man will always have the last word. Tradition and cultural norms explain the fact that women cannot use their resources without men's permission.*

The women interviewed during this analysis affirmed that it is true that their level of control over resources is very limited because in 100% of cases if the man does not validate the choice it can be the source of marital problems. Also, all the women were unanimous on the fact that they should above all learn to defend their point of view and their choice in the peace and harmony of home life. Although the level of education and decision-making freedom for women is very low, men in the different communes find that when women's use of resources takes into account the well-being of household members, this does not pose a problem.

Nevertheless, the respondents unanimously affirmed that women should still participate in resource management in order to enhance its contribution to the development of the communes

A woman leader in Ayorou affirms, *"For example, a creative woman can decide freely on the use of goods she has at her disposal and without any influence from men, but the use must be for the common good of the household. The woman also has the right to decide on her assets such as (money, livestock, land...), but most women first ask the men's opinion so that this is not the source of problems in the household.*

3.2.3. Decision-making about marriage and education

This analysis looked at women's ability to make decisions about whether to continue education and whether or not to give approval when it comes to marriage. These are two important decisions that determine the perspectives of both men and women in the community. Respondents from the five communes spoke out to highlight current practices in this regard.

A. Perception on the decision related to marriage

It emerges from the various interviews and focus groups conducted at the community level that marriage is generally a happy event that sometimes requires several compromises between families but also between the two people who are about to join together for a life together. Two perceptions emerge from the different interviews conducted in the five communes. The vast majority of respondents state that women in their communities are consulted and their opinions are taken into account when it comes to marriage, although the final decision rests with the parents and more specifically with the father of the family. In the past, according to the respondents, there were forced marriages, but this phenomenon is now disappearing in urban areas with the sensitization of communities by state institutions and NGOs.

> **A woman in charge of an association said,** *"Yes, women have a little more choice over marriage, because now with the repetition of sensitization, the woman has understood how to make sure that her decision will be taken into account.*
> **A community leader in Ayorou said,** *"Yes, women have the power of decision regarding marriage, but they never have the last word. It is culture and religion that makes them more under the influence of men.*

However, in rural areas young women do not have this freedom of choice. This perception is little different for young men. Young men have more freedom of choice when it comes to marriage; as the future head of the household, families ensure that they have the means to provide for the burdens of the new family and the needs of the woman they plan to marry. Here again we can see that the freedom of decision regarding marriage varies according to gender. Men have more freedom than women in deciding whether or not to enter into a marriage.

B. Perception of schooling

The overall school enrollment rate in Niger remains very low: 46% of boys and 32% of girls attend elementary school. Only 25% of them finish elementary school. The secondary school enrollment rate is 9% for boys and 6% for girls. In many Nigerien schools there is a problem with the quality of education: a large proportion of students are not even literate after six years of elementary school. Given these poor results, many parents do not see the point of sending their children to school[8]. According to the report on literacy, education level and school attendance of the National Institute of Statistics, the schooling rate is 29% for young boys and 18% for young girls in the region of Tillabéri[9].

The perception that emerges from the various interviews is no different from the country-level figures. Respondents in the five communes commented on the disparities that exist in the schooling of young girls and boys. It appears at first glance that there is not much difference in terms of access to the school system for girls and boys, but according to the respondents, girls are more likely to drop out of school than boys because of family pressure to marry. Even when their husbands agree to allow them to continue their education, 99% of the time their husbands terminate their wives' school attendance once they are in the household.

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[8] Schooling rate Niger
[9] NSI; Report on Literacy, Educational Attainment and School Attendance; 2012

> **This young woman leader in Ayorou** said, *"The level of education of young women is very low here in Ayorou. Only young men reach secondary and higher education. The majority of young women do not have the chance to continue their studies to higher education.* **A woman in charge of an association also stated from Abala,** *"The level of access of young women to secondary and higher education is very low compared to that of young men, because women are more oriented towards marriage before reaching the age of twenty for the most part. They are forced to interrupt their schooling and devote themselves to their homes.*

Also, respondents mention a no less important element, concerning the intellectual capacities of women in general. These are brilliant according to respondents, but the lack of support and cultural barriers make them feel mentally dependent and under the influence of men. The financial burdens associated with schooling for both girls and boys are considered very important by respondents who believe that the majority of families who are most often illiterate are less inclined to provide the support necessary for the children's academic success. And when it comes to young girls, this support is less and less available.

3.2.4. Role and decision-making power of men and women at the social and community level

This role relates to the level of involvement and active participation of men and women in decision-making and exchange on matters of common interest to the entire community. It is this role that one assumes when expressing oneself as a citizen. This role gives men and women the opportunity to contribute to all positive changes, positive modifications of norms and reduction of inequalities that exist in gender relations.

A. Assemblies and community meetings

According to the respondents who participated in the various interviews and focus groups, there is no difference in the participation of men and women in community meetings and assemblies. Women are systematically invited to community discussions. However, this participation must be validated by their spouse for those who are already married. When it comes to the next level, that of active participation and speaking out, the vast majority of respondents recognize that women most often come to meetings but are not used to providing their opinion when they are in the presence of men. Although they are encouraged to speak up, traditions and cultures make them feel uncomfortable expressing their perceptions fully. Some respondents mention that community members have a poor perception of women speaking in front of men and that this state of affairs must necessarily be improved before considering their active participation in community dialogue and decision-making.

An association leader in Abala said, *"There are many prejudices about women who speak in public, people think that any woman who speaks in public is badly educated, others say that she is a prostitute, or say that she is in charge of the house, others even say not to choose her daughter because she will do the same thing"*.

This lack of speech means that all important decisions are made by man, even though they are present but as a figuration.

> **A leader of a women's association in Bankilaré** *"Men participate more in decision-making than women. Before, men did not even want women to attend meetings, but with the Sensibilisations they are now able to participate.*
> **A person in charge of a sports association in Bankilaré says**: *"It is the men who preside over these AGMs and the women are present and only follow the men. Men and women don't have the same power of decision because women only obey and this is something that must be changed in my opinion"*.

However, a minority of respondents said that women are increasingly speaking out. For these respondents, with coaching on community interest themes and a strengthening of self-confidence, women can speak out and contribute more to decision making.

A media actor in Abala said, *"Men and women participate together in meetings and assemblies. In decision making they are more or less shy, reluctant to defend their opinions. Our communities have made room for women in the home and not in decision making, so they are not prepared to speak out.*

B. Community Organizations

Community organizations play an important role in positively changing community conditions. During the interviews, respondents said that their existence amplifies the voices and opinions of communities in order to reduce social inequalities. They also enable women who are culturally and traditionally limited at the grassroots level to voice their opinions to make a difference in decision-making in their communities. Beyond women, community-based organizations enable vulnerable and marginalized groups in the community to make their voices heard and contribute to positive change in the stereotypes and exclusion that some groups in the community may experience.

Moreover, when it comes to community organizing, respondents clearly mentioned that women are better organized than men in this area, they put the common interest forward more than men, who generally fight for access to power or organizational finance in order to squander it. In the same vein, the respondents mention that women are good managers, which systematically gives them the position of treasurer in the majority of community organizations even when men are present.

An association leader in Sanam said, *"There is a difference in the participation of men and women in community organizing, because women are more motivated and interested in coming together to carry out activities of community interest.*

C. Social cohesion activity

The five target communes for this analysis were selected for this project because of the community's vulnerability to violent extremism but also because of the social cohesion affected by inter-community conflicts. Therefore, this analysis was an opportunity to question respondents from the five communes on the role played by men and women in social cohesion activities. The respondents are unanimous that in the current context of insecurity and inter-community conflict, men and women play a very important role, each according to his or her abilities. Although women are very involved in peacebuilding initiatives through sensitization in their women's groups and education of youth in the household, respondents recognize that men's actions have more opportunity to expand their actions in the community.

A young leader from Abala said, *"Some women are not free to engage fully in such social cohesion activities. The woman is sometimes too busy with work in the household more than the man, or even requires the husband's permission before going out"*.

Unlike women, men find it easier to speak in public. However, when it comes to community mobilization, women are more able to convince and mobilize the community for the common good. Women also have less free time after household chores, which does not allow them to fulfill this civic responsibility of engaging in social cohesion activities. Also, in some cases their husbands and parents do not give them the freedom to fulfill this role of social cohesion. However, their involvement in the education of young people is, according to the respondents, very important for the prevention of youth delinquency and this part strengthens their resilience in the face of violent extremism.

"The difference is that the men can go and share information in and around the commune, they are also free to move around, i.e. they can leave without necessarily asking permission. However, women attend meetings when permission is requested," **according to a religious leader in Abala.**

3.2.5. Reproductive role

This role refers to work within the household, caring for the young or elderly, cooking and cleaning. In general, reproductive work does not generate any income, is less valued than productive work, and is often not considered work. However, the time and energy it requires is very important and can have an impact on the daily lives of men and women depending on how much time they give to it.

A. Household management and maintenance

The data from the various interviews show that men are the largest contributor of income within households, and this opinion is unanimously held by respondents regardless of gender. The place of men in productive activities partly explains this, but the cultural constraints that prevent women from having the same impact at the socio-economic level is another reason.

Under this reproductive role, 95% of respondents confirmed that women are the ones who use the resources that men bring to the household. They must organize what they receive from the man for the use of the household and make a statement of need on what is missing so that the man can seek the means to make available what is missing. Only a minority believe that men also participate in household tasks in the same way as women. Also thanks to the income they manage to generate with productive activities, the latter can help men with household expenses. **A woman leader in Ayorou said,** *"Men and women play a role in the input and use of financial resources within the household. But women play a very important role in the use of financial resources in the household. »*

The performance of work related to household management is limited to household chores such as cooking, cleaning, and other household tasks. Since this is mentioned by respondents as something that is the woman's responsibility, women have less time for other income-generating activities.

An authority in Sanam goes on to say, *"The men are in charge of the family, they will take care of everything that is missing in the house to ensure, that is to say, here the men occupy a large part of the resources. In addition, if there is a ceremony to be done in the household, they will include it in his workbook.*

B. Health Care

Health care also plays a role in the roles that men and women play at the household level in communities. Here too, financial responsibility rests with the man, ensuring that in the event of illness that the costs of care are available to access health services. Usually for health care services for young children, it is the woman who is responsible for bringing the child to the health services. However, when the health situation of a member of the household becomes critical, the man takes charge of the situation and together with the woman they follow and support the sick person until recovery.

A young female Ayorou leader said, *"Both play an important role in health care related to household members. The men can cover the cost of prescriptions and the woman accompanies the patient to care until the patient is fully recovered.*

C. Procreation decision

During this analysis, respondents commented on decision making regarding reproduction, which is also an element that determines the disparities that exist in the capacity of men and women to give their point of view in the community. The interviews revealed that in most cases, decisions related to reproduction are made by consensus in each commune. Even though the gender-neutral respondent states that men are the main decision-makers regarding reproduction.

A media actor in Sanam said, *"Now that people are sensitized with the intervention of the marabouts, the health workers, in general the decision rests with the woman. Now there are two factors that push men not to consult women in this reproductive decision (they want a lot of children for farming and livestock).*

Women's voices are weak in relation to this decision even though consensus seems to be recognized by the vast majority of respondents. This low contribution to this decision stems from the low level of education of both men and women but from a misinterpretation of culture or religion, as respondents say that educated men are more likely to allow them to give their opinion on this issue.

An Ayorou leader says, *"Before it was a question that did not involve the woman, no need for her opinion, but since then couples are talking more and more about procreation as well as birth spacing. It often happens that the men leave to get the contraceptive products for their wives.*

3.2.6. Approach to reducing gender inequalities

The data collected in the five communes show several inequalities at all levels of the roles played by men and women in productive, reproductive and community activities for social cohesion. Although some gender differences are due to cultural and religious norms rooted in community customs, the respondents recognize that some of these inequalities are based on stereotypes. Although women are represented in all sectors of community life, they are more represented than spoken out. According to the respondents, a communication and awareness program on these inequalities should be developed. In order for this communication to have an impact on these inequalities, influential leaders should address them openly and provide clarifications to enable women to better engage in community activities. The use of successful models of engagement of young women and men is also a proposal of the interviewees. According to them, this will allow communities to set an example and give a little more space for women's active participation.

A young woman leader from Ayorou said, *"The way to reduce gender inequality in decision-making is to increase community awareness of the need to let young women continue their education. There may be women leaders here in Ayorou.* **A religious leader from Abala** continues in the same vein, mentioning that *"Sensitization through the confirmed model of success, i.e., through palpable examples of women who, despite their respect for customs, play a role in decision-making. It is necessary to explain how many times in relation to decision making the opinion of everyone is desired".*

Second, respondents mentioned that more voice needs to be given to the schooling of young girls and boys because the low level of education also does not put women in an adequate disposition to express themselves coherently and defend their opinions and participate in decision making. Finally, the respondents unanimously affirmed that women must be taken into account in empowerment activities (vocational training and income-generating activities) to enable them to have an economic impact in their communes.

A media player from Banibangou said, *"We need to multiply meetings and training for leaders. We must use the media to sensitize the communities and change their mentality*.

IV.   Conclusion & Recommendations

At the end of this report, the methodology used to conduct this mission made it possible to involve community leaders and leaders in identifying young leaders, taking into account the gender dimension as well as the cultural and ethnic disparities that make up each of the five communes (Abala, Sanam, Ayorou, Banibangou, Bankilaré). Interviews in KII and FGD with community leaders, community members, and youth leaders identify to understand gender dynamics, youth engagement mechanisms, and establish prerequisites for gender sensitivity during project activities.

The following recommendations flow from the results of this report, which was developed based on data from the various discussion guides for community members.

Identified Young Leaders

Ensure the agreement of the youth's families before starting the activities in which they will participate.

Hold sessions to introduce the project activities to the young leaders so that they can appreciate the magnitude of the tasks that await them in this project.

Ensure that it is not always the same youth who are identified by the other partners so that there is no overlap with the activities of this project.

Youth Engagement Mechanism

Involve the youth council in the full implementation of all activities that concern the youth of their respective municipalities.

Strengthen the capacity of communal youth councils to actively participate in the decision-making frameworks to which they are invited on behalf of all young people.

Support communal councils in the implementation of peacebuilding activities for a greater impact of youth in the security stability of communes

Engaging marginalized youth and those who facilitate informal youth mechanisms in project activities for increased resilience to violent extremism

Gender sensitivity during project activities

Meet with parents and community leaders to present the activities in which youth in their communities will be involved.

Raising awareness through community media to reduce prejudice and misinterpretation of young women in project activities (e.g., youth camp).

Establish a timeline for the implementation of activities that takes into account the obligations and tasks of the young leaders in their families.

Involve parents and leaders in the development of rules and measures to protect and secure youth during project activities.

Ensure that the necessary logistics are available for the travel, accommodation and food for the youth during the youth camp and TED Talk.

Share the rules of conduct developed with the youth before the start of each of the activities and ensure their strict observance.

Equipping youth with skills in community engagement, local governance and leadership

Hold meetings to organize the activities and define the roles and responsibilities of young men and women during each activity.

Provide young people with start-up funds and legal documents enabling them to access credit through microfinance institutions.

Productive role

Equipping young people, especially women, with entrepreneurial skills to increase their power and their significant contribution to the economic development of their communities.

Raise community awareness on the role and contribution that women can make in the economic development of their communities.

Increasing empowerment opportunities for young men and women to become more resilient to violet extremism

Community role and social cohesion

Use female leadership models to motivate young women to actively participate in the exchange and decision-making frameworks of their communities.

Encouraging women to actively participate in community exchange and decision-making frameworks

Raise more voices for youth education, especially for girls and choice in marriage.

Involve women's specific community organizations and structures in peacebuilding activities.

Continue sensitization through the media on the role of women in community activities and peace building.

Reduction of gender inequalities

Provide socio-economic initiatives (fattening, food processing, vocational training) for young women.

Develop communication programs on gender inequalities based on stereotypes

Giving more space for women's voices in community assemblies and decision-making frameworks

Appendix

Appendix 1: Logistics Preparation

1. **Training in youth census and gender tools**: A two (2) day training including practical exercises on the use of interview and focus group tools was organized for the ComDev team. All of the tools developed for the conduct of this evaluation were reviewed to enable the interviewers to understand the meaning of each of the questions. Then a practical session on smartphones enabled the teams to understand the use of the Kobo Collect software. Interactive sessions also allowed interviewers to simulate each other in pairs by asking the question in French and in the local language and by proposing several rephrases so that some respondents could understand the meaning of the question. All the participants in the training sessions are subject to the use of Covid-19 protection measures. Particular emphasis was placed on the use of these barrier measures throughout the training and data collection.

2. **VIDOC Prevention:** To ensure sensitivity to VIDOC-19 prevention, provision has been made for the availability and use of barrier measures. To this end, teams were provided with protective masks and briefed on their use. Given the amount of maintenance to be carried out, hand washing was prioritized over the purchase of gel kits. Participants in the FGDs and youth discussions were also equipped with protective masks to ensure barrier measures between participants.

3. **Introduction, contact and appointments**: An official letter was sent to the local authorities to inform them of the days when the interviewers would be in the communes. The mission schedule is also shared with the Office for the Coordination of Humanitarian Affairs and the military positions in the area so that they are aware of the arrival of the teams and guarantee their protection throughout the mission given the unstable security context.

4. **Data collection:** ComDev supervisors provided technical and organizational support to the interviewing team during data collection. At the end of each day of data collection, the ComDev mission manager gave an update on the information collected and the difficulties encountered by the interviewers.

5. **Data collection tools** : The identification of potential young leaders and the analysis of gender-related challenges were done using tools such as the FGD, KII, and discussions with

youth. This was an opportunity for carefully selected respondents to make recommendations that guided the selection of youth to be put forward in the implementation of the project. These KII and FGD discussion guides provided an objective overview of community members' perceptions and opinions about the place of women in socio-economic and political life and the extent to which they are moving toward greater gender equality.

6. **Drafting of the interim and final report**: The ComDev team is in charge of drafting the preliminary report with the support of the DM&E team and the project manager. The Country Director, the program associate and the ILT team reviewed and validated the report to ensure that a gender perspective was applied, among other things, before it was shared with USAID for final review and validation.

7. **Sharing**: A feedback session was organized with the programmatic teams. This feedback session also allowed the project team to reorient the project activities based on the feedback from stakeholders and more specifically from the youth. The discussion points resulting from this feedback as well as the report were shared with the USAID technical team in order to adapt the intervention strategy to the real needs and current problems of the communes targeted by the project.

Appendix 2: Study Limitations and Mitigation Measures

It is important to take into account when conducting this research that there are certain risks and limitations. Specific problems may arise during the collection of data, such as the following:

- ✔ The research team felt some pressure from various stakeholders to provide results that fit their agendas;
- ✔ Cultural constraints also limited participants' ability to speak openly about certain issues;
- ✔ Linguistic constraints: the different languages used throughout the process may have been a constraint despite the translation exercises during the training ;
- ✔ Lack of diversity of participants and problem of participation due to lack of trust or security ;
- ✔ Women are not sufficiently represented in data collection and in the identification of potential youth leaders.

Mitigation measures :

Work with investigators with expertise and experience, who have a basic understanding of development/security issues and establish links with local communities;

The tools were translated into local languages during the training with the support of experienced interviewers who were fluent in these languages;

Investigators clearly explained the project and suggested different ways to participate.

The team of interviewers is perfectly mixed, as are the actors who are interviewed in the field.

All participants must have the opportunity to express themselves during the discussions.

Interviewers worked with local women's groups and leaders to identify women KII and FGD facilitators. In addition, local women's groups helped identify specific gender norms in communities and reach women beneficiaries.

Appendix 3: Data Collection Tools for Gender Mapping and Analysis

KII Discussion Guide: Gender Analysis
Instruction

This discussion guide will be administered to men and women in a household, community leaders and leaders. This tool will provide an understanding of the socio-cultural norms and gender relations between men and women in each of the communes.

Introduction

Hello,

Thank you for having us here today and for giving us some of your precious time.

My name is _____. In a few words, the interview to which we invite you today is part of a survey initiated by Search For Common Ground. Search for Common Ground is an international NGO whose goal is to transform the way we manage conflict. We are conducting a survey to collect information to identify socio-economic initiatives with high potential for success in your community. This will enable Search to better tailor all interventions related to income-generating activities in your community to strengthen the resilience of young men and women in your community against violent extremism. The data collected will allow us to understand socio-cultural norms and the role of men and women in community life. You have been selected for this survey in order to collect your personal perception and analysis on this topic as well as your proposals on how to improve the active participation of women and men in the activities of Search and other partners involved in the community.

There will be no remuneration for your participation today, but the information you will provide will be taken into account to improve Search's activities within the framework of these interventions in your municipality.

The information provided about you and your community will remain strictly confidential and anonymous and will only be used for professional purposes. While counting on your availability, we assure you that participation in this survey is voluntary. Should I ask a question that you do not want to answer, please let me know and I will move on to the next question; you are free to suspend the interview at any time.

Communes	- Ayorou - Abala - Banibangou - Bankilaré - Sanam
Investigator name	
Respondent Category	- Administrative and/or political authority - Traditional Chief - Religious leader - Young man leader - Young Woman Leader - Member of a sports club - Artist or member of a cultural association - Media actor - Head of women's association - Head of civil society

Sex	● Man ● Woman
Age	
Type of occupation	● Civil servant ● Worker ● Dealer ● Housewife

Question
Role and division of labour
    I.   Productive role

    1.   Is there a difference in the contribution of men and women to the economic development of your municipality? What explains this difference?
    2.   In your opinion, what is the role of men and women in the work of resource production such as animal husbandry in general? What is the difference between the type of livestock that men and women can use for animal husbandry? Why is there this difference?
    3.   How are livestock assets and resources used for household or commercial purposes?
    4.   What do you think is the role of men and women in the work of producing resources such as agriculture? What is the difference between the type of agriculture that men and women practice according to the seasons?
    5.   How are goods and resources from agriculture used for household or commercial purposes?
    6.   Are there other activities that men and women do in the community that produce goods and services for household consumption or commerce?

II. Reproductive role
    1.   What do you think is the role of men and women in the entry and use of financial resources within the household?
    2.   What do you think is the role of men and women in domestic activities (cooking, sweeping, washing dishes, cleaning etc...) in the households of your community?
    3.   What do you think is the role of men and women in health care related to household members?
    4.   What do you think is the role of men and women in the decision to procreate?
    5.   What do you think is the role of men and women in the construction and maintenance of the home?

Access to and control over resources and services
    1. Do you think that women have the power to decide on the use of the resources (goods, money, land, livestock) that they freely dispose of without any influence from men? If yes or no, please explain why?
    2. Do you think women have decision-making power in relation to further education and marriage? If yes or no, explain why?

3. In your opinion, what is the difference between men and women's access to natural resources in your community? Why do you think these differences exist?
4. What is the level of access of young women and men in your entourage to secondary or higher education? What differences exist between the level of access of young women and men to secondary and higher education?
5. Do you think it is appropriate to give men and women equitable access to the resources available to the community? If yes or no, explain why?
6. Do you think that men and women have the same opportunities to use the time they have in a day? If yes or no, explain why?

Participation of women and men in community interaction
1. What do you think is the role of men and women in community meetings or general assemblies? Are men and women equally empowered to make decisions in community activities? If so, why or why not?
2. Do you think there is a difference in the roles that men and women play in community organizations? If so, which ones? If not, then are their roles the same?
3. What do you think is the difference between the roles of men and women in social cohesion activities? What explains this difference?
4. Do you think that women and men have the power to make decisions about voting, marriage, or public speaking? If yes or no, why not?
5. Do you think women in your community are comfortable participating in decision-making? What are the prejudices that exist about women participating in decision-making in your community?

Needs and interests of women and men
1. What are the specific needs of young men and women in your community? *Note needs by gender*
2. What could be put in place to meet these needs of the youth and women in your community?
3. How can you work to reduce gender inequalities in access to and use of resources in your community?
4. How can we proceed to reduce inequalities between men and women in the freedom to make decisions related to marriage, schooling and politics?

Discussion guide for identified youth leaders
Instruction
This discussion guide will be administered to the identified leaders to take into account their needs and expectations for the success of the activities to strengthen youth engagement in the consolidation of peace, security stability and economic development of their commune.
NB: This tool will be administered to 6 young leaders (including 3 men and 3 women) per commune, i.e. 30 for the 5 communes.
Introduction
Hello,
Thank you for having us here today and for giving us some of your precious time.
My name is _____. In a few words, the interview to which we invite you today is part of a survey initiated by Search For Common Ground. Search for Common Ground is an international NGO whose goal is to transform the way we manage conflict. We are

conducting a survey to collect information to identify socio-economic initiatives with high potential for success in your community. This will allow Search to better tailor all interventions related to income-generating activities in your community to strengthen the resilience of young men and women in your community against violent extremism. The data collected will allow us to understand socio-cultural norms and the role of men and women in community life. You have been selected for this survey in order to collect your personal perception and analysis on this topic as well as your proposals on how to improve the active participation of women and men in the activities of Search and other partners involved in the community.

There will be no remuneration for your participation today, but the information you will provide will be taken into account to improve Search's activities within the framework of these interventions in your municipality.

The information provided about you and your community will remain strictly confidential and anonymous and will only be used for professional purposes. While counting on your availability, we assure you that participation in this survey is voluntary. Should I ask a question that you do not want to answer, please let me know and I will move on to the next question; you are free to suspend the interview at any time.

Communes	● Ayorou ● Abala ● Banibangou ● Bankilaré ● Sanam
Investigator name	
Respondent Category	● Young man leader ● Young Woman Leader
Sex	● Man ● Woman
Age	

Gender sensitivity during project activities

- Capacity building of youth and key community stakeholders and initial community engagement activities.
1. What are the training needs of young male and female leaders to engage in peacebuilding and economic development activities in their communities?
2. How should we proceed so that women are included in the young leaders who will be trained under the project? Are there approaches that could encourage their participation?
3. What could limit or be a barrier to women's participation in training sessions?

- Youth Innovation Camps
1. How could we go about getting women to participate in the youth camp that will be organized at the regional level?
2. What might limit or be a barrier to women's participation in the youth camp that will be organized at the regional level?

3. What are the priority needs of young men and women to be taken into account before launching the youth camp so that they can develop action plans for peacebuilding and economic development of their communities?

- Inter-community peacebuilding activities
1. How could we ensure that women participate in inter-community peacebuilding activities?
2. What might limit or be an obstacle to women's participation in peacebuilding activities?
3. What are the priority needs of young men and women to be taken into account for strong participation in development peacebuilding activities?

- Initiatives to support youth development
1. What socio-economic initiatives or IGAs could you implement that best correspond to the sources of income of the men and women in your community?
2. What could limit or be an obstacle to women's participation in socio-economic or IGA development initiatives in your commune?
3. What are the priority needs of young men and women that need to be addressed to ensure the success of socio-economic or IGA initiatives in your commune?

- TED Talk Regional Youth Leadership Competition.
1. How can we ensure that women participate in regional competitions for peace promotion and successful socio-economic initiatives?
2. What could limit or be an obstacle to women's participation in regional competitions on peacebuilding themes and successful socio-economic initiatives?
3. What are the priority needs of young men and women to be taken into account for a strong participation in this type of regional peacebuilding competition for socio-economic development?

Focus group discussion tool Men, Women, young men and women
Introduction
Hello,
Thank you for having us here today and for giving us some of your precious time.
My name is _____. In a few words, the interview to which we invite you today is part of a survey initiated by Search For Common Ground. Search for Common Ground is an international NGO whose goal is to transform the way we manage conflict. We are conducting a survey to collect information to identify socio-economic initiatives with high potential for success in your community. This will allow Search to better tailor all interventions related to income-generating activities in your community to strengthen the resilience of young men and women in your community against violent extremism. The data collected will allow us to understand socio-cultural norms and the role of men and women in community life. You have been selected for this survey in order to collect your personal perception and analysis on this topic as well as your proposals on how to improve the active participation of women and men in the activities of Search and other partners involved in the community.
There will be no remuneration for your participation today, but the information you will provide will be taken into account to improve Search's activities within the framework of these interventions in your municipality.

The information provided about you and your community will remain strictly confidential and anonymous and will only be used for professional purposes. While counting on your availability, we assure you that participation in this survey is voluntary. Should I ask a question that you do not want to answer, please let me know and I will move on to the next question; you are free to suspend the interview at any time.

Communes	- Abala - Ayorou - Bankilaré - Banibangou - Sanam
Investigator name	
Respondent Category	- Male head of household - Woman - Young men - Young Women
Number of people by gender in the FGD	Number of men: _____; Number of women: _____;

Question
Role and division of labour
  I. Productive role
  1. Is there a difference in the contribution of men and women to the economic development of your municipality? What explains this difference?
  2. In your opinion, what is the role of men and women in the work of resource production such as animal husbandry in general? What is the difference between the type of livestock that men and women can use for animal husbandry? Why is there this difference?
  3. How are livestock assets and resources used for household or commercial purposes?
  4. What do you think is the role of men and women in the work of producing resources such as agriculture? What is the difference between the type of agriculture that men and women practice according to the seasons?
  5. How are goods and resources from agriculture used for household or commercial purposes?
  6. Are there other activities that men and women do in the community that produce goods and services for household consumption or commerce?

  II. Reproductive role
  1. What do you think is the role of men and women in the entry and use of financial resources within the household?
  2. What do you think is the role of men and women in domestic activities (cooking, sweeping, washing dishes, cleaning etc...) in the households of your community?

3. What do you think is the role of men and women in health care related to household members?
4. What do you think is the role of men and women in the decision to procreate?
5. What do you think is the role of men and women in the construction and maintenance of the home?

Access to and control over resources and services
7. Do you think that women have the power to decide on the use of the resources (goods, money, land, livestock) that they freely dispose of without any influence from men? If yes or no, please explain why?
8. Do you think women have decision-making power in relation to further education and marriage? If yes or no, explain why?
9. In your opinion, what is the difference between men and women's access to natural resources in your community? Why do you think these differences exist?
10. What is the level of access of young women and men in your entourage to secondary or higher education? What differences exist between the level of access of young women and men to secondary and higher education?
11. Do you think it is appropriate to give men and women equitable access to the resources available to the community? If yes or no, explain why?
12. Do you think that men and women have the same opportunities to use the time they have in a day? If yes or no, explain why?

Participation of women and men in community interaction
6. What do you think is the role of men and women in community meetings or general assemblies? Are men and women equally empowered to make decisions in community activities? If so, why or why not?
7. Do you think there is a difference in the roles that men and women play in community organizations? If so, which ones? If not, then are their roles the same?
8. What do you think is the difference between the roles of men and women in social cohesion activities? What explains this difference?
9. Do you think that women and men have the power to make decisions about voting, marriage, or public speaking? If yes or no, why not?
10. Do you think women in your community are comfortable participating in decision-making? What are the prejudices that exist about women participating in decision-making in your community?

Needs and interests of women and men
5. What are the specific needs of young men and women in your community? *Note needs by gender*
6. What could be put in place to meet these needs of the youth and women in your community?
7. How can you work to reduce gender inequalities in access to and use of resources in your community?
8. How can we proceed to reduce inequalities between men and women in the freedom to make decisions related to marriage, schooling and politics?

Activity clock

Identify the different activities performed by men and women in a 24-hour period (i.e., waking up in the morning, going to bed at night). This approach is particularly useful for understanding the workload of different groups of people in a community, in this case men and women. Comparing the different clocks helps to understand who works the most, who focuses on a few activities, who has a wide variety of activities, who has the most free time, who sleeps the most, etc.

Fill in the table according to the work that women do and generally do them according to the hours of the day. NB: Start from midnight until 11:59 pm

Common :

Clock of daily activities for women / men		
24 Hours of the day	Tasks according to seasons	
	Dry and hot seasons	Winter season

Project: AID014 - "On est ensemble ".   Activity: Identification of young leaders

Regions : _____   Common : _____

Instructions

Thus, within the framework of this mapping, a selection committee comprising local leaders (mayors, a representative of the head of canton, a representative of the prefecture, a representative of young people, a representative of women, a leader of each group) will be set up to lead the selection of young leaders. To facilitate this process, a non-exhaustive list of criteria will be developed to serve as a basis for identifying the young leaders who will best represent their communities. The following criteria, which will be reviewed and amended by the Local Leadership Committee, are :

1. Ability to mobilize other youth to carry out an activity
2. Demonstrates enthusiasm and ability to motivate peers
3. Excellent communication skills in a well-structured manner
4. Able to manage conflict constructively
5. Having a proven track record of involvement in social cohesion activities in the past
6. Represent one of the community groups of the municipality ;
7. To have at least one young university student per commune;
8. Be recognized and respected by the community ;
9. To be motivated, committed and available, creative;
10. To know the local culture well ;
11. Able to work in a team,

12. Have a good understanding of gender issues

At the end of the process, a total of 30 young leaders will be selected per commune. Once the list has been established, a physical verification session will be conducted, again to ensure that the proposed youth meet the predefined criteria.

N°	First and last names of the young leaders	M/F	Contacts	Commune Village / Neighborhood
1				
2				

Authentication of the town hall   Authentication of the traditional chieftaincy
   For SFCG

Surname and first names of the committee members:	Function of the respondent:
1.	
2.	
Name of Search representatives :	Date: