

**Resilience for Peace (R4P)**  
Understanding the Border Area in  
Northern Côte d'Ivoire Research Series

# COMMUNICATION ECOSYSTEM STUDY

February 2022

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## Abbreviations and Acronyms

<b>EAI</b>	Equal Access International
<b>ICT</b>	Information and Communication Technologies
<b>NGO</b>	Nongovernmental Organization
<b>R4P</b>	Resilience for Peace
<b>RTI</b>	Ivorian Television Broadcasting
<b>SMS</b>	Short Message Service (text message)





## 1. Executive Summary

The Côte d'Ivoire Northern Border Communication Ecosystem Study, commissioned by Equal Access International, took place in the regions of Bagoué (Tengréla), Bounkani (Bouna, Doropo), Folon (Kimbirila-Nord/Goueya), Poro (Korhogo), Savanes (Sikolo), and Tchologo (Kong, Ouangolodougou).

For this study, a mixed qualitative and quantitative approach was adopted. The qualitative approach consisted of nine semi-structured interviews with community leaders and 10 focus groups with women and young people. The quantitative approach used a face-to-face interview and a questionnaire. There were 1,083 interviewees, drawn from households in the cities and villages targeted by the study.

### Sociodemographic Characteristics of Respondents

Respondents, with an average age of 35.2 years, were generally in union and spoke in the Malinké and Senufo languages. Almost all of them were of the Muslim faith. Mostly out of school, more than one in two cannot read and write. For those who have attended school, the majority reached high school. The vast majority were farmers and traders.

### Information Sought by Populations

Almost two thirds of respondents (61.3%) seek information on Côte d'Ivoire. The information sought relates to health (23.4%), politics (22.3%), and safety (20.6%).

### Information Sources

Television appears to be the main source of information for respondents (34.0%), followed by radio (15.2%). The grins remain the most common traditional means of information in

the northern border areas. One in 10 respondents (10.4%) used them for information.

The populations surveyed hardly use print newspaper for information. Half (49.3%) do not listen to the radio. Only 24.4% do so almost every day. Television, meanwhile, is watched by 27.6% of respondents almost every day.

National radio (65.6%) remains the most listened to, followed by local radio (24.4%). The gold medal in terms of listening goes to Radio Côte d'Ivoire (51.5%) and Fréquence 2 (32.8%).

Ivorian Television Broadcasting (RTI) Afrique takes the lead in foreign radio stations.

Local radio programs are broadcast in Malinké (40.9%) and French (17.3%). Depending on the area, singularities appear, such as the Lobi language in Bouna and Doropo.

The radio programs preferred by the populations are the news flash (19.3%), music (17.9%), and the sociopolitical debate (16.9%). Sociopolitical debates are most preferred by men (24.4% versus 5.9% for women), while women prefer to listen to music (27.1% versus 11.6% for men).

Regarding television, respondents watch more national channels. Three quarters of the interviewees (76.8%) affirmed this. RTI 1 (82.9%) is the most watched national channel. Regarding foreign channels, the other channels in the Canal+ package, including Novelas (54.3%) and France 24 (24.8%), take the upper hand. The programs preferred on television by the respondents are the television news (51.4%) and entertainment programs (31.4%).

Women prefer entertainment shows, while men are more hooked on the news, with differences of more than 20 points. Men also



follow sports broadcasts more (12.1% versus 1.2% for women).

### Use of Mobile Phone, Computer, and Internet Access

Over 86% of those surveyed have used a mobile phone in the past. The mobile phone appears as a means of communication, according to an interviewee: *“Now, we use more the phone to give information than the griots. We give our information over the phone.”*

The number of people who have used a mobile phone is high across all areas of the study. However, there is a disparity between men (93.0%) and women (79.5%).

69.7% of respondents used the phone almost every day during the month preceding the survey. 10.7% even use it every hour. Most use it for phone calls (65.5%), followed by connecting to the internet (11.2%). They spend an average of 1,935.2 CFA francs on the purchase of communication credits during a typical week.

Computer use remains very low in Côte d'Ivoire's northern border area. More than 86.0% of respondents have never handled a computer. Women and people aged 56 and over are the most likely to have never used a computer.

More than half of respondents (56.3%) have never used the internet, with the majority of them being women. 80.1% of the populations are connected in their locality, and this is sometimes thanks to antennas fixed in the village, as one interviewee relates: *“Here, it is the chief who fixed an antenna for the Ivorian network on a piece of wood, but other than that, there is no Ivorian network in the village. It is only with the chief that there is the Ivorian network. Most of the villagers have the Ghanaian network, but I have an Ivorian chip.”*

Half of the respondents (52.2%) use the internet almost every day. Whatsapp, Messenger (41.6%), information search (16.1%), and social media, including Facebook (12.3%), are the main uses of the internet. Respondents spend an average of 4,369.9 CFA francs on internet use during a normal month.

### Primary Source of Information

A third of respondents (38.9%) get information through relatives and friends. One in five people (21.0%) get the news through national channels. Social media constitutes 12.0% of information sources, and the internet serves as a source of information for one in 10 respondents.

### Fake News and Information Verification

Half of those surveyed (55.2%) have heard of fake news or rumors, and 32.3% have already encountered them. One in five respondents (19.6%) has already shared information without verifying it. On the other hand, 47.9% of those interviewed compare several sources, 17.1% call people familiar with the matter and 13.1% ask the village or neighborhood chief. *“We compare the information we receive from several sources. The information is checked first by phone call. Here, we are afraid of social media because not everything that is on it is always true. We prefer radios, televisions, and telephone calls,”* one interlocutor says.

It is noted that 13.5% of those questioned do not verify the information they receive.

### Information on Events in the Northern Border Area

The populations have little knowledge of the events taking place in the northern border area. The September 2021 Togolokaye helicopter crash in which five soldiers died is known to only a third of respondents (37.6%).



48.8% of respondents had heard about the alleged first case of the Ebola virus in Côte d'Ivoire carried by a young woman who crossed the border from Guinea in August 2021. 50.1% knew about the June 10, 2020, Kafolo attack in the department of Téhini that left 14 soldiers dead.

The populations receive the first information about these events through television, social media, word of mouth, and radio. Women know less about these facts than men, with differences of 20 points.

Those surveyed who knew about the above events said they mostly felt fear after learning of them: 63.1% for the helicopter crash, 68.4% for the alleged Ebola virus case, and 77.3% for the Kafolo attack.

### Transmission of Information

People use several channels to transmit information. The transmission channel most used by respondents is word of mouth (55.6%). Women (62.5%) use it more than men (48.8%).

Respondents who use the internet say they communicate with it almost every day (56.2%). During the survey, we differentiated between basic communication (Whatsapp, Messenger) and social media (Facebook). Men use the internet more for basic communication than women (64.9% versus 52.3%). They also use social media more than women (61.2% versus 48.7%).

More than half of the respondents who had ever received text messages from unknown people (57.5%) said they did not follow up on these messages. The behavior of men and women is similar in this area.

### Means of Access to Information in the Locality

The question asked during the survey was “How do you *primarily* access information in your locality?” In the localities visited, word of mouth (22.5%) and grin (20.8%) remain the main means by which populations have access to information. Radio (11.4%) and griot (10.5%) come next. Television, the source of information for a third of respondents for access to information in general, has a low rate of use (5.2%) when it comes to seeking information about the locality. This suggests that respondents equated information in the locality with local information.

Malinké (32.7%) is the predominant language of communication, followed by Dioula (28.2%).

### Use of Traditional Means of Information and Communication

Two in five respondents (42.7%) are part of a grin. Participation in a gathering under a palaver tree is lower (20.6%). 57.6% of people who belong to a grin go there regularly, seven times per week. On average, the grin is performed by a person 5.2 times (5.02-5.44) per week.

The average number of gatherings under a palaver tree in which a respondent participates in a month is 2.3 (1.88-2.75).

The griots still exist in the northern border area. According to 68.0% of respondents, they are found in their locality.

### Information Exchange Spaces and Access to Information

63.6% of respondents said that information exchange spaces existed in their locality. These information spaces are diverse. Very often, the living quarters of community leaders serve as information spaces, as one interviewee



confirms, “The information places are at the village chiefs or his secretary.” These places are open to everyone and all ethnicities. For 81.0% of the interviewees, there are people who always have the information first. On the other hand, 44.5% confirmed that some people had difficulty accessing information.

### Communications for the Prevention and Management of Conflicts in the Locality

More than seven in ten respondents said that there were means of communication to prevent conflict (74.2%) and violence (79.2%).

Only half of respondents (55.6%) said communication made to prevent religious radicalism existed. On the other hand, almost all the respondents (92.4%) attested that in the event of conflicts, a communication made to calm tensions existed in their locality.

Conflict management is mainly done by royalty or the chieftainship, including the secretary of the chief or the president of youth (42.2%), as attested by an interviewee: “We have always gone to the king to settle the palaver; it is he who speaks, and everyone listens. He is the one who settles the conflicts—the palaver, oh! All of this is handled by the king here. He talks to them in a way and then it goes, and everyone is happy.” In addition to the chief’s place, conflict management also takes place under a palaver tree (15.7%) and during a grin (12.7%). The creation of dialogue between the two parties also received 10.3% of responses. Other communication approaches are seldom used to manage conflict.

### Potential Communication Influencers in the Locality

Speaking of responsibility for communication in their locality, 66.9% of respondents said they had no role to play in the process. The

interviews index the marginalization of the role of women in such a process.

According to the interviews, we realize that apart from the president of women, who herself has a real audience only with women, the role of women is elsewhere and not in communication. The potential communication influencers are, according to interviewees, the king, the chief, the secretary of the chief, the president of youth, and, to a lesser extent, the president of women as perceived in the words of an interlocutor: “Well, here, if there is any information, the chief gives it to the president of women and then she will bring together all the women to give the information, or if there is a problem between the women too, they go to the president to settle that. But for a problem of the whole village, we do not put the women in it, it is only the chief and his notables; no women.”

## 2. Context and Objectives of the Study

### Context of the Study

Resilience for Peace (R4P) is a five-year initiative funded by USAID and implemented by the Nongovernmental Organization (NGO) Equal Access International (EAI) to strengthen community resilience and learning, particularly that of women and young people, in order to promote living together between communities in Côte d'Ivoire's northern border regions. The initiative or project seeks to foster an “ecosystem of understanding and valuing of community assets” by strengthening community resilience structures and creating opportunities for civic and economic empowerment. Activities will educate populations and promote dialogue networks and public meetings to build confidence in the community.





In order to “Increase positive discourse to fight against social division and hate speech, in particular for young women and girls in border areas” (Objective 3 of the project), and facilitate the development of its communication strategy, the R4P team wanted to understand the environment of the communities in the project intervention areas with a focus on their communication habits.

To this end, a study on the information ecosystem was commissioned in Côte d'Ivoire's northern border areas, specifically in Bouna, Doropo, Tengréla, Kimbirila-Nord, Goueya, Sikolo, Kong, Korhogo, and Ouangolodougou. This document is the interim report of that study.

### Objectives of the Study

The study will help refine communication practices in Côte d'Ivoire's northern border areas. It sought to understand the information ecosystem of communities living in border areas, including the identification of singularities related to women and young people in order to develop a communication strategy for behavior change and provide the information necessary for the determination of the priority order for the types of community services.

Specifically, the study aimed to:

- Identify the information and communication habits, practices, and means of the communities in the areas of intervention.
- Understand the dynamics of access and information sharing of communities in the areas of intervention.

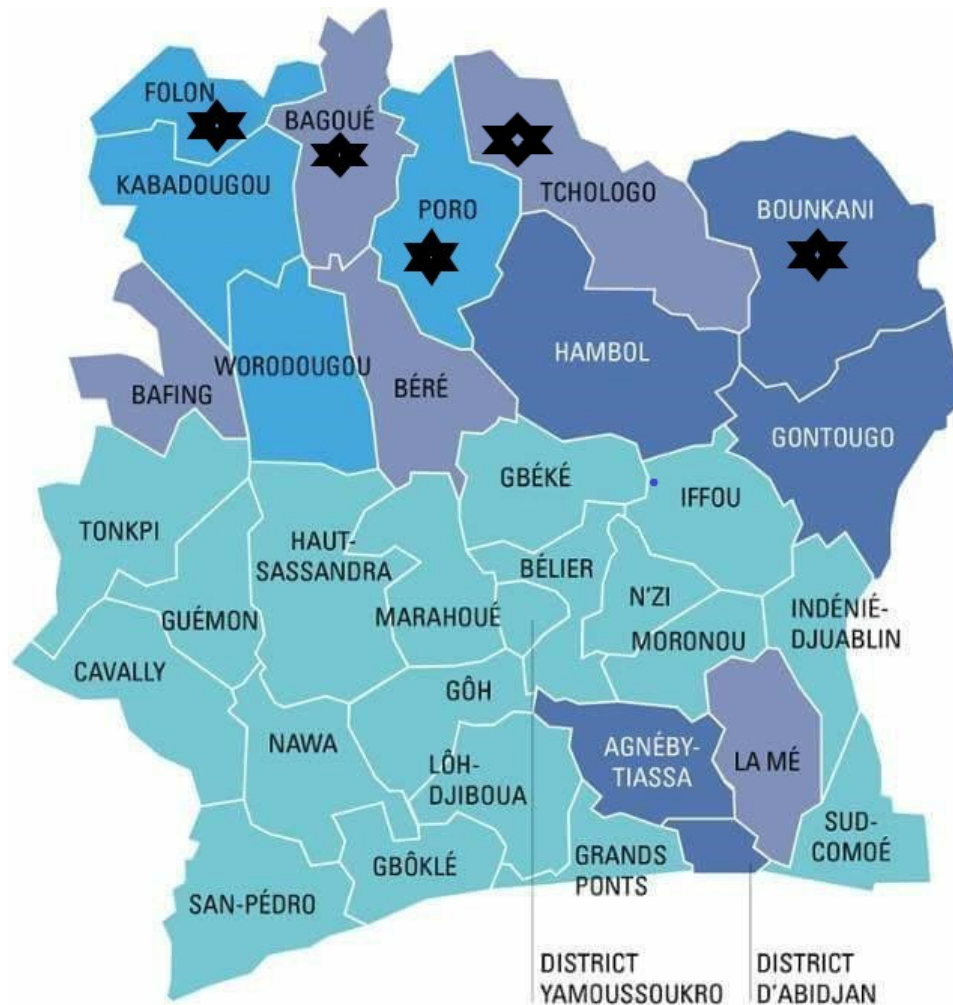
- Understand the ways of communities to manage the veracity of information, rumors, and fake news.
- Measure the use of different means of communication (e.g., radio, television, and information and communication technologies [ICTs]), their penetration, and geographic and demographic coverage within the communities in the intervention areas.
- Identify potential traditional and digital influencers within communities to implement the Communication for Social and Behavior Change strategy in the areas of intervention.
- Understand which community actors are generally excluded or marginalized in communication.
- Understand how communities adapt their communication when faced with network and internet connectivity constraints.
- Formulate recommendations for the design of a Communication for Social and Behavior Change strategy that is inclusive, reliable, and adapted to the environment of the communities in the intervention areas.

### 3. Study Methodology

The information ecosystem study adopted a mixed approach (qualitative and quantitative). The qualitative approach consisted of semi-structured interviews with community leaders and focus group discussions with women and young people. In the quantitative approach, face-to-face interviews with questionnaires were carried out at the household level.



**Figure 1: Côte d'Ivoire border areas targeted by the study**



Source: Communication Ecosystem Study R4P, EAI 2021

## Study Areas

The study took place in Côte d'Ivoire's northern border regions. Six areas were defined for the occasion, including Area 1: Bouna/Doropo; Area 2: Téhini; Area 3: Tengréla; Area 4: Sikolo/Kong; Area 5: Kimbirila-Nord/Goueya; and Area 6: Korhogo/Ouangolodougou. These areas are in the administrative regions of Folon, Bagoué, Poro, Tchologo, and Bounkani (Figure 1). For security reasons, Area 2, made up of the town








of Téhini and the villages which depend on it, has been replaced by relatively more secure localities in Doropo.

## Qualitative Approach

Nine interviews and 10 focus groups were carried out in all the border areas targeted by the study (Table 1). In the villages, chiefs or notables were interviewed, and women or young people participated in focus group discussions.



**Table 1: Breakdown of interviews carried out by areas**

Area	Interview with Village Chief/Notable	Focus group with young people	Focus group with women	Total
 Bouna	2	1	1	4
 Doropo	1	1	1	3
 Tengréla	2	1	1	4
 Sikolo/Kong	2	1	1	4
 Kimbirila-Nord/Goueya	2	1	1	4
 Korhogo	-	-	-	-
 Ouangolodougou	-	-	-	-
<b>Total</b>	<b>9</b>	<b>5</b>	<b>5</b>	<b>19</b>

Source: Communication Ecosystem Study R4P, EAI 2021

## Quantitative Approach

A questionnaire survey took place in households. Male and female respondents were chosen from different households at random from a list of first names of people eligible for the questionnaire previously established. The questionnaire made it possible to understand the dynamics of the access, management, and sharing of information and to identify the practices, means, and habits of communication of the communities while measuring the level of use of the various means of communication, media, and ICTs.

The minimum sample size was calculated as follows:

$$n = \frac{\delta^2 * p(1 - p) * c}{i^2}$$








$$\left\{ \begin{array}{l} p = \text{proportion of people not excluded} \\ \alpha = 5\% \\ \delta = 1.96 \\ i = \text{Margin of error (5\%)} \\ c = \text{cluster or sampling plan effect} \end{array} \right.$$

With a proportion of 50% and a sampling plan coefficient close to three, a minimum of 1,080 people were picked for interviews.

The study took place in both urban and rural settings. The selection of villages was stratified as “highly populated villages,” “moderately populated villages,” and “sparsely populated villages.” The draw allowed the field teams to visit the following localities (Table 2).



**Table 2: Study locations and number of respondents by gender**

Area	Towns and villages drawn	Number of respondents		Total
		Men	Women	
 Bouna	Bouna	52	55	107
	Vonkoro	34	30	64
	<b>Total</b>	<b>86</b>	<b>85</b>	<b>171</b>
 Doropo	Doropo	53	51	104
	Danoa	22	22	44
	Kalamon	21	21	42
	<b>Total</b>	<b>96</b>	<b>94</b>	<b>190</b>
 Tengréla	Tengréla	40	41	81
	Débété	29	30	59
	Féni	19	21	40
	<b>Total</b>	<b>88</b>	<b>92</b>	<b>180</b>
 Sikolo/Kong	Kong	40	41	81
	Sikolo	36	37	73
	Manogota	24	23	47
	<b>Total</b>	<b>100</b>	<b>101</b>	<b>201</b>
 Kimbirila-Nord/ Goueya	Goueya	39	40	79
	Kimbirila-Nord	24	21	45
	Sokoro	29	28	57
	<b>Total</b>	<b>92</b>	<b>89</b>	<b>181</b>
 Korhogo	Kimbirila Nord	40	40	80
 Ouangolodougou	Sokoro	40	40	80
	<b>Total</b>	<b>80</b>	<b>80</b>	<b>160</b>
<b>Total</b>		<b>542</b>	<b>541</b>	<b>1083</b>

Source: Communication Ecosystem Study R4P, EAI 2021





## Training of Collection Agents

Data collection agents were trained at the NGO PEREC facility in Cocody Faya for two days on October 26 and October 27, 2021 (Photo 1). During the training, survey officers participated in simulations to get a handle on the collection tools. The pilot survey was carried out in both urban (Faya) and rural (Akouedo) areas at the end of the training. It tested the data collection methodology, the acceptability of the questionnaires by the interviewees, and the understanding of the questions asked.

## Data Collection

Data collection took place from October 29 to November 6, 2021, after training finished. The face-to-face interviews were completed with tablets equipped with GPS on which the digital questionnaire had already been programmed in the form of an input mask. At the end of the survey, 1,083 households were interviewed (Table 2).

During face-to-face interviews, a distance of at least one meter from the respondents was observed. Each investigator also had hydroalcoholic gel and wore a mask (Photo 2).

**Photo 1 : Survey officers during training**



Source: Shooting, Study Communication  
Ecosystem Training R4P, EAI 2021



**Photo 2: Data collection in Vonkoro and Goueya**



Source: Communication Ecosystem Study  
R4P, EAI 2021

**Photo 3: Group discussion sessions in Manogota, Kimbirila-Nord, and Danoa**



Source: Communication Ecosystem Study  
R4P, EAI 2021

In addition to the face-to-face interviews, group discussions were also held with women and young people (Photo 3).





## Informed Consent

An informed consent text was read to study participants before each interview. This text provided participants with the most important information about the study so they could freely choose whether to participate. Once the information sheet had been read, the participant was given time to ask questions. The participant verbally agreed or disagreed. In the field, no discussion or interview was carried out without the consent of the interviewee.

## Data Processing and Analysis

### Quantitative data

The data collected via the tablets was transferred to a server every day by the surveyors and then subjected to quality control on a rolling basis.

At the end of the survey, the data was exported to SPSS software for processing and analysis. The database was cleaned by looking for all possible inconsistencies and possible entry errors.

The analysis was essentially descriptive with a view to identifying the habits, practices, and means of community communication while measuring the level of use of the different communication methods. Flat sorting and cross tabulation made up the bulk of the tabulation. The comparison of proportions test was used to assess the true statistical difference between two proportions from different regions and cancel the effects of size and sampling.

### Qualitative data

The data came from interviews with community leaders and focus group discussions with women and young people.

They were transcribed into Microsoft Word and analyzed for content, which consisted of:

- Grouping the results by main areas of interest.
- Identifying the different positions against each important subject.
- Adding up each of the positions and assessing their strength or degree of importance.
- Repeating verbatim the best comments of the participants.

## 4. Results

### Chapter 1: Characteristics of the Surveys

This section presents the demographics of the people surveyed, including their age, spoken language, marital status, education, profession, and household assets.

#### 1.1. Age Structure

During the survey, 1,083 people were interviewed. Most of the respondents are young. 14.4% are 20-24 years old, 14.2% are 15-19 years old, and 12.7% are 25-29 years old (Table 3). Half of the respondents are under 33 years old. The average age of respondents is 35.2 years (34.2-36.0).

#### 1.2. Mother Tongue

Malinké is the most predominant mother tongue (35.8%) among respondents. Following are Senoufo (11.6%), Lobi (10.2%), Dioula (9.5%), and Koulango (8.2%). Other ethnic groups are found in a very low proportion (Figure 2).

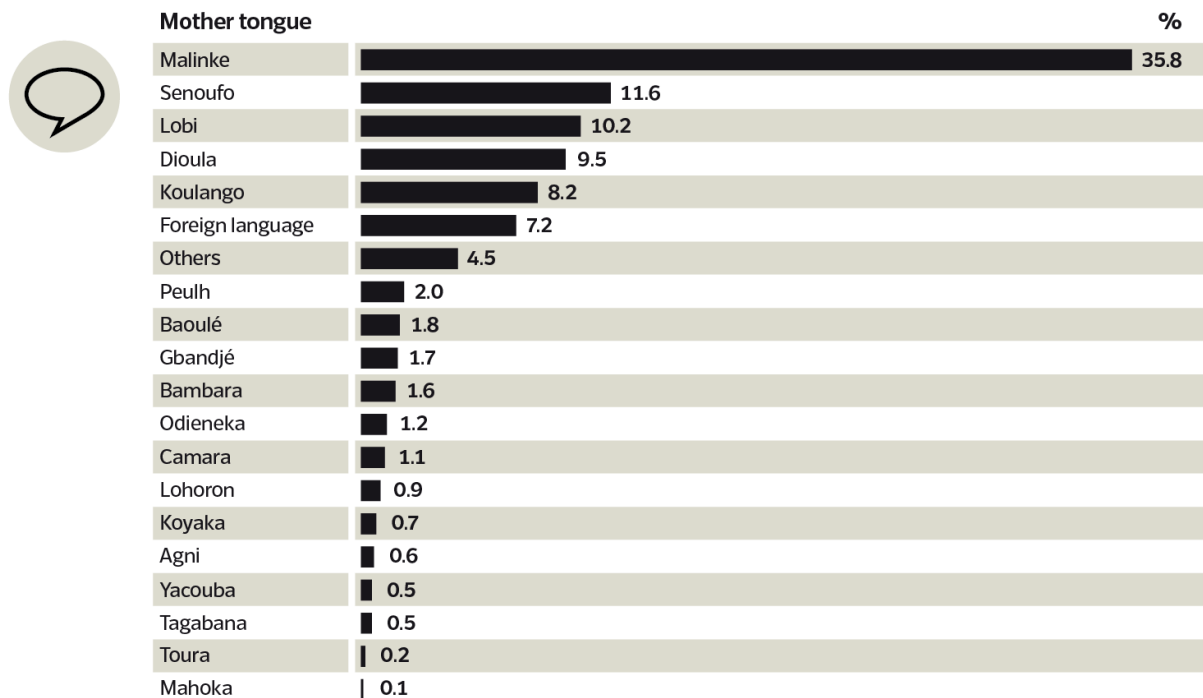


**Table 3: Breakdown of respondents by age group**

Age of the interviewee	Effective	%
15 – 19	154	14.2
20 – 24	156	14.4
25 – 29	137	12.7
30 – 34	119	11.0
35 – 39	128	11.8
40 – 44	111	10.2
45 – 49	75	6.9
50 – 54	70	6.5
55 – 59	39	3.6
60 – 64	34	3.1
65 – 69	17	1.6
70 – 74	15	1.4
75 – 79	9	0.8
80 and +	7	0.7
Undeclared	12	1.1
<b>Total</b>	<b>1,083</b>	<b>100.0</b>
Average	35.2 [34.2 – 36.0]	
Median	33.0	

Source: Communication Ecosystem Study R4P, EAI 2021

**Figure 2: Distribution of respondents by mother tongue (%)**



Source: Communication Ecosystem Study R4P, EAI 2021



These overall results hide disparities when looking at mother tongues by study area. In Bouna, Lobi dominates (30.4%) (Figure 3). In Doropo, Koulango comes in first position (28.9%). In Kimbirila-Nord/Goueya, Malinké is first (74.0%). Malinkés are also the most numerous in Sikolo/Kong (51.7%), Korhogo (37.5%), Tengréla (36.7%), and Ouangolodougou (Figure 3).

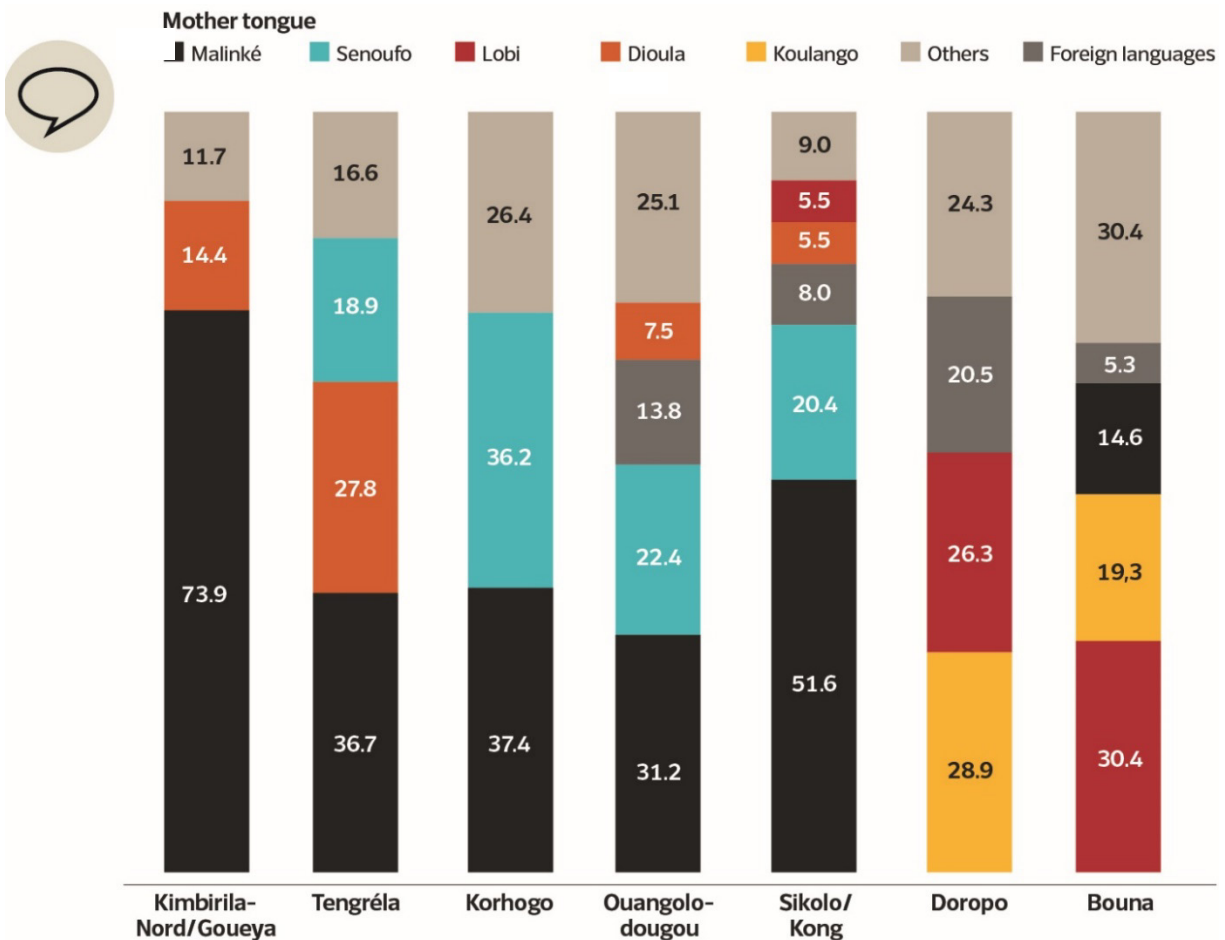
### 1.3. Marital Status

Respondents' statements show that 56.7% were married at the time of the survey. If we add to these the proportion of people living in

a common-law union (10.2%), the result is that the vast majority of respondents live in a union (Figure 4). Less than one in three respondents (29.7%) was single, and the divorced (0.6%) and widowed (2.7%) are poorly represented in the sample.

Analyzed by study area, Kimbirila-Nord/Goueya (76.8%), Tengréla (66.7%), and Sikolo/Kong (63.2%) stand out with the highest rates of married respondents. Bouna (42.7%) and Doropo (42.3%), on the other hand, concentrate the most single respondents (Figure 5).

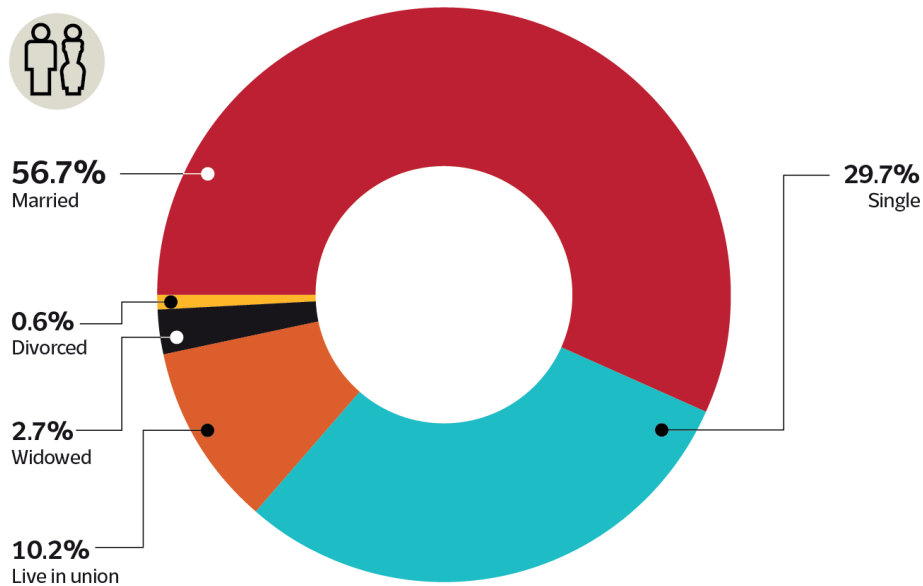
**Figure 3: Distribution of respondents according to mother tongue spoken by area (%)**



Source: Communication Ecosystem Study R4P, EAI 2021

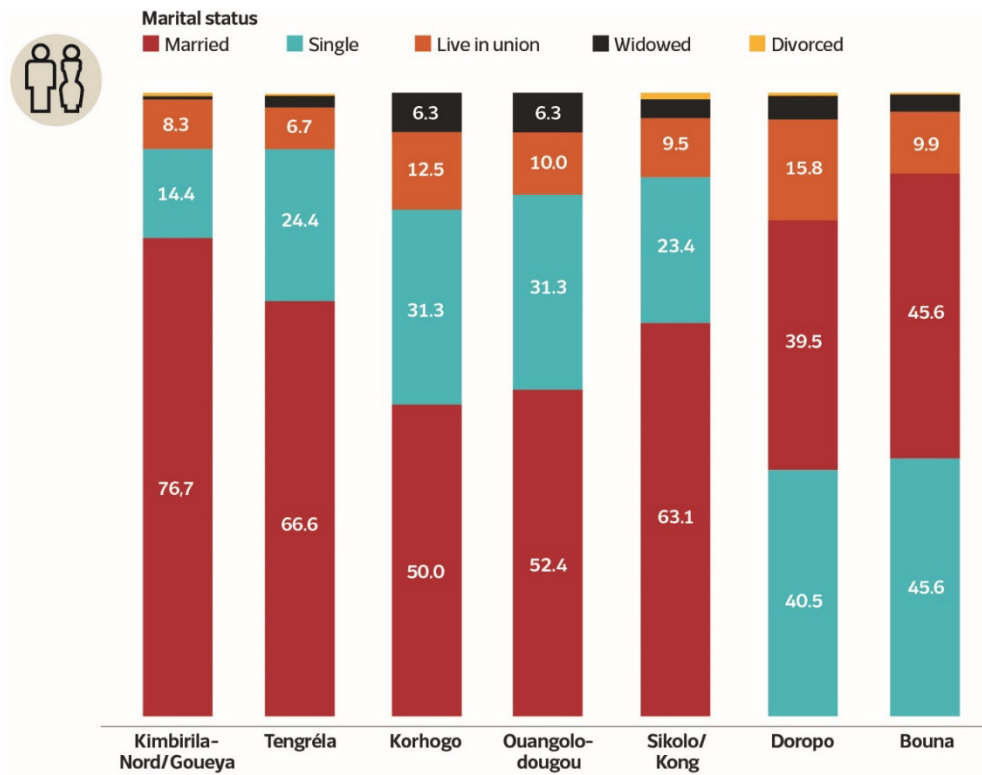


**Figure 4: Distribution of respondents according to marital status (%)**



Source: Communication Ecosystem Study R4P, EAI 2021

**Figure 5: Distribution of respondents according to marital status by area (%)**



Source: Communication Ecosystem Study R4P, EAI 2021



## 1.4. Educational Level

More than half of the respondents (54.3%) did not attend school (Table 4). This is more pronounced in Kimbirila-Nord/Goueya (69.1%), Tengréla (68.3%), and Sikolo/Kong (64.7%). Among those who attended school, middle school (55.2%) was the most common level reached. Less than one in 10 people (Table 4) attended high school (9.7%).

The illiteracy rate is almost identical to the out-of-school rate. Most (55%) respondents can't read or write. Here too, Kimbirila-

Nord/Goueya (72.4%), Tengréla (68.3%), and Sikolo/Kong (61.7%) are the areas most affected.

Analysis by gender suggests that women are the most illiterate. Indeed, 60.4% of women can neither read nor write versus 47.6% of men. Women in the north are less educated compared to men. Moreover, 58.8% of women did not attend school compared to 49.8% of men. These figures are almost identical to those reported by the General Census of Population and Housing in 2014.

**Table 4: Distribution of respondents according to the level of study achieved by area (%)**

Education	Areas														Total	
	Bouna		Doropo		Kimbirila-Nord/ Goueya		Korhogo		Ouangolo		Sikolo/ Kong		Tengréla			
	Eff	%	Eff	%	Eff	%	Eff	%	Eff	%	Eff	%	Eff	%	Eff	%
Can neither read nor write	76	44.4	85	44.7	131	72.4	21	26.3	25	31.3	124	61.7	123	68.3	585	54.0
Can read and write	87	50.9	94	49.4	46	25.4	58	72.5	49	61.3	65	32.3	54	30.0	453	41.8
Can read only	8	4.7	11	5.7	4	2.2	1	1.3	6	7.5	12	6.0	3	1.7	45	4.2
Total	171	100	190	100	181	100	80	100	80	100	201	100	180	100	1,083	100
LEVEL OF STUDY ACHIEVED																
Did not attend school	77	45.0	87	45.7	125	69.1	21	26.3	25	31.3	130	64.7	123	68.3	588	54.3
Elementary school	24	25.5	43	41.7	25	44.6	16	27.1	21	38.2	27	38.0	18	31.6	174	35.2
Middle school	66	70.2	47	45.6	25	44.6	34	57.6	28	50.9	37	52.1	36	63.2	273	55.2
High school	4	4.3	13	12.6	6	10.7	9	15.3	6	10.9	7	9.9	3	5.3	48	9.7
	94	100	103	100	56	100	59	100	55	100	71	100	57	100	495	100

Source: Communication Ecosystem Study R4P, EAI 2021



## 1.5. Profession

The respondents are largely made up of farmers (26.1%) and traders (24.8%). They are followed by students (11.3%) and women who devote themselves to domestic tasks (10.8%). Other occupations are poorly represented in the sample (Figure 6).

In all areas of the study, the finding is more or less the same (Figure 7).

From a gender perspective, men are found more in agriculture (36.5% versus 15.7% for women) and women in trade (37.2% versus 12.5% for men).

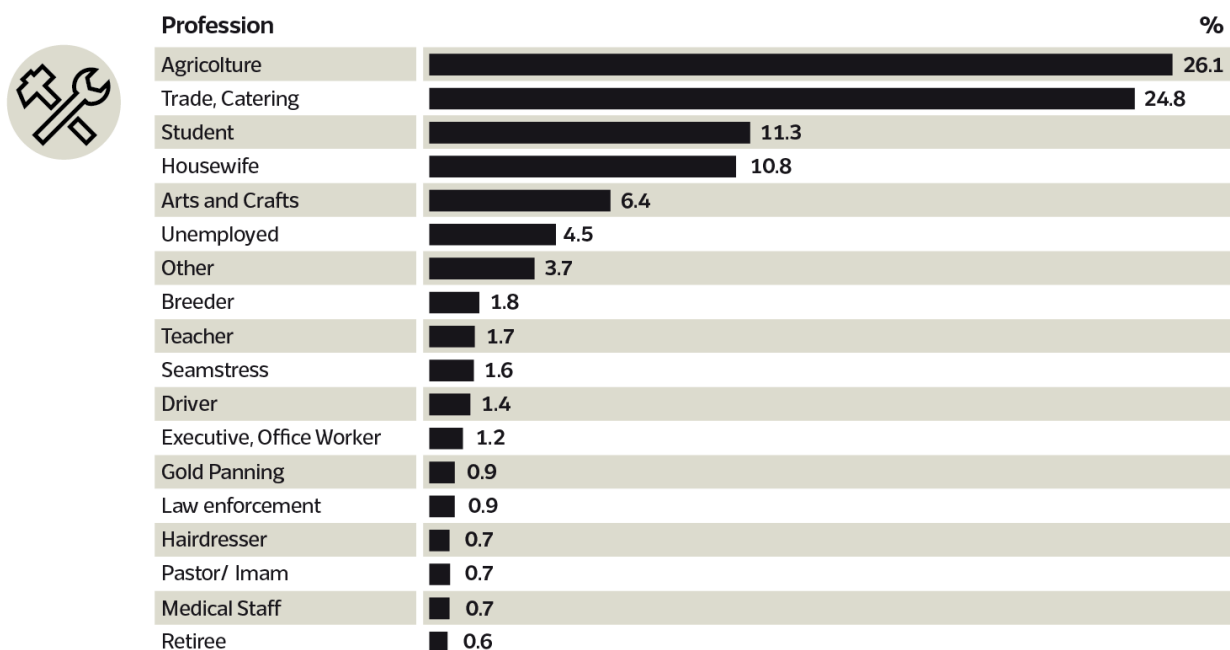
## 1.6. Religion

Analysis of the statements reveals that eight out of 10 respondents (80.1%) are Muslim (Figure 8).

In all study areas, the proportion of respondents who practiced Islam was the highest. Muslims constitute 96.1% of respondents in Kimbirila-Nord/Goueya, 93.5% in Sikolo, and 90.0% in Tengréla. The lowest rates of Muslims were found in Doropo (58.9%) and Bouna (56.1%).

The other religions were poorly found in the sample. Evangelicals (5.4%) and Catholics (4.7%) are the most numerous of the other religions.

**Figure 6: Distribution of respondents by profession (%)**

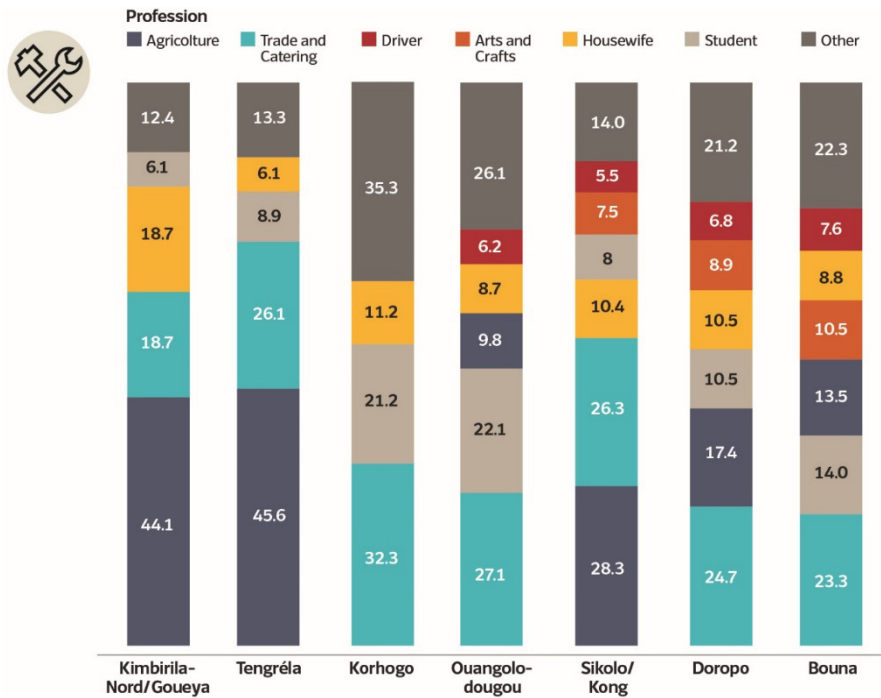


Source: Communication Ecosystem Study R4P, EAI 2021



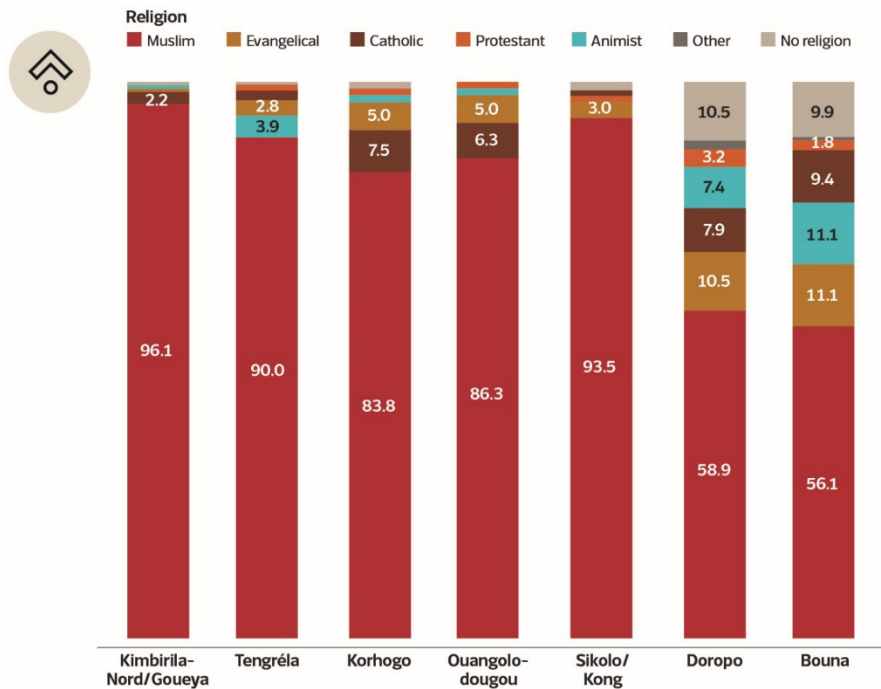


**Figure 7: Distribution of respondents by profession by area**



Source: Communication Ecosystem Study R4P, EAI 2021

**Figure 8: Distribution of respondents according to religion by area (%)**



Source: Communication Ecosystem Study R4P, EAI 2021



## 1.7. Goods Owned by Households

During the survey, respondents were asked whether their households owned a certain number of goods. The responses show that 89.8% of households have a mobile phone, 66.3% a motorcycle, and 64.0% a television. Households with a fan and a radio represent 57.0% and 56.5%, respectively (Figure 9).

The computer (4.5%) and car (4.3%) are the goods least possessed by households.

## Chapter 2: Information and Communication

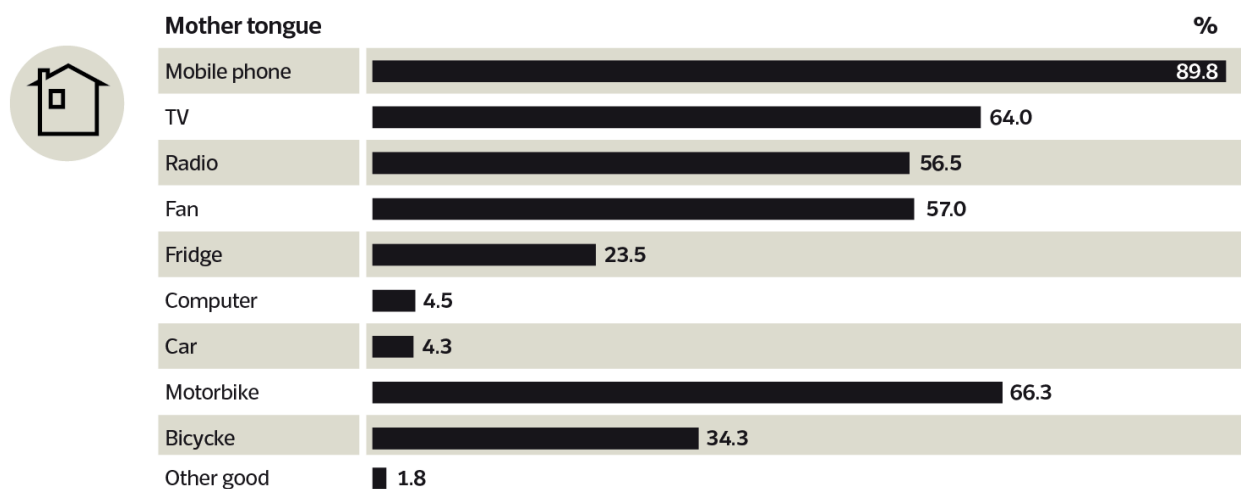
Information and communication are intertwined. Obtaining information is done through the means of communication. This

chapter presents the information sought by the populations of the study areas as well as their sources of information. The use of information and communication means such as mobile phones, computers, and internet access are also analyzed. The mode of verification of the information received and the channels of its diffusion closes the chapter.

## 2.1. Information Sought

**In 61.3% of cases, respondents expressed interest in information about the country.** This interest in news about Côte d'Ivoire is more often mentioned by 75.0% of respondents in Ouangolodougou (Table 5).

**Figure 9: Goods owned by households**



Source: Communication Ecosystem Study R4P, EAI 2021



**Table 5: Information sought by respondents by area**

Information sought	Areas															
	Bouna		Doropo		Kimbirila-Nord/Goueya		Korhogo		Ouangolo		Sikolo/Kong		Tengréla		Total	
	Eff	%	Eff	%	Eff	%	Eff	%	Eff	%	Eff	%	Eff	%	Eff	%
Information about overseas	6	3.5	10	5.3	2	1.1	6	7.5	9	11.3	14	7.0	1	0.6	48	4.4
Information about the region	7	4.1	6	3.2	4	2.2	4	5.0	0	0.0	4	2.0	0	0.0	25	2.3
Information about my locality	19	11.1	26	13.7	55	30.4	10	12.5	8	10.0	41	20.4	36	20.0	195	18.0
I'm not interested in the news	6	3.5	2	1.1	0	0.0	2	2.5	0	0.0	6	3.0	0	0.0	16	1.5
News about Côte d'Ivoire	110	64.3	101	53.2	105	58.0	52	65.0	60	75.0	118	58.7	118	65.6	664	61.3
News about my community	11	6.4	23	12.1	6	3.3	0	0.0	1	1.3	8	4.0	14	7.8	63	5.8
World news	12	7.0	22	11.6	9	5.0	6	7.5	2	2.5	10	5.0	11	6.1	72	6.6
<b>Total</b>	<b>171</b>	<b>100</b>	<b>190</b>	<b>100</b>	<b>181</b>	<b>100</b>	<b>80</b>	<b>100</b>	<b>80</b>	<b>100</b>	<b>201</b>	<b>100</b>	<b>180</b>	<b>100</b>	<b>1,083</b>	<b>100</b>

Source: Communication Ecosystem Study R4P, EAI 2021

After the country, locality information interests nearly one in five (18.0%) respondents. The search for information about the locality is more often expressed in Kimbirila-Nord/Goueya (30.4%).

There is no different attitude between men and women when it comes to the information sought (Figure 10). Both genders prioritize news about Côte d'Ivoire (65.1% for men and 57.5% for women), then news about their locality (22.2% for women and 13.8% for men). The result is the same for different ages: 15-35 years (56.0%), 36-55 years (70.0%), and 56

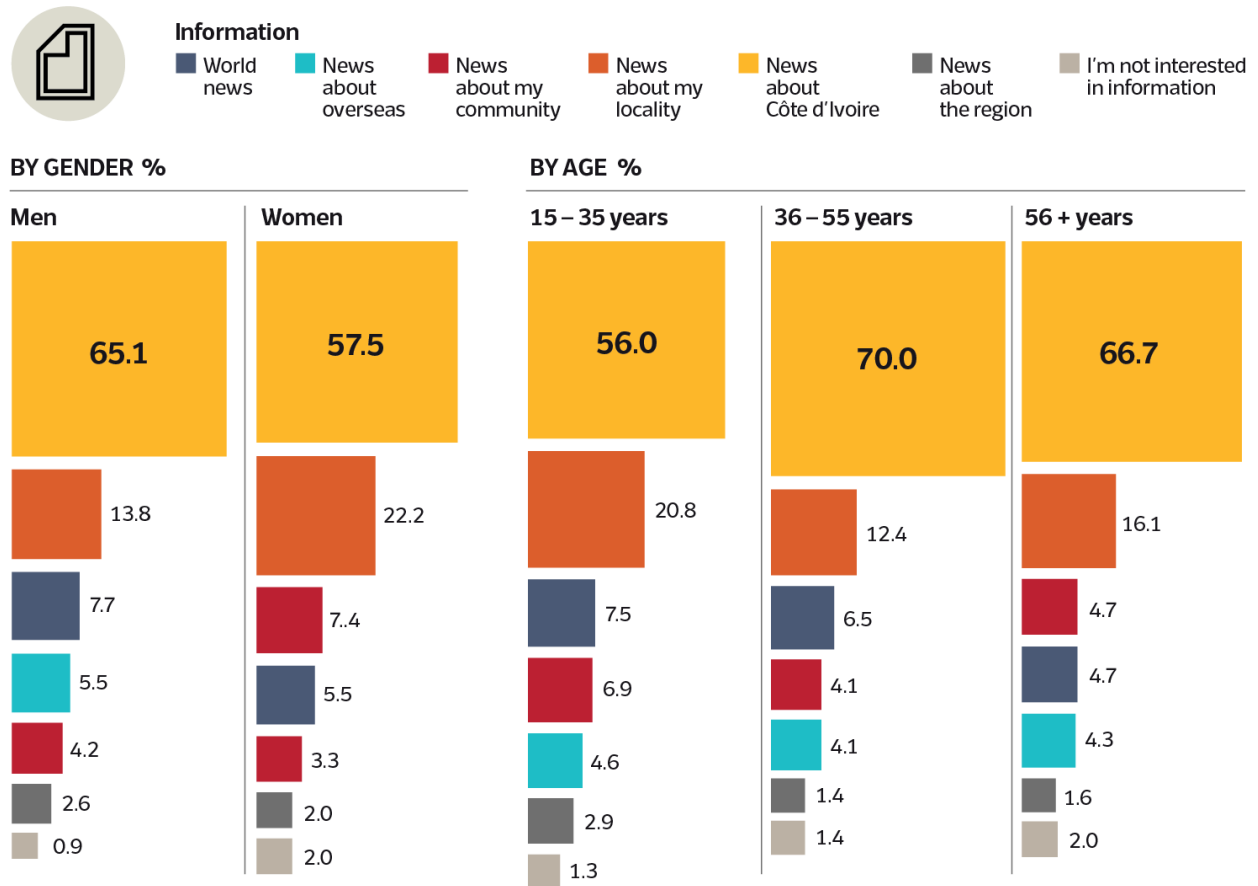
years and over (66.7%) sought news about Côte d'Ivoire first (Figure 10).

### Most sought information types

Health (23.4%), politics (22.3%), and security (20.6%) are the most sought types of information (Table 6). Respondents in Tengréla are most interested in political information, with a percentage of 40.6%. The populations of Korhogo are more concerned with security information (38.8%).



**Figure 10: Information sought by gender and age group**



Source: Communication Ecosystem Study R4P, EAI 2021



**Table 6: Most sought information type by area**

Type of Information Sought	Areas															
	Bouna		Doropo		Kimbirila-Nord/ Goueya		Korhogo		Ouangolo		Sikolo/ Kong		Tengréla		Total	
	Eff	%	Eff	%	Eff	%	Eff	%	Eff	%	Eff	%	Eff	%	Eff	%
Agriculture	20	11.7	16	8.4	39	21.5	0	0.0	3	3.7	11	5.5	9	5.0	98	9.0
No information	5	2.9	1	0.5	0	0.0	2	2.5	0	0.0	6	3.0	0	0.0	14	1.3
Other	9	5.3	8	4.2	2	1.1	3	3.8	1	1.2	3	1.5	1	0.6	27	2.5
Entertainment	0	0.0	2	1.1	0	0.0	0	0.0	0	0.0	2	1.0	1	0.6	5	0.5
Education	2	1.2	4	2.1	1	0.6	4	5.0	3	3.7	4	2.0	0	0.0	18	1.7
Employment	28	16.4	23	12.1	12	6.6	11	13.8	14	17.5	18	9.0	22	12.2	128	11.8
Environment	0	0.0	3	1.6	11	6.1	2	2.5	9	11.2	8	4.0	6	3.3	39	3.6
Politics	30	17.5	29	15.3	41	22.7	13	16.3	11	13.7	44	21.9	73	40.6	241	22.3
Religion	3	1.8	1	0.5	0	0.0	1	1.3	0	0.0	1	0.5	0	0.0	6	0.6
Health	41	24.0	49	25.8	43	23.8	12	15.0	14	17.5	55	27.4	39	21.7	253	23.4
Security	27	15.8	38	20.0	31	17.1	31	38.8	25	31.2	46	22.9	25	13.9	223	20.6
Sports	5	2.9	2	1.1	1	0.6	1	1.3	0	0.0	3	1.5	3	1.7	15	1.4
All of the information	1	0.6	14	7.4	0	0.0	0	0.0	0	0.0	0	0.0	1	0.6	16	1.5
Total	171	100	190	100	181	100	80	100	80	100	201	100	180	100	1,083	100

Source: Communication Ecosystem Study R4P, EAI 2021

For women, the order of priority is health (31.2%), safety (19.2%), and politics (15.2%). In contrast, for men, politics comes first (29.3%), followed by security (22.0%) and health (15.5%).

There is no real difference in the type of information sought among age groups. Health (22.9% among those 15–35, 20.7% among those 36–55, and 27.7% among those 56 and over), politics (18.8% among those 15–35, 27.2% among those 36–55, and 26.3% among those 56 and over), and security (19.6% among those 15–35, 20.7% among those 36–55, and 22.7% among those 56 year old and over)

remain the most popular types of information for all ages. We note, however, that political information is the concern of the most mature.

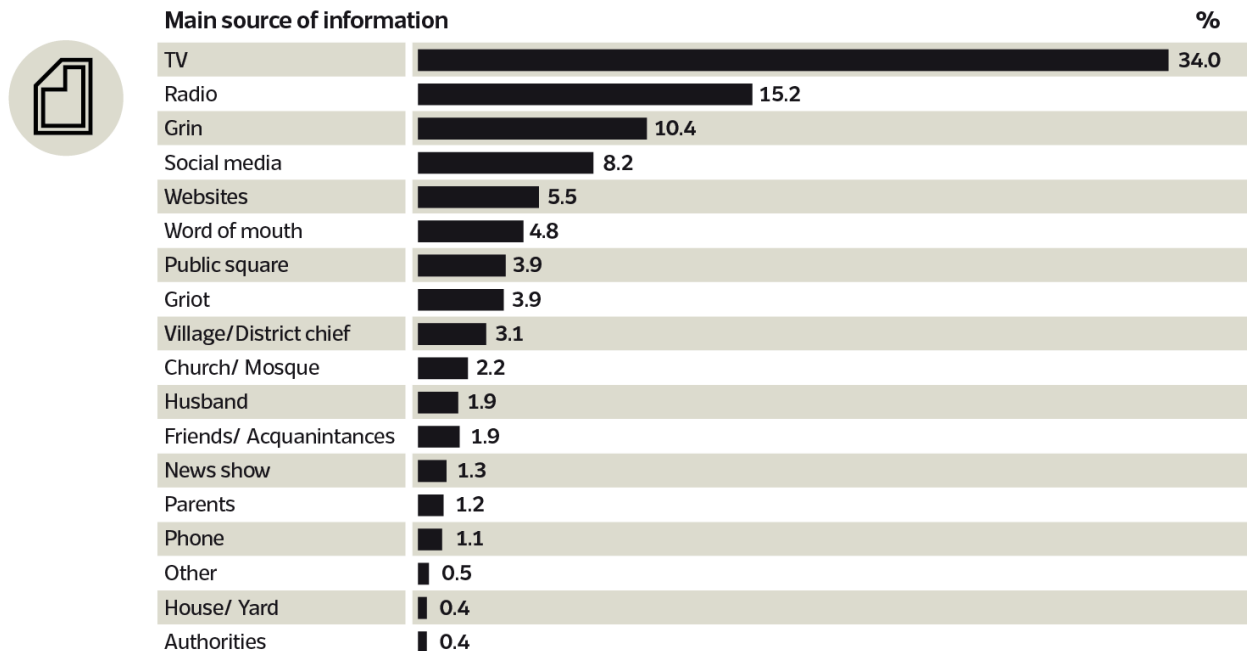
## 2.2. Information Sources

During the study, respondents were asked what their main source of information was in general. Television was number one, with a third of respondents (34.0%) citing it as their primary source. Radio is next with 15.2% of respondents. **Grins, a traditional meeting to exchange knowledge, are where one in 10 respondents (10.4%) get information (Figure 11).**





**Figure 11: Distribution of respondents according to the main source of information (%)**



Source: Communication Ecosystem Study R4P, EAI 2021

Social media and the internet are information means that are starting to gain ground, although they are still weak in the northern areas visited. They are used, respectively, by 8.2% and 5.5% of interviewees seeking information.

The trends are the same according to gender. Both men and women usually get information through television, radio, a grin, or social media. Thus, for television, the results show that 34.5% of men and 33.5% of women get information from television, 18.3% of men and 12.2% of women use the radio, and 10.5% of men and 10.4% of women get information from a grin. When it comes to social media, 9.4% of men and 7.0% of women use them.

Analysis by age group shows that the trend remains the same. However, those aged 36-55 use television the most (42.4%), and those

aged 56 and over use the radio the most (23.5%).

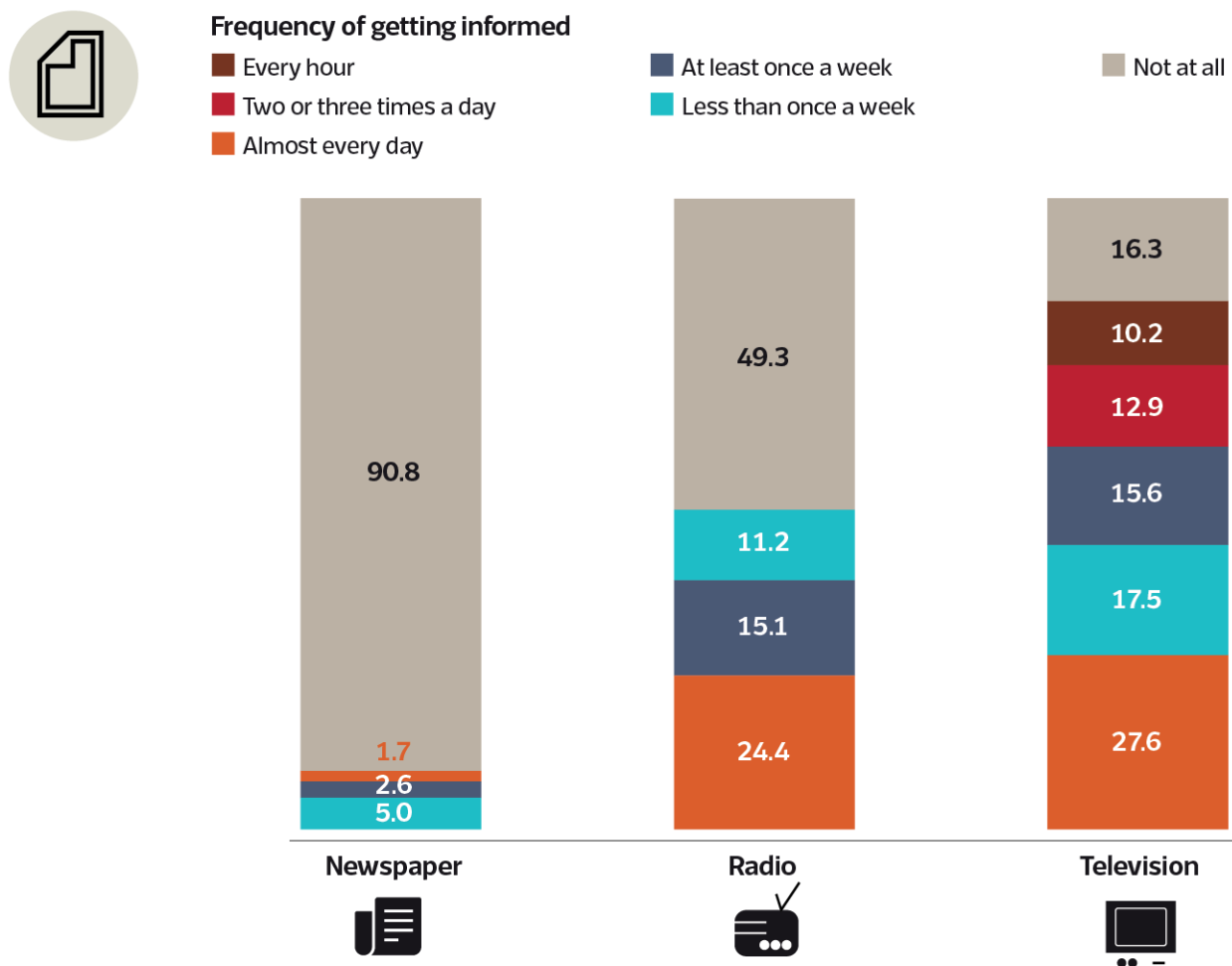
### Frequency of use of information sources

The study investigated how often respondents read the newspaper, listen to the radio, and watch television. Analysis of the statements showed that almost all respondents do not read the newspaper (90.8%). Half (49.3%) do not listen to the radio. Only 24.4% say they listen to the radio almost every day.

When it comes to television, the answers are manifold. 27.6% of respondents watch TV almost every day, 15.6% of respondents watch TV at least once a week, and 17.5% of respondents watch TV less than once a week. 16.3% of respondents do not watch television at all (Figure 12).



**Figure 12: Frequency of reading the newspaper, listening to the radio, and watching television**



Source: Communication Ecosystem Study R4P, EAI 2021

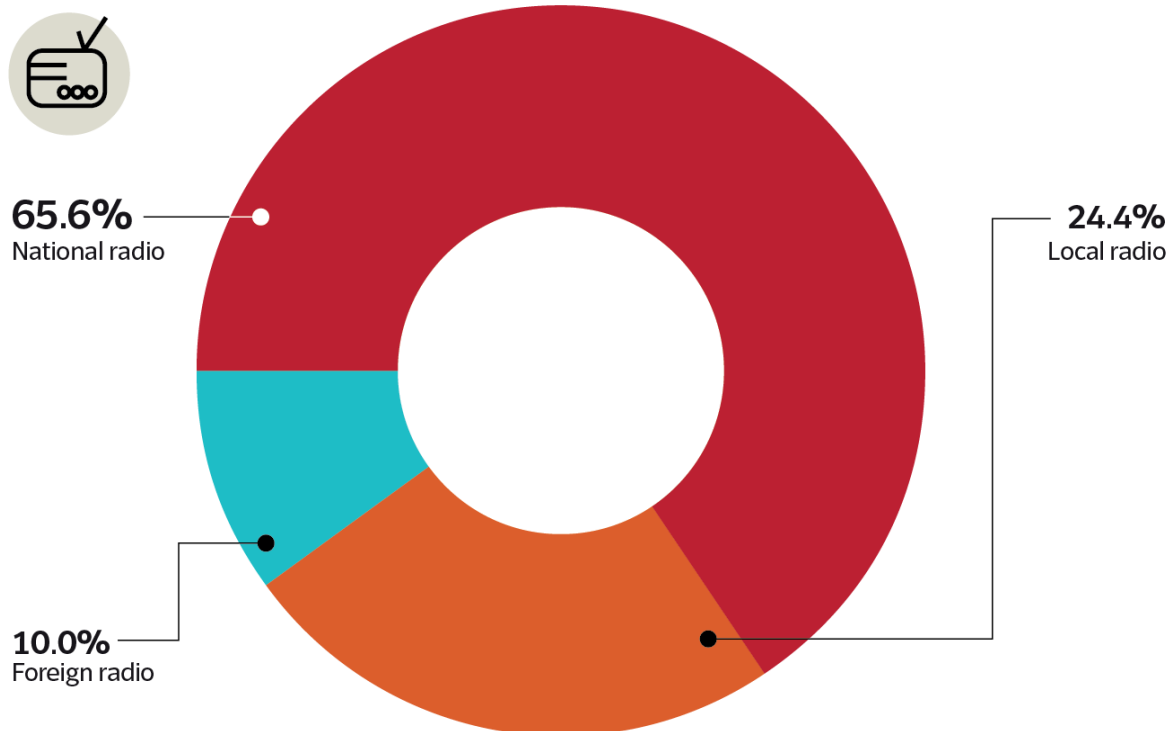
### Type of radio listened to

The question asked to the respondents was the following: “Among local, national, and international radio stations, which one do you listen to the most?” National radio stations obtained 65.6% of the responses. They are followed by local radios with 24.4%. Foreign radio stations come last with interest from 10% of respondents (Figure 13).

The trend is almost the same across all survey areas. However, in Korhogo, people listen more to national radio (84.2%) and a little less to local radio (7.0%). In Kimbirila-Nord/Goueya, on the other hand, national radio takes up 78.7% of the responses, and local radio is also weak (4.3%). The populations prefer to turn to Mali FM, a foreign radio station.



**Figure 13: Type of radio listened to by respondents**



Source: Information Ecosystem Study R4P, EAI 2021

In terms of national radio stations, Radio Côte d'Ivoire (51.5%) and Fréquence 2 (32.8%) are the most popular. For local radio stations, the results depend on the study areas, but overall Radio Doropo, Radio Binkadi de Bouna, Radio Tengréla, and community radio Kong are relatively popular. Regarding foreign radio stations, the top spot goes to RFI Afrique. Almost 60% of people who listen to international radio stations have quoted it. Next comes Mali FM, with 16.4% (Figure 14).

Regarding the local radio station that inspires the most confidence, the majority of respondents do not express an opinion in Kimbirila-Nord (61.7%)<sup>1</sup>, Bouna (51.8%),

Sikolo/Kong (48.4%), or Korhogo (42.1%). On the other hand, La Voix des Deux Frontiers in Ouangolodougou (55.6%), Radio Tengréla (54.8%), and Radio Doropo (50.5%) inspire the most confidence in respondents in their areas.

Generally, the programs are broadcast on these radios in Malinké (40.9%), French (17.3%), Lobi (14.4%), and Dioula (10.5%). The numbers of respondents to this question are relatively low per area, but the data show that the use of Malinké is predominant in Tengréla, Sikolo/Kong, Ouangolodougou, and Kimbirila-Nord/Goueya. Lobi is more practiced in Bouna and Doropo.

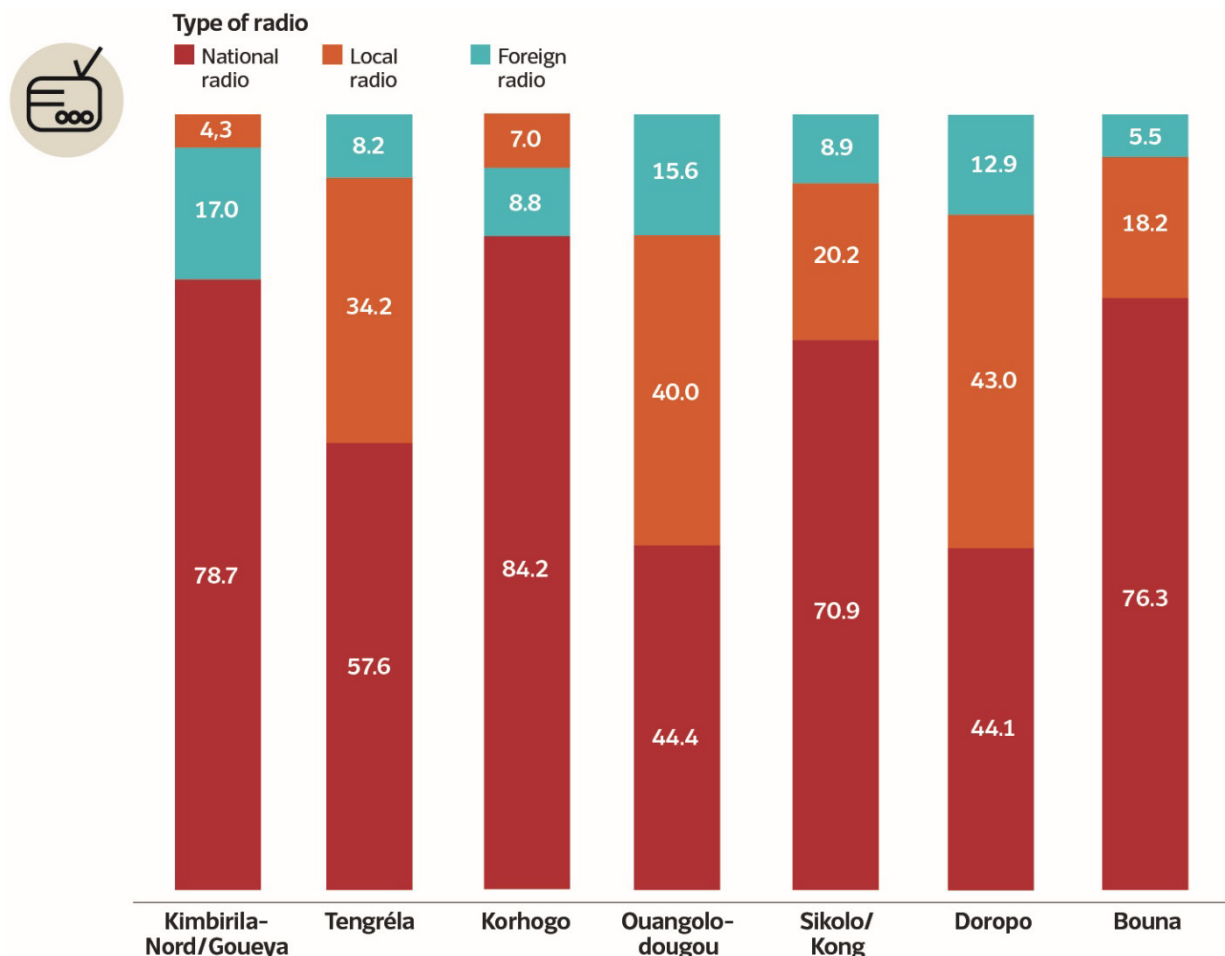
<sup>1</sup> Although there is no local transmitting radio station in this locality, the populations listen to nearby local

radios such as Denguélé FM (Odiénné), Folon FM (Odiénné), and Radio Dakan (Minignan).





**Figure 14: Type of radio listened to by respondents by area**



Source: Communication Ecosystem Study R4P, EAI 2021

### Most liked radio programs

Respondents like the news (19.3%) on the radio the most, followed by music (17.9%), and sociopolitical debate (16.9%). Apart from the religious debate, which collects more than one in 10 statements (10.2%), the other percentages are relatively low and scattered (Figure 15).

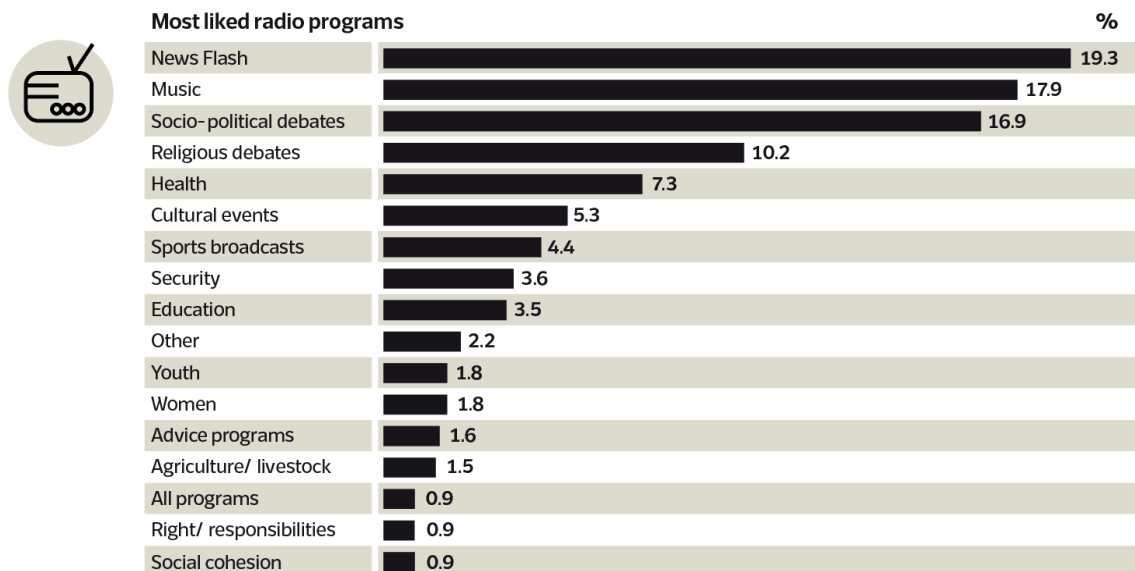
Sociopolitical debates are preferred by men (24.4% versus 5.9% for women). Women prefer music (27.1% versus 11.6% for men). Women also prefer religious debates a little more than men (13.6% against 7.9%), while

men are more attracted to the news flash (22.0% versus 14.0%).

People in Tengréla (43.8%) and Korhogo (29.8%) prefer the news flash to the radio. The figure is lower in Sikolo/Kong, at 9.7%. They prefer sociopolitical debates (27.4%), as do those in Kimbirila-Nord/Goueya (29.8%), in contrast to 7.5% in Doropo and 8.2% in Bouna. Respondents from Kimbirila-Nord/Goueya (27.7%) are most oriented toward music (Figure 16).

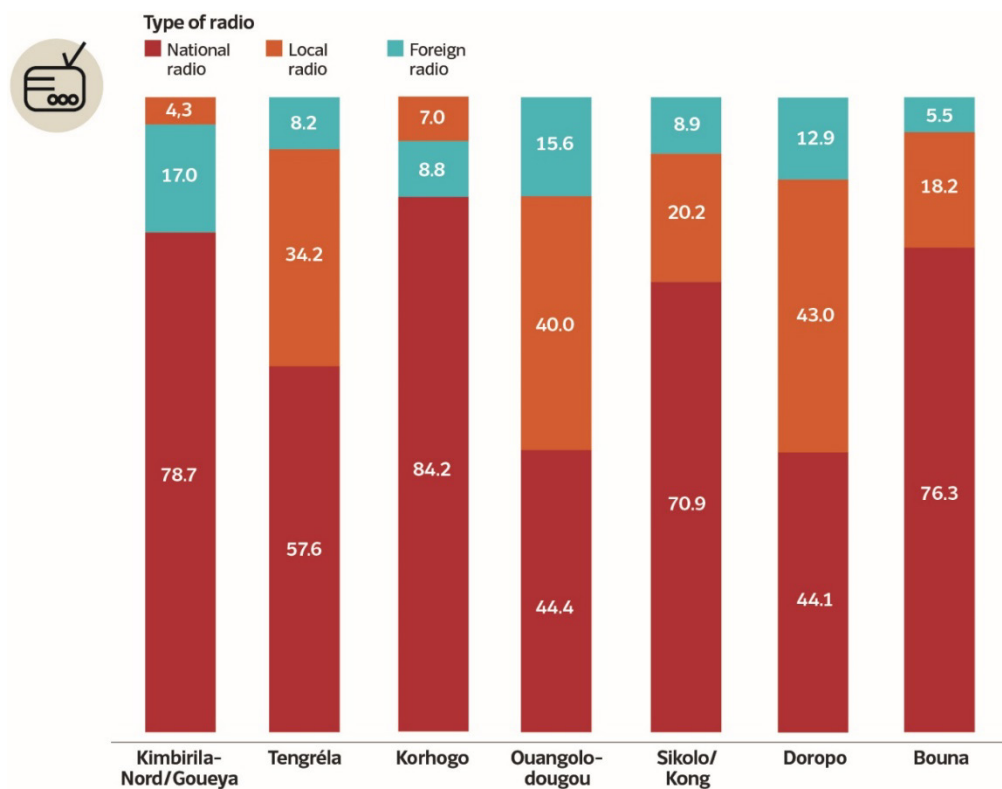


**Figure 15: Most loved radio program (%)**



Source: Communication Ecosystem Study R4P, EAI 2021

**Figure 16: Most liked radio program by area (%)**



Source: Communication Ecosystem Study R4P, EAI 2021



The information sought on the radio relates to news from Côte d'Ivoire (47.9%), entertainment (15.3%), and news from their community (10.7%). These results are similar to the first results mentioned above relating to the most sought information.

### Watched TV channel

Respondents answered the question, “Among national and foreign television channels, which one do you watch the most?” The national channels largely take the lead of the responses with 76.8% (Figure 17).

In terms of national channels, RTI I (82.9%) is the most watched. Regarding foreign channels,

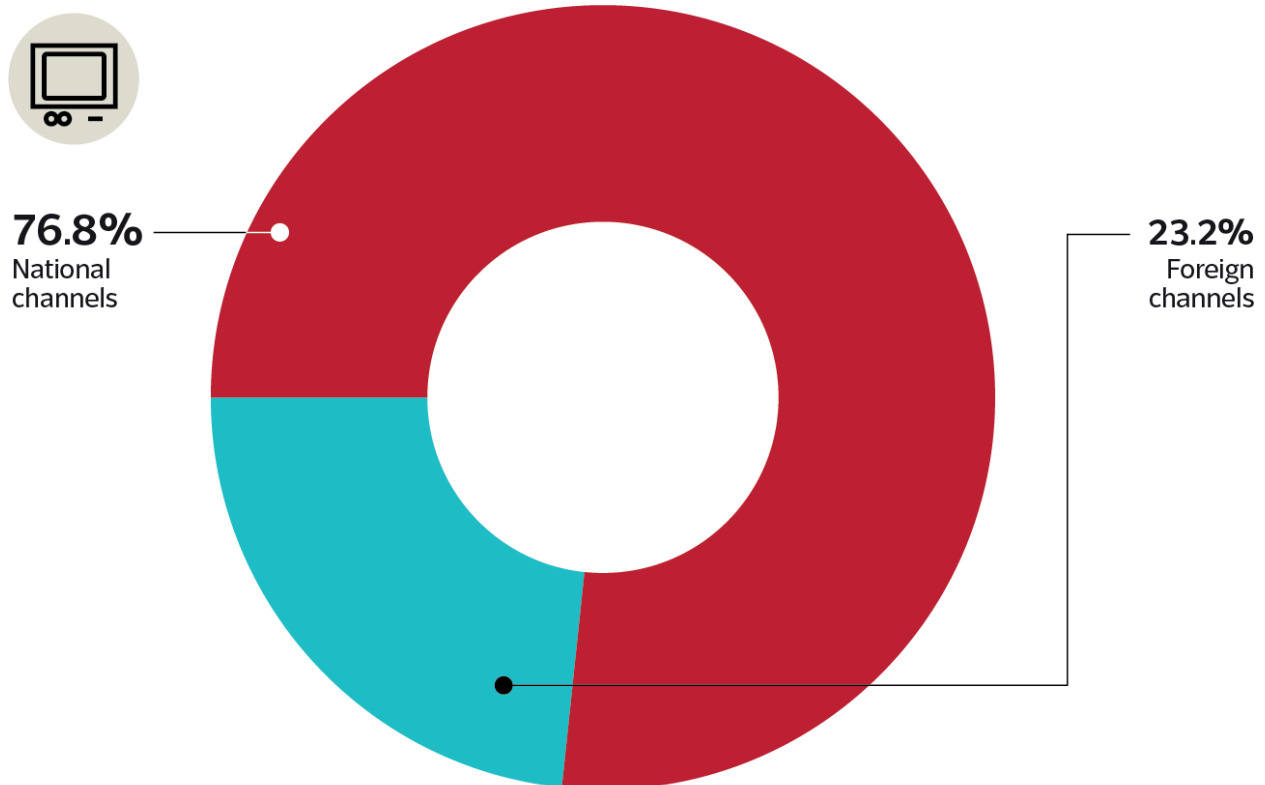
it is the other channels in the Canal+ package, including Novelas (54.3%) and France 24 (24.8%), which are prioritized.

The RTI I channel inspires the most confidence in respondents. Alone, it received 76.0% of favorable opinions, with the other channels receiving less than 5% of responses.

### Most liked television programs

For the favorite television programs, the respondents cited the television news first (51.4%). Next came entertainment programs (31.4%). These two programs far outweigh the others in terms of preference (Figure 18).

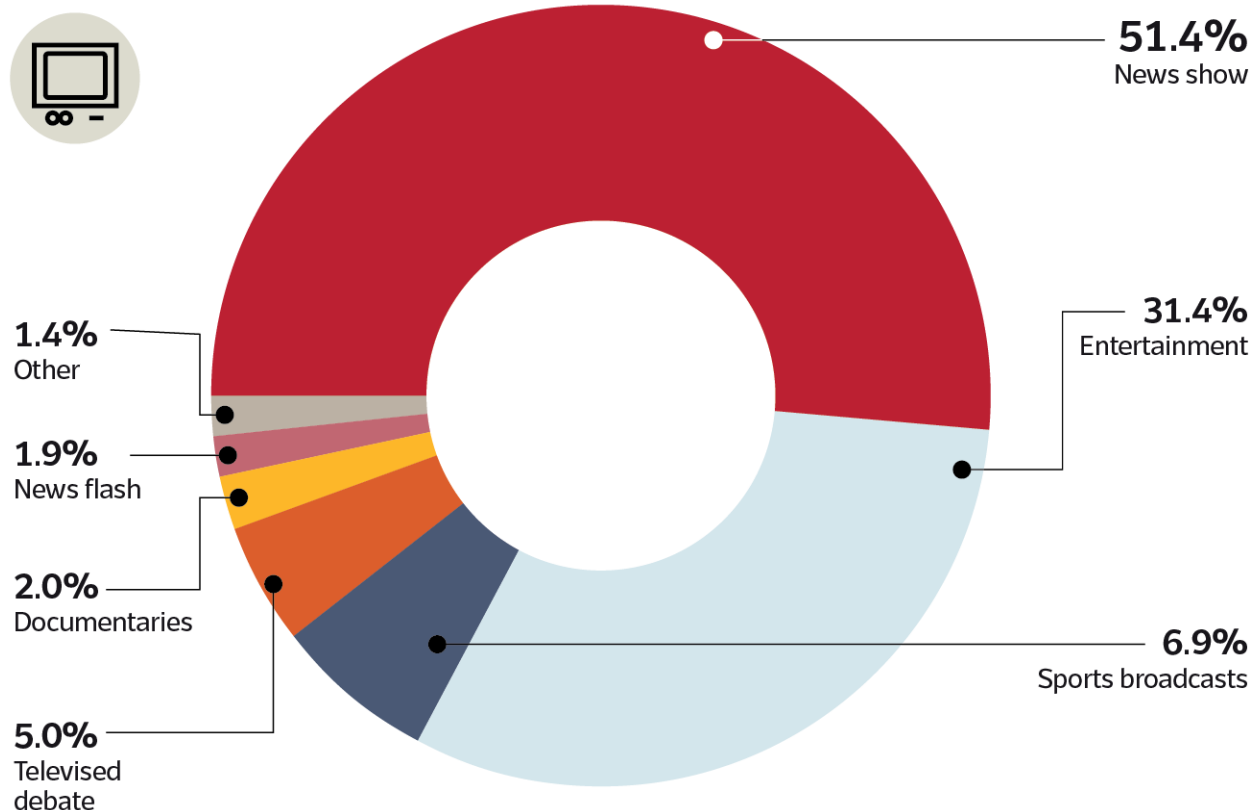
**Figure 17: Type of television channel watched by respondents**



Source: Communication Ecosystem Study R4P, EAI 2021



**Figure 18: Most liked television programs (%)**



Source: Communication Ecosystem Study R4P, EAI 2021

Women prefer entertainment shows (50.1% versus 14.8% for men), while men are more hooked on the news (61.5% versus 40.0% for women). Sports broadcasts are also favored by men. They are 12.1% to prefer them against 1.2% among women.

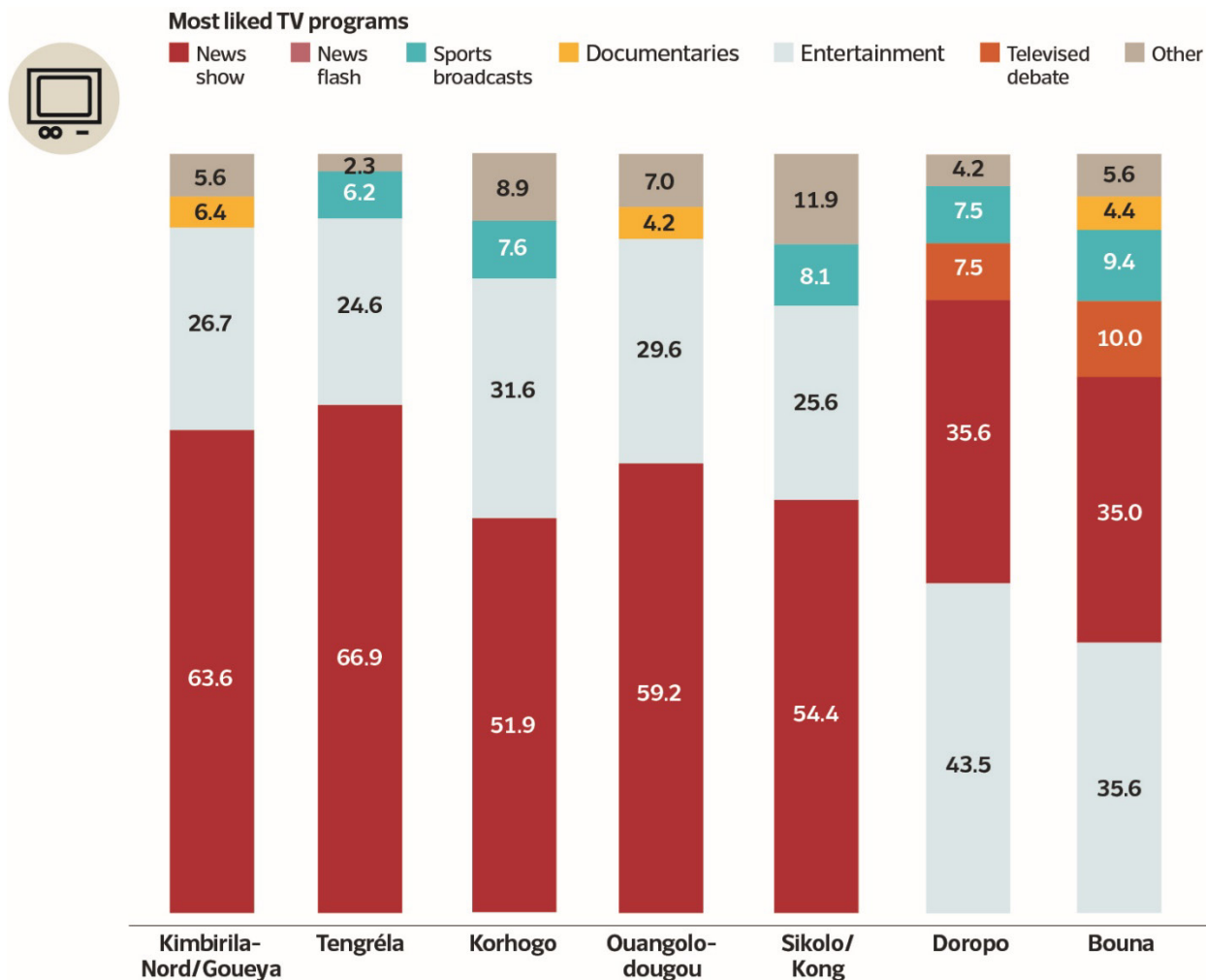
Analysis by area shows that news shows are preferred the most in Tengréla (66.9%) and Kimbirila-Nord (63.7%) and the least in Bouna (35.0%) and Doropo (37.3%). Entertainment occupies 43.5% of preferences in Doropo (Figure 19).

## 2.3. Use of Mobile Phone, Computer and Internet Access

Mobile phones and computers are available to the population for information and communication. They are particularly useful for browsing websites, social platforms, and media. This section looks at their ownership and use.



**Figure 19: Most liked TV programs by area (%)**



Source: Communication Ecosystem Study R4P, EAI 2021

### Mobile phone use

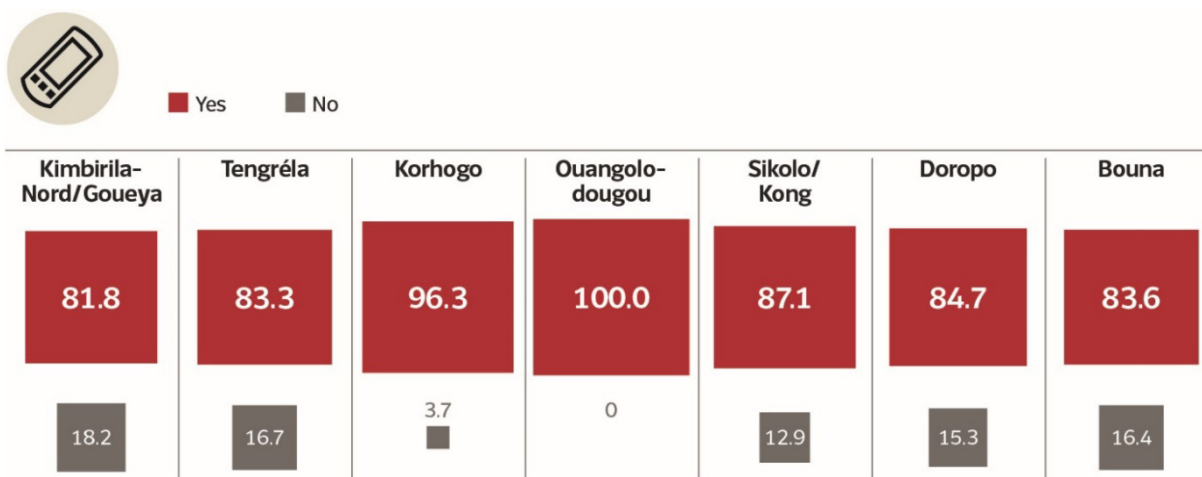
Almost nine out of 10 respondents (86.2%) said they had used a mobile phone. In Ouangolodougou, all of the respondents affirmed having already used a mobile phone. That number was 96.3% in Korhogo, 87.1% in Sikolo/Kong, 84.7% in Doropo, 83.6% in Bouna, and 81.8% in Kimbirila-Nord/Goueya. The trend remains high in all areas of the study (Figure 20).

The mobile phone is the means of communication most used by the respondents. A respondent confirms “We now use more the telephone to give information than we use the griots. We give our information over the phone.”

The results analyzed by gender indicate that 93.0% of men have used a mobile phone, compared to only 79.5% of women.



**Figure 20: Use of the mobile phone by area (%)**



Source: Communication Ecosystem Study R4P, EAI 2021

The likelihood of mobile phone use increases slightly with age, 83.5% among 15-35-year-olds, 88.5% among 36-55-year-olds, and 90.2% for those 56 and over.

69.7% of respondents used the phone almost every day during the month preceding the survey. 10.7% even use it every hour. Most use it for phone calls (65.5%), followed by connecting to the internet (11.2%). They spend an average of 1,935.2 CFA francs on the

purchase of communication credits in a typical week.

### Barriers to mobile phone use

Respondents who have never used a mobile phone were asked about the main reason for that. The results show that the first barrier mentioned is the lack of money to purchase it (24.2%). Then comes the fact of not knowing how to read or write (20.8%). 15.4% of people cited network deficiencies (Table 7).

**Table 7: Reasons for not using the mobile phone**

Reasons for not using the phone	Total	%
No reason specified	18	12.1
Other	4	2.7
There is no place to charge the phone	2	1.3
I don't have the money to buy communication credit	5	3.4
I don't have the money to buy a phone	36	24.2
I don't know how to read / write	31	20.8
I am not allowed to use a phone by my spouse or family	12	8.1
I don't see the need to use a phone / computer	12	8.1
Using a phone is against my culture / religion	6	4.0
The network does not cover the place where I live / work	23	15.4
<b>Total</b>	<b>149</b>	<b>100.0</b>

Source: Communication Ecosystem Study R4P, EAI 2021





**Although this is very negligible**, six people including three women and three men mentioned that the use of the telephone is against their culture/religion. They are found in Vonkoro (Bouna), Sokoro (Kimbirila-Nord/Goueya), Kimbirila-Nord, Doropo, and Tengréla.

### Computer use

Computer use is very low in Côte d'Ivoire's northern border area. 86.4% of respondents said they had never handled a computer. In all areas, the percentage of computer illiterates is around 90.0%, except in Korhogo and Ouangolodougou where, respectively, 27.5 and 22.5% have already used a computer (Figure 21).

The use of computers is led by men. 17.9% have already used one compared to 9.2% of women. Likewise, the use of the computer is relatively more important among the youngest age group (16.4% among 15-35, 10.6% among 36-55, and 9.4% among 56 and over). This is

because these technologies are recent and more attractive to young people.

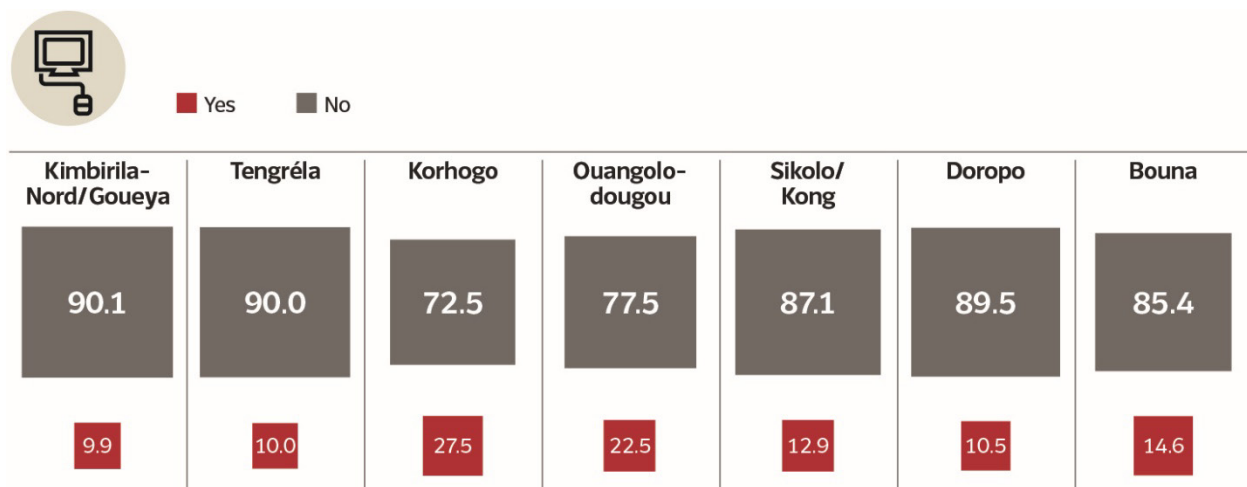
One third of those interviewed who had used a computer (38.8%) declared they had not used one in the month preceding the survey. 25.2% have used it less than once a week and 21.1% do so almost every day.

People who do not use the laptop and/or computer were asked if having a mobile phone was important to them. Three in four (75.8%) said yes, 13.4% said nothing, and 10.7% said no.

### Internet Use

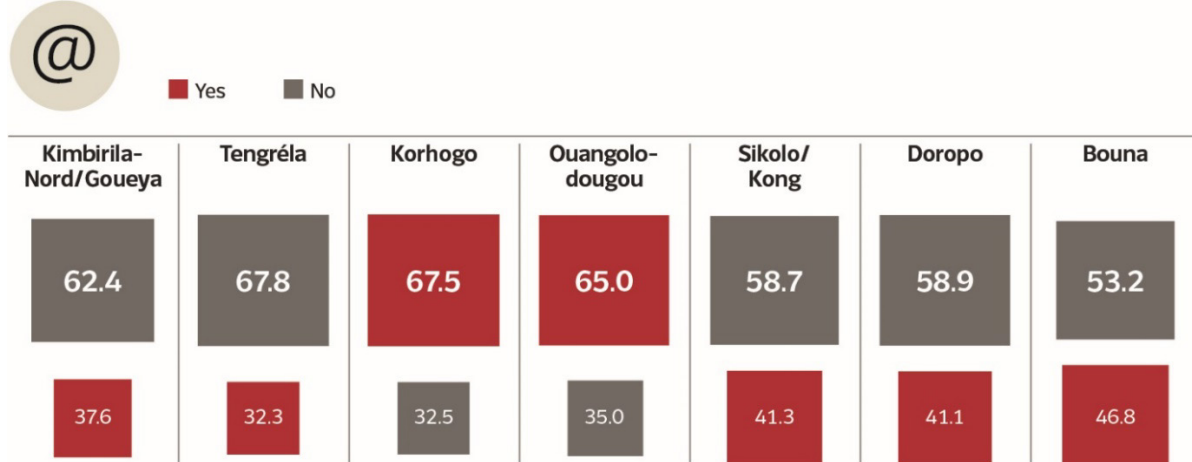
Overall, 56.3% of respondents have never used the internet. Tengréla (67.8%) and Kimbirila-Nord/Goueya (62.4%) have the highest rates of people who have never used the internet. On the other hand, Korhogo and Ouangolodougou stand out from the crowd with interviewee internet use at 67.5% and 65.0%, respectively (Figure 22).

**Figure 21: Use of the computer by area (%)**



Source: Communication Ecosystem Study R4P, EAI 2021



**Figure 22: internet use by area**


Source: Communication Ecosystem Study R4P, EAI 2021

Non-use of the internet is very pronounced among women. Two thirds (64.7%) have never used the internet compared to 48.0% of men.

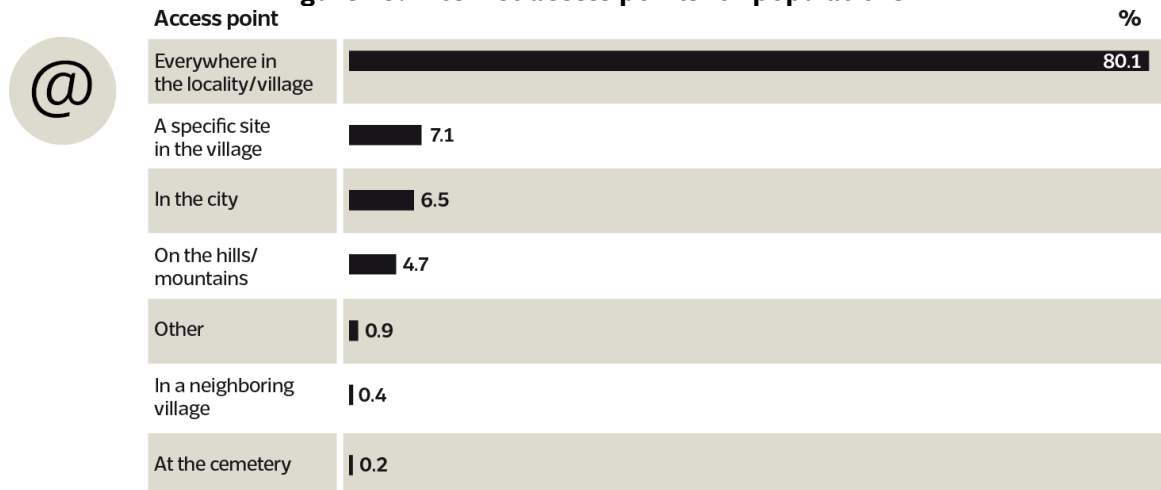
Young people (49.3%) and people of working age (48.8%) use the internet the most. Only 25.9% of those 56 and over have used the internet.

### Internet Access Points

When asked “Where do you mainly go to connect,” eight in 10 internet user respondents

(80.1%) answered “everywhere in the village or locality” (Figure 23).

In certain localities, the populations can access the internet thanks to antennas fixed in the village (Photo 4). A respondent explains, “Here, it is the chief who fixed an antenna for the Ivorian network on a piece of wood, but apart from that, there is no Ivorian network in the village. It is only with the chief that there is the Ivorian network. Most of the villagers have the Ghanaian network, but I have an Ivorian chip.”

**Figure 23: Internet access points for populations**


Source: Communication Ecosystem Study R4P, EAI 2021





**Photo 4: View of the places where the Ghanaian and Ivorian network are available in Vonkoro**



Source: *Communication Ecosystem Study R4P, EAI 2021*

Respondents said they used the internet almost every day (52.2%), a few times a day (16.3%), and at least once a week (15.6%). Overall, internet use is almost frequent. They go on WhatsApp and Messenger (41.6%) to obtain information (16.1%), and on Facebook to view social media (12.3%).

During a normal month, respondents who declared using the internet spend an average of 4,369.9 CFA francs on the purchase of connection credits, according to their statements.

### **Barriers to internet use**

Those who have never used the internet were asked why. A quarter of those affected (26.4%) did not give a specific answer. Among those who gave an answer, the reasons included not knowing how to read or write (32.5%) and not having a laptop suitable for browsing (31.6%). Apart from the lack of skills or knowledge that

concentrates 13.8% of the responses, the other responses are poorly cited (Table 8).

### **2.4. Priority Place of Information**

Respondents were asked, “When you want to get information in general, where do you go first?” A third of respondents (38.9%) go to see relatives and friends, when one in five (21.0%) gets information via national channels. Social media represents 12.0% of places of information, and the internet serves as a place of information for one in 10 respondents (Figure 24).

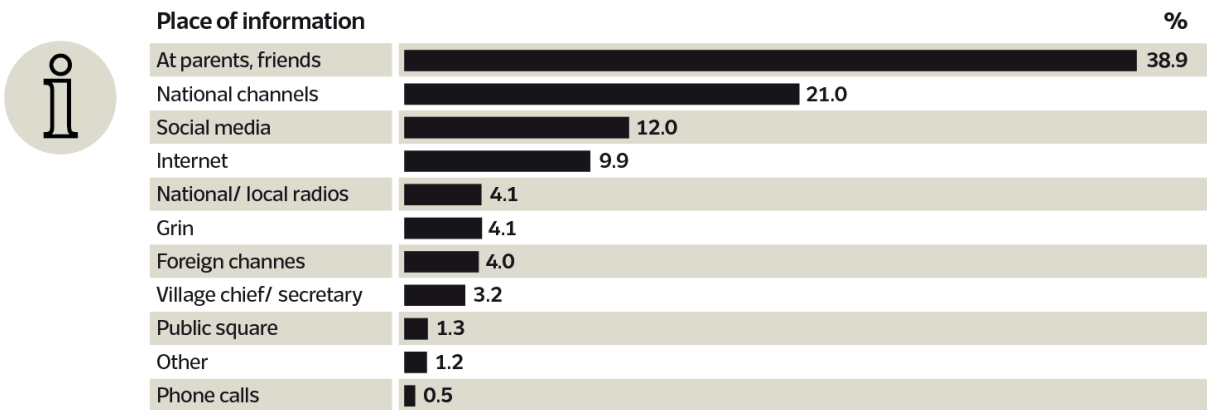
Moreover, according to their statements, respondents give more credit to the information given by relatives and friends (41.5%) and national channels (31.4%). Social media only has credibility for 11.8% of those interviewed.



**Table 8: Reasons for not using the internet**

Reasons for not using the internet	Total	%
No reason specified	161	26.4
Other	13	2.9
There is no place to browse the internet	1	0.2
I fear what people in my community would think	3	0.7
I don't have a suitable laptop to browse the internet	142	31.6
I don't see the need to use the internet	20	4.5
The network does not cover the place where I live / work	31	6.9
Connection fees are high	8	1.8
Lack of skills or knowledge	62	13.8
Is not useful to me	18	4.0
Can't read / write	146	32.5
No money	5	1.1
<b>Total</b>	<b>485</b>	<b>100.0</b>

Source: Communication Ecosystem Study R4P, EAI 2021

**Figure 24: Priority place of information for populations**


Source: Communication ecosystem study R4P, EAI 2021

## 2.5. Verification of Information Received

Analysis of the data highlights that 55.2% of the 1,083 people surveyed have heard of fake news or rumors. Of these, 32.3% have already experienced it. The reactions are diverse and scattered, ranging from doing nothing to seeking information from the more knowledgeable.

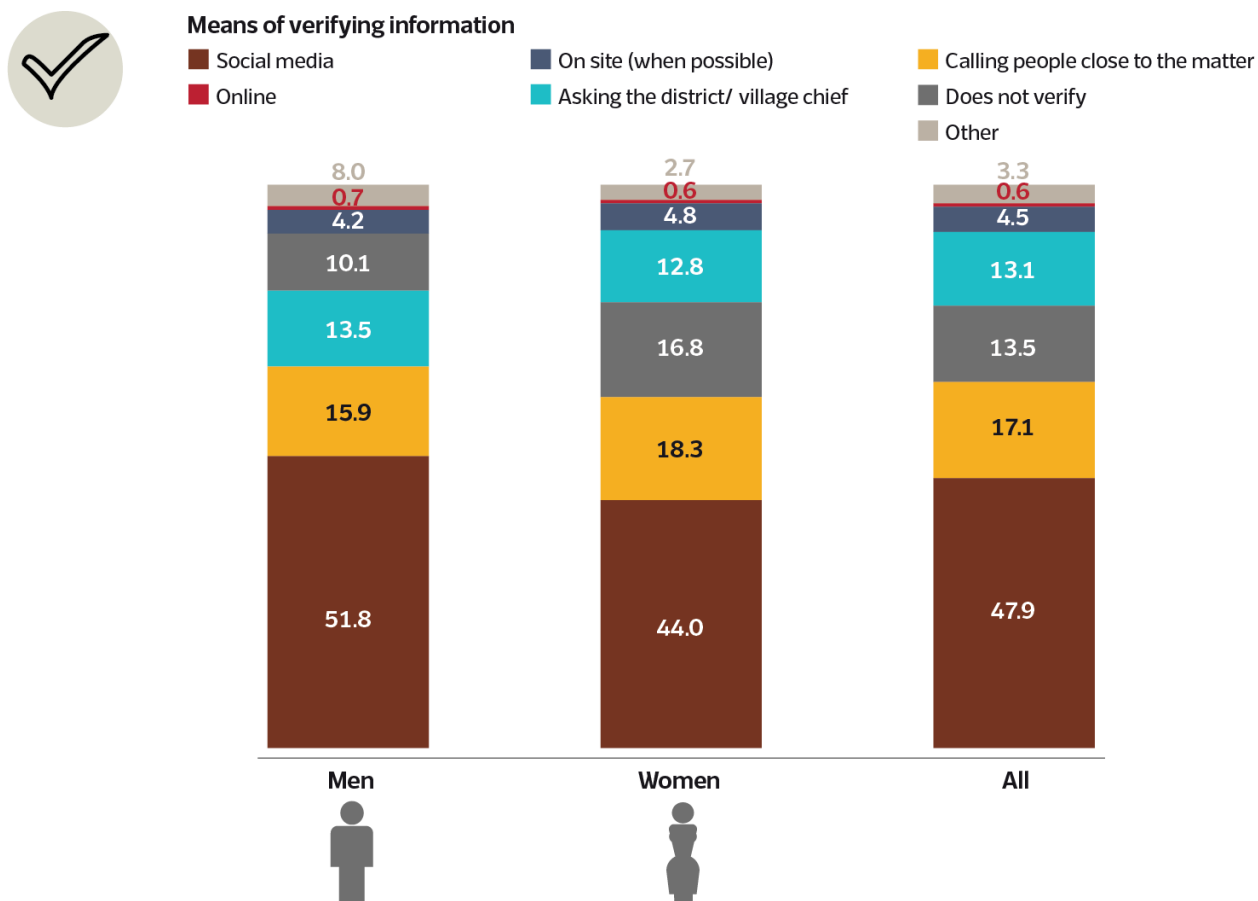
Respondents were asked if they had ever shared information without verifying it. Of the

1,083 respondents, 212 (19.6%) answered yes. The figures are the same for men (19.0%) and women (20.1%).

They were also asked “How do you ensure the accuracy of the information you receive?” 47.9% of the interviewees compare several sources, 17.1% call people familiar with the matter, and 13.1% ask the village or neighborhood chief. In contrast, 13.5% of respondents do not verify the information they receive (Figure 25).



**Figure 25: Means of verifying information by gender (%)**



Source: Communication Ecosystem Study R4P, EAI 2021

The young people of Sikolo support comparing several sources in their statements. Per interviewee **S4**: “We compare the information we receive from multiple sources when calling. We check the information everywhere by phone; we are afraid of social media here because not everything that is on it is always true. We prefer radios, TVs, and phone calls. We choose the heads of districts, and they are the ones who will divulge the information; I can give information, he can send a message that he himself has heard. Someone else can say no, it’s not like that. At the time it can become a group talk and we exchange, and now we find a solution.” His colleague **S7** adds, “We will ask in the field. We go to the source if possible. For example, if we say that there is an accident

there, we will see to verify.” **S6** supports him, “You have to go to the place to get good information” (Focus Group Young Sikolo).

There are no differences by gender or by age group in how information is processed.

According to female interviewee **P6**, “If we want to know the accuracy of information, we go to the president of women. If it’s a village problem, we can go to the president’s house to ask her. Apart from that, we watch the news on television.” Her colleague **P9** says, “You call; you can ask when you go to the market” (Focus Group Women Kimbirila). **DB6** adds, “If, for example, we hear news from Abidjan, we call a parent who is in Abidjan to say ‘this is what we have learned,



is it true?” (Debeté Women Focus Group) A woman from Managota says,

“We verify information through the mouths of women.” Some listen to the radio to confirm information, as **M7** mentions: “To verify that information received is true, it is on Kong radio.”

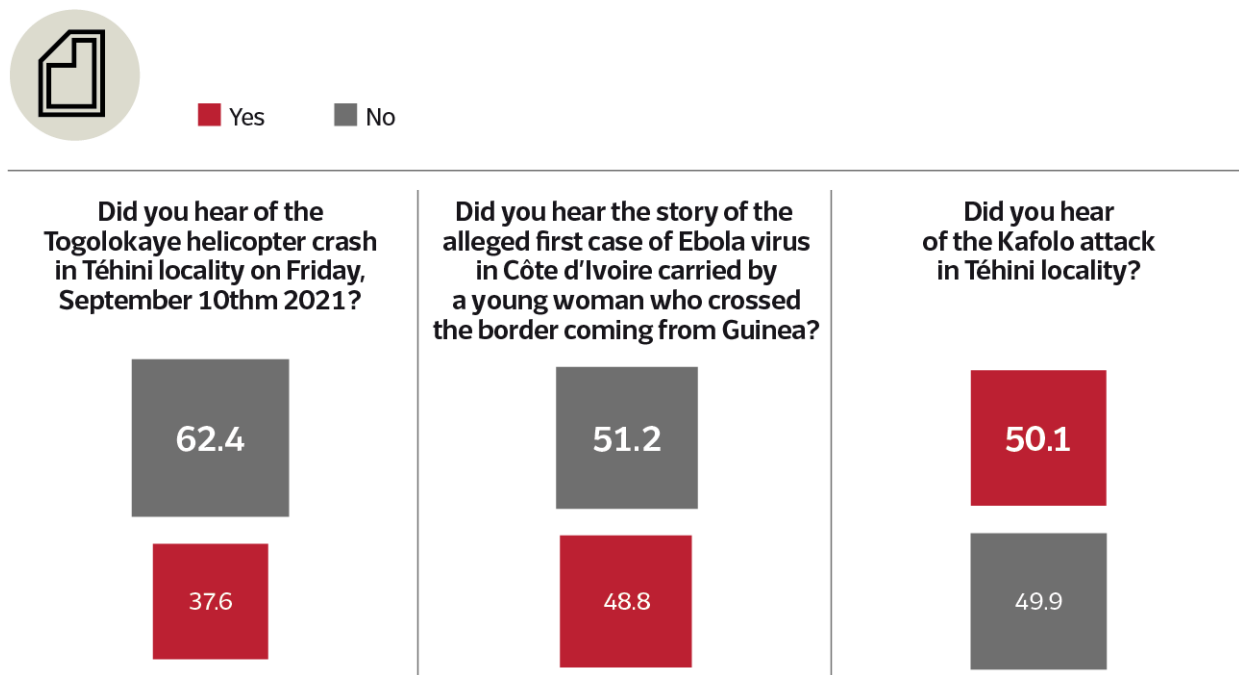
Unlike those who call, some, like interviewee **V9**, see it more simply: “If someone comes to say something to someone and then another comes to say the same thing, it is true; but if she has finished and then nobody talks about it, it is because it’s false.”

area some time before the data collection and were the subject of media coverage. The goal was to learn if they knew about it, their information channel, and the reaction it elicited in them. The Togolokaye helicopter crash is known to only a third of respondents (37.6%). 48.8% of respondents had heard about the alleged first case of the Ebola virus in Côte d'Ivoire carried by a young woman who crossed the border from Guinea. 50.1% knew about the Kafolo attack in the department of Téhini (Figure 26).

## 2.6. Information on Events in the Northern Border Area

Respondents were asked three questions about events that took place in the northern

**Figure 26: Knowledge of the northern border area events**



Source: Communication Ecosystem Study R4P, EAI 2021





The helicopter crash is less well known in Kimbirila-Nord, where only 16.6% of respondents knew of it. In fact, during the discussions, the participants all said they had not heard of it. In Danoa, here are the reactions of some women on the events: **D1**: “No, no. I did not learn that.” **D8**: “No, no. I just learned that like that, um!” **D1**: “No, no. We didn’t learn that.” **D4**: “All of us, we didn’t learn that, eh! Hmm!” (Danoa Women Focus Group)

The alleged case of the Ebola virus is less known in Sikolo/Kong (30.3%). Tengréla and Kimbirila-Nord are the most uninformed of the Kafolo attack, with 28.3% and 31.5%, respectively, of respondents from these two areas who said they had heard of it.

For these three events, television is the primary means of informing the populations. 20.6% of respondents learned about the Togolokaye helicopter crash in the department of Téhini through television, 16.2% through social media, and 13.8% by word of mouth. 37.4% respondents learned of the alleged first case of the Ebola virus in Côte d'Ivoire through television, 6% through the radio, and 11.2% through the grins. 22.7% of respondents learned of the Kafolo attack in the department of Téhini via television, 13.8% heard of it through word of mouth, and 12.9% through social media. Overall, it is therefore through television, social media, word of mouth, and radio that the populations receive the first information on the events taking place in the border area.

Women seem to be discriminated against in terms of knowledge of the events mentioned above. In almost all the areas of the study and for each of the events, there is a 20-point noticeable difference between men and women. This is to the disadvantage of women in terms of awareness of major local events.

Those surveyed who knew about the above events said they mostly felt fear after learning of them: 63.1% for the helicopter crash, 68.4% for the alleged Ebola virus case, and 77.3% for the Kafolo attack.

During the discussions, the men showed a little more information about the events: **K11** says, “We found out about it on mobile phones, on the internet.” **K10** adds: “The whole population learned the information; they were worried because our borders are neglected and the control is not of quality and, in any case, we do not know where we stand. Really, if the State could strengthen security, it would be a pleasure for the population. To tell the truth, the forces seek to extort money, so we do not trust them” (Kalamon Youth Focus Group).

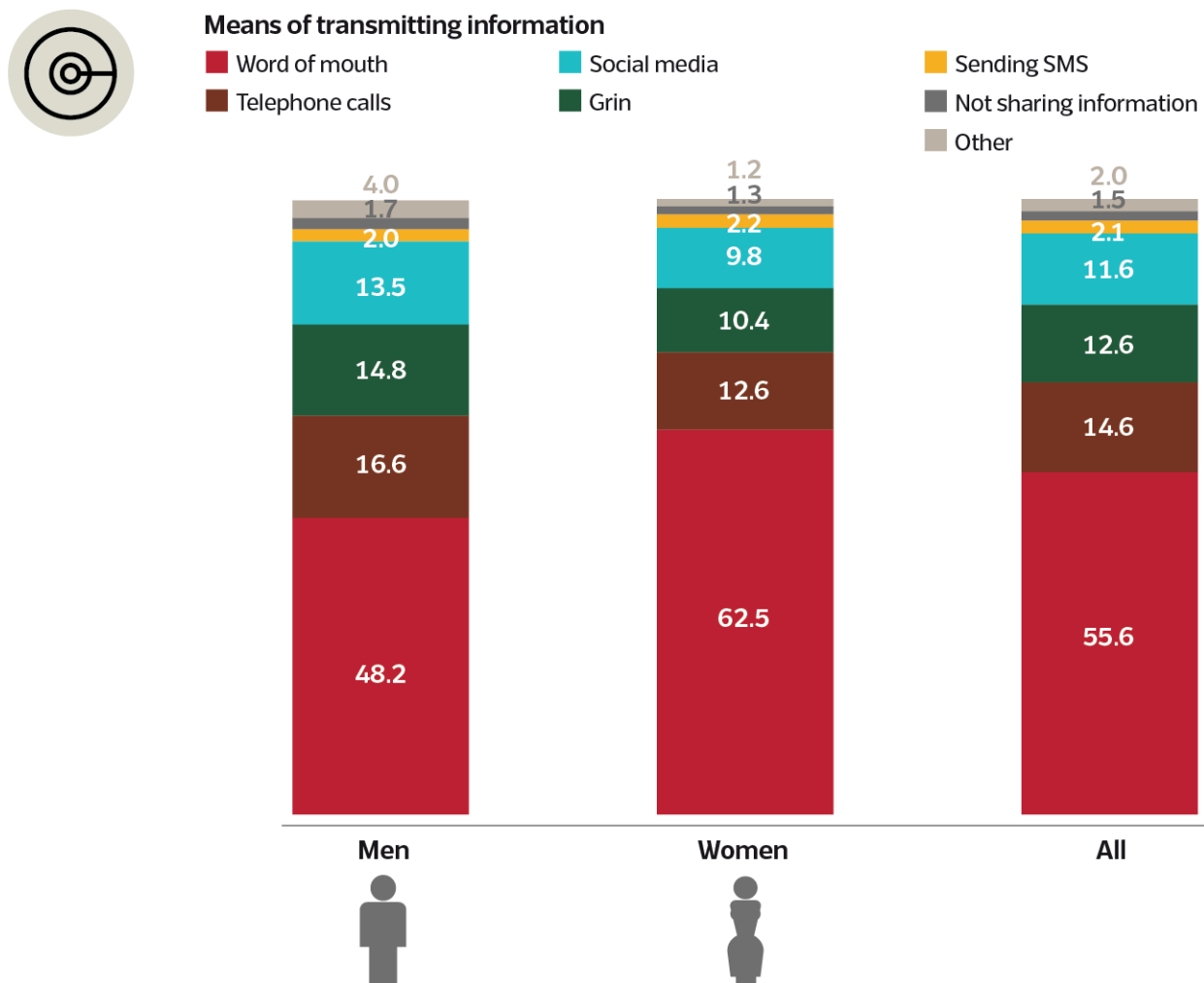
## 2.7. Transmission of Information

People use several channels to transmit information. Word of mouth is most used by respondents (55.6%). Women (62.5%) use this channel more than men (48.8%). Interviewees use telephone calls to a lesser extent (14.6%) for information (Figure 27).





**Figure 27: Channels used to transmit information**



Source: Communication Ecosystem Study R4P, EAI 2021

Respondents also use the grins (12.6%) to transmit information. This channel is used by 10.4% of women and 14.8% of men (Figure 27).

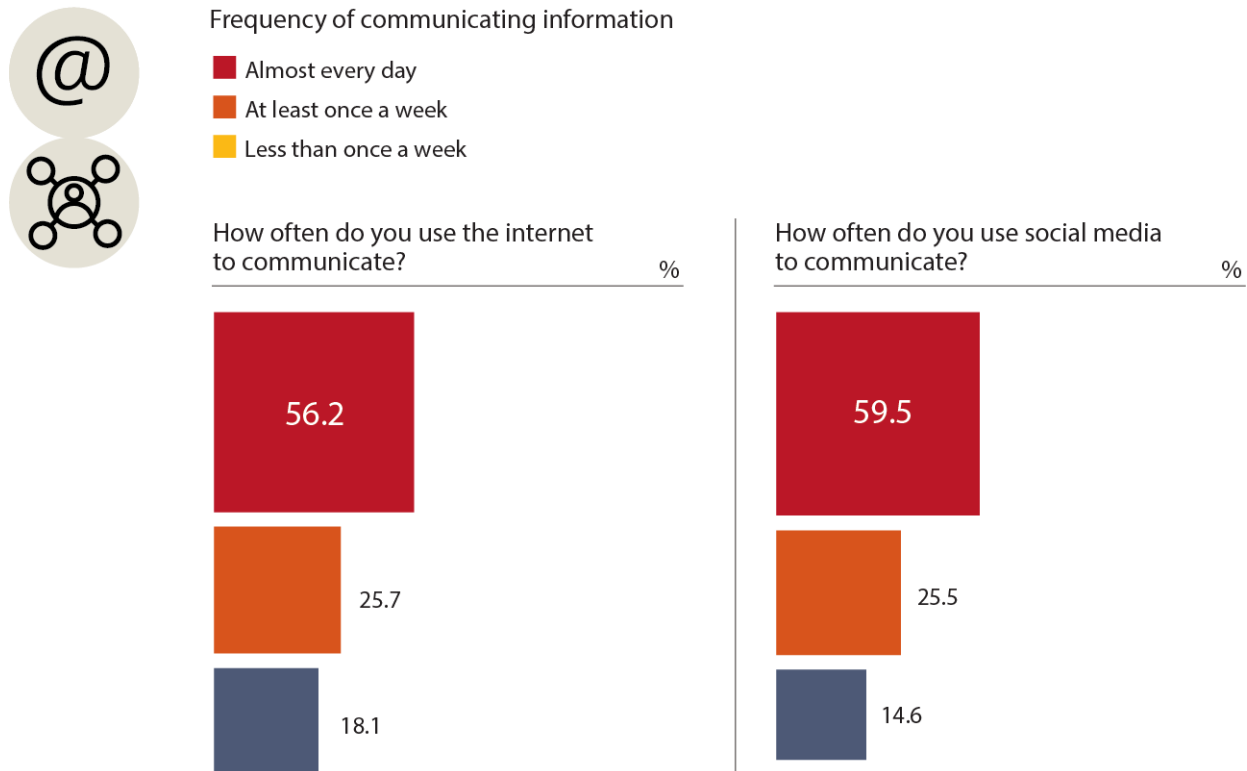
### Communication via the internet and social media

Respondents who have used the internet in the past were asked how often they use the

internet and social media to communicate. More than half reported almost every day for the internet (56.2%) and social media (59.5%). The rates exceed 80.0% when added to the number of those who use it at least once a week (Figure 28).



**Figure 28: Frequency of use of the internet and social networks to communicate**



Source: *Communication Ecosystem Study R4P, EAI 2021*

Men are more likely to use the internet to communicate (64.9%) than women (52.3%). The figures follow the same trend for social media, with 61.2% of men more likely to use social media versus 48.7% of women.

### Reaction to text messages from unknown people

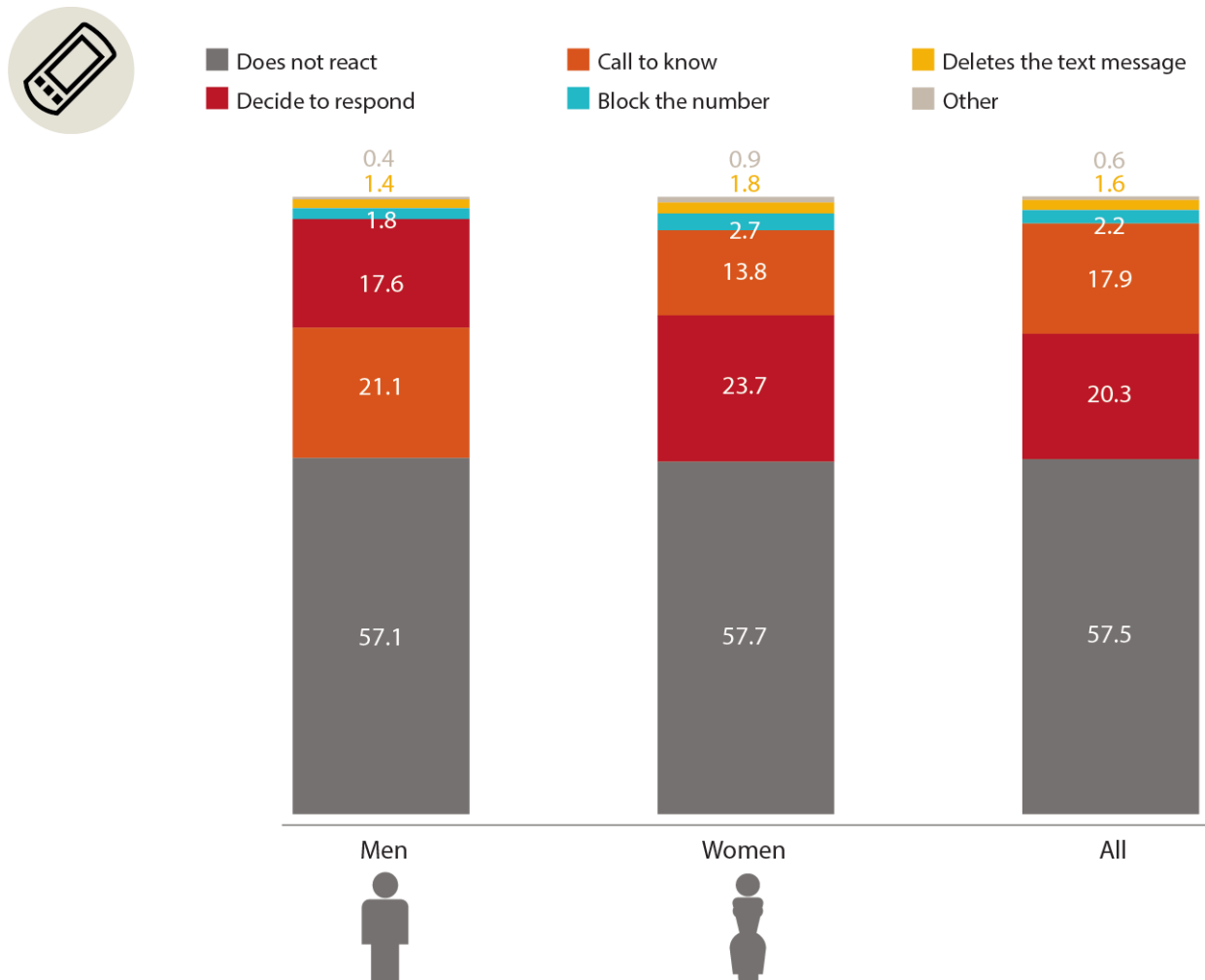
More than half of the 508 respondents (57.5%) to the short message service (SMS) question said they did not respond to text messages

from unknown people. 20.3% decide to answer, and 17.9% call to find out who they are dealing with. The behaviors are similar for both men and women (Figure 29).

The study devoted a section to the acquisition of information and communication in the locality. It aims to identify the means of access to information, the information actors, and the spaces and languages of communication.



**Figure 29: Reaction to text messages from unknown people**



Source: Communication Ecosystem Study R4P, EAI 2021 Communication in the locality

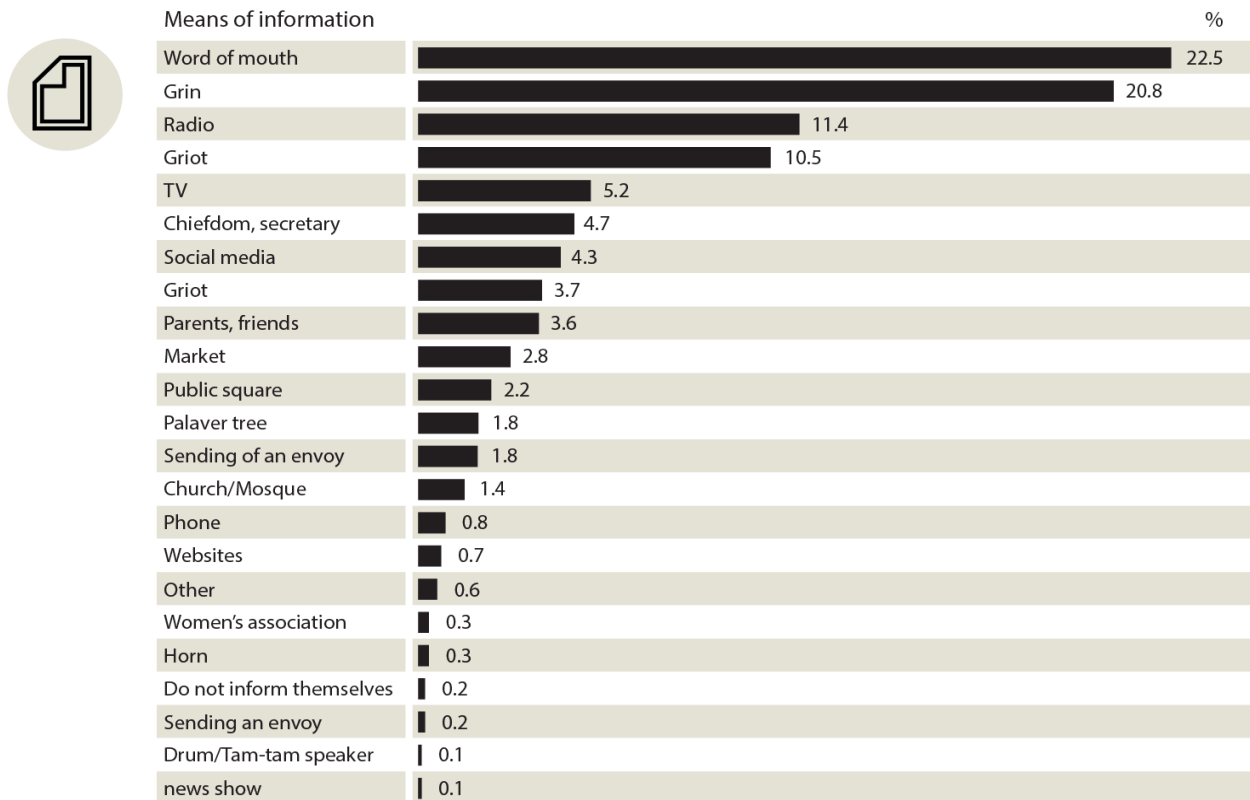
## 2.8. Means of Access to Information in the Locality

In the localities visited, **word of mouth (22.5%) and the grin (20.8%) remain the means by which populations have the most access to information.** Radio (11.4%) and griot (10.5%) come next. Unlike information in general where television was the source of a third of respondents, it has a low rate of use (5.2%) when it comes to information in the locality (Figure 30).

The results by area indicate that in Doropo and Bouna, respectively, 37.2% and 31.9% of respondents access information by word of mouth. In Kimbirila-Nord/Goueya, the grin (59.1%) is used the most for information. Griots, on the other hand, serve more as a source of information for the populations in Sikolo/Kong (32.3%). A quarter of the populations of Korhogo and Ouangolodougou (26.3%) also obtain information from them (Table 9).



**Figure 30: Means of information in the locality (%)**



Source: Means of information in the locality R4P, EAI 2021



**Table 9: Means of information in the locality by area**

Information means	Areas															
	Bouna		Doropo		Kimbirila-Nord/ Goueya		Korhogo		Ouangolo		Sikolo/ Kong		Tengréla		Total	
	Eff	%	Eff	%	Eff	%	Eff	%	Eff	%	Eff	%	Eff	%	Eff	%
At the women's association	0	0.0	1	0.5	3	1.7	0	0.0	0	1.3	1	0.5	0	0.0	6	0.6
At the Church / Mosque	2	1.2	4	2.1	6	3.3	3	3.8	0	0.0	2	1.0	3	1.7	20	1.8
On the radio	35	20.5	26	13.7	4	2.2	12	15.0	12	15.0	7	3.5	28	15.6	124	11.4
On TV	6	3.5	10	5.3	15	8.3	5	6.3	1	1.3	3	1.5	16	8.9	56	5.2
Through the phone	3	1.8	6	3.2	1	0.6	3	3.8	0	0.0	2	1.0	0	0.0	15	1.4
Through the Grin	10	5.8	7	3.7	107	59.1	8	10.0	3	3.8	21	10.4	69	38.3	225	20.8
At the market	10	5.8	10	5.3	6	3.3	4	5.0	3	3.8	4	2.0	2	1.1	39	3.6
Other	0	0.0	1	0.5	3	1.7	0	0.0	2	2.5	0	0.0	2	1.1	8	0.7
In the news show	1	0.6	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	1	0.1
By word of mouth	54	31.6	72	37.9	11	6.1	21	26.3	21	26.3	43	21.4	22	12.2	244	22.5
Church / Mosque	0	0.0	2	1.1	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	2	0.2
Sending an envoy	2	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	2	0.2
I do not inform myself	0	0.0	1	0.5	0	0.0	0	0.0	0	0.0	2	1.0	0	0.0	3	0.3
Through sending an envoy	6	3.5	2	1.1	0	0.0	3	3.8	1	1.3	7	3.5	0	0.0	19	1.8
Through the chieftom, the secretary	2	1.2	10	5.3	9	5.0	1	1.3	1	1.3	27	13.4	1	0.6	51	4.7
Through the Horn	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	3	1.7	3	0.3
Through the Griot	10	0.0	4	0.0	0	0.0	9	0.0	21	26.3	65	32.3	5	1.7	114	0.3
Through the Drum / Tam Tam speaker	1	0.6	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	1	0.1
By parents, friends	6	3.5	7	3.7	8	4.4	0	0.0	2	2.5	9	4.5	8	4.4	40	3.7
Under the palaver tree	11	6.4	11	5.8	0	0.0	0	0.0	0	0.0	1	0.5	1	0.6	24	2.2
In the public square	9	5.3	7	3.7	1	0.6	1	1.3	1	1.3	5	2.5	6	3.3	30	2.8
On social media	3	1.8	8	4.2	5	2.8	10	12.5	9	11.3	1	0.5	11	6.1	47	4.3
On websites	0	0.0	1	0.5	2	1.1	0	0.0	2	2.5	1	0.5	3	1.7	9	0.8
Total	171	100	190	100	181	100	80	100	80	100	201	100	180	100	1,083	100

Source: Communication Ecosystem Study R4P, EAI 2021





## 2.9. Languages of Communication in the Locality

In the entire northern border area, Malinké (32.7%) is the predominant language of communication, followed by Dioula (28.2%)<sup>2</sup>. After these two mother tongues, comes French (Figure 31).

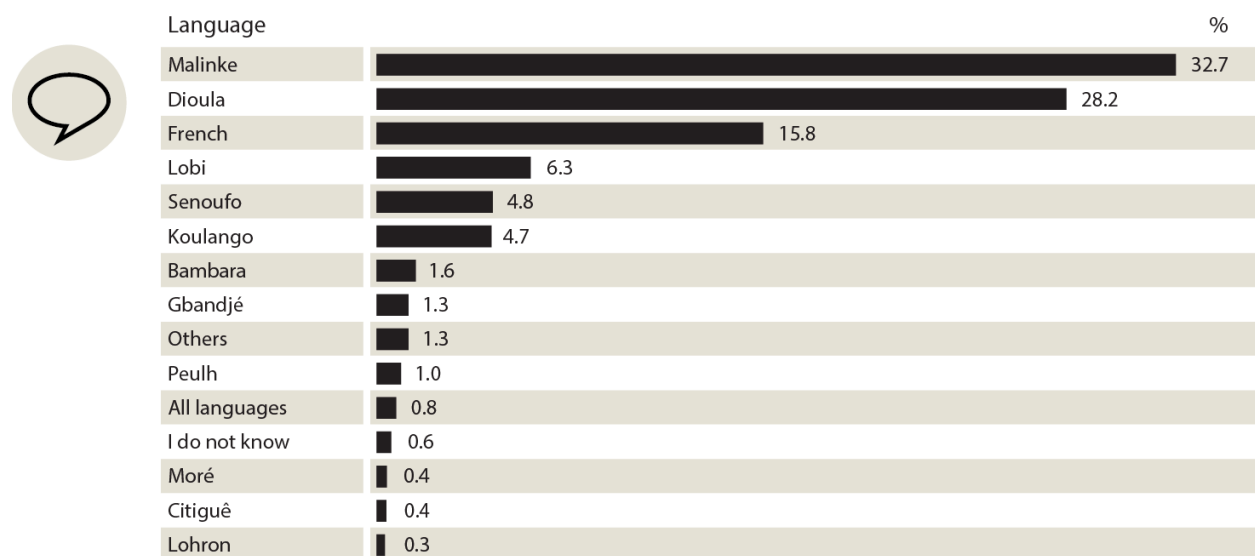
Analysis by area shows that Malinké, Dioula, and French are used as a first resort in all the study locations for communication. However, the use of Malinké is more pronounced in Sikolo/Kong (54.2%), Ouangolodougou

(47.5%), and Korhogo (43.8%). Koulango seems to be more present in Doropo (16.3%) and Bouna (11.7%).

## 2.10. Use of Traditional Means of Information and Communication

Respondents were asked if they were part of a grin, a space where they go to get information. Two in five respondents (42.7%) said yes. Rallies under a palaver tree is not as common, with only one in five respondents (20.6%) reporting attendance (Figure 32).

**Figure 31: Languages used for communication (%)**



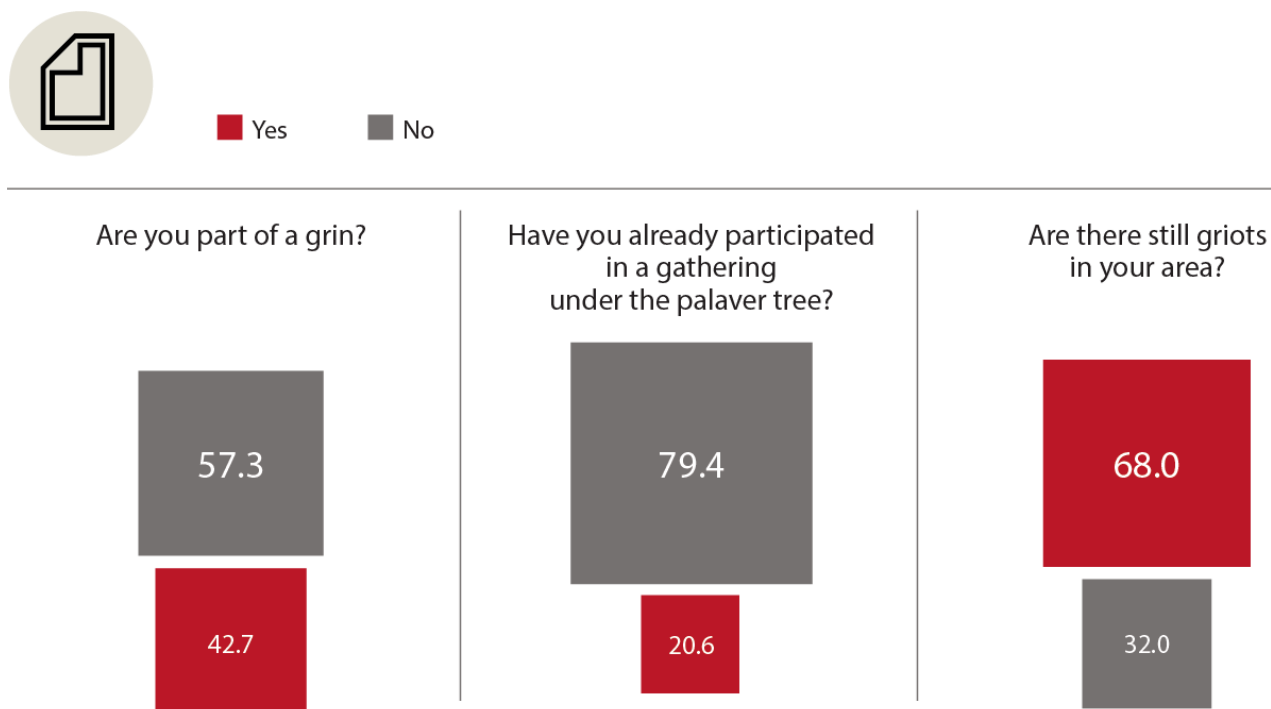
Source: Communication Ecosystem Study R4P, EAI 2021

<sup>2</sup> According to respondents, Dioula differs from Malinké. Dioula is a commercial language accessible to

all. Malinké is heavier, so it is not understood by everyone.



**Figure 32: Use of traditional means of information and communication (%)**



Source: Communication Ecosystem Study R4P, EAI 2021

Those who frequent the grins go there on a regular basis. 57.6% of people who belong to a grin go there seven times a week. On average, they practice the grin 5.2 (5.02-5.44) times per week. For gatherings under a palaver tree, attendance during the month is lower. The average number of gatherings in which the respondents took part in the month is 2.3 (1.88-2.75).

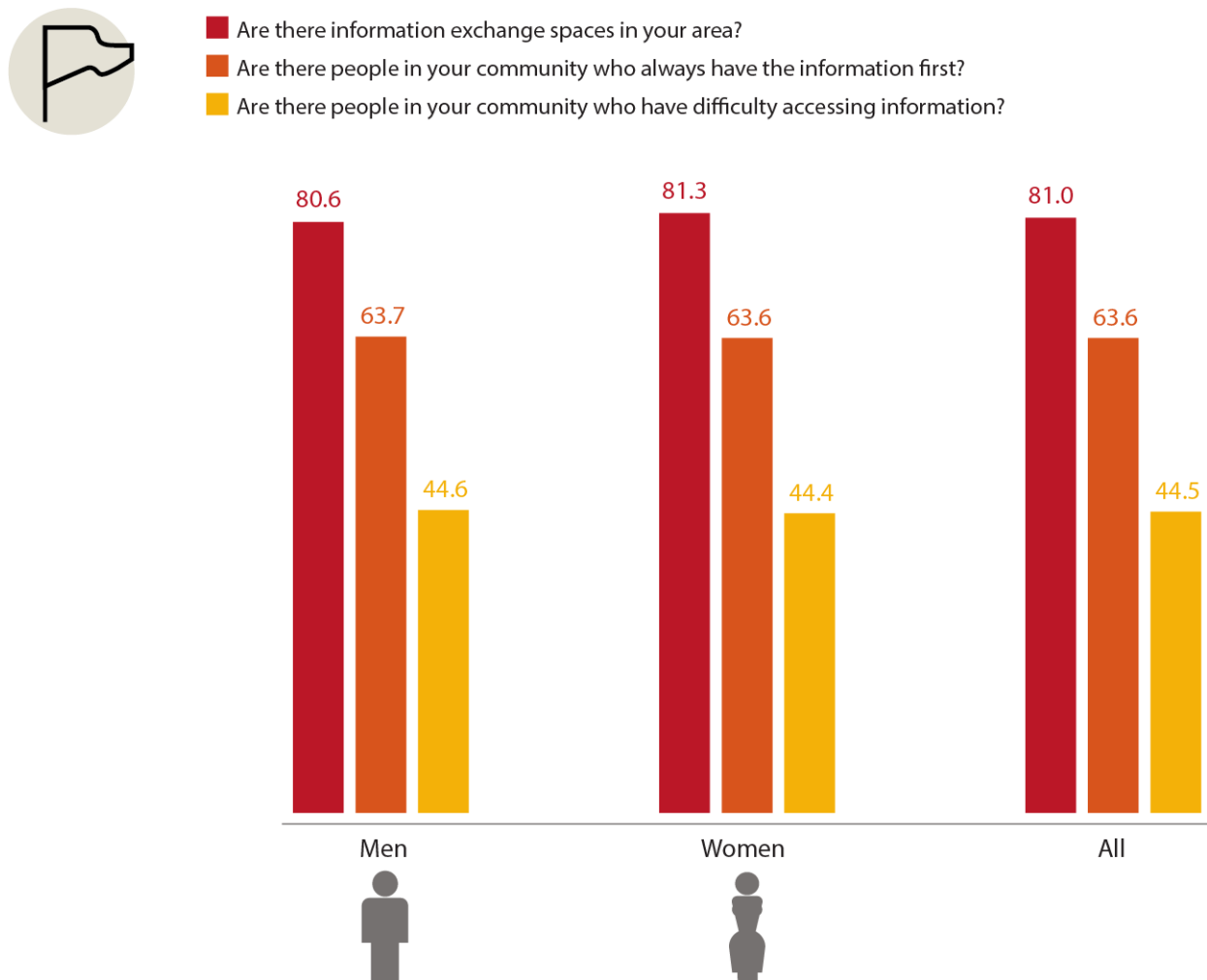
The existence of griots remains relatively large in the northern border area. Two-thirds of respondents (68.0%) said they were found in their locality (Figure 32).

## 2.11. Information Exchange Spaces and Access to Information

Women and men feel nearly the same regarding the existence of information exchange spaces and how quickly privileged or marginalized people can access information in their locality. This concordance confirms the veracity of the statements. Overall, 63.6% of respondents said that information exchange spaces existed in their locality (Figure 33).



**Figure 33: Affirmative responses on the existence of communication spaces and how quickly privileged or disadvantaged people can access information (%)**



Source: Communication Ecosystem Study R4P, EAI 2021

Only 48.9% of respondents affirmed the existence of information exchange spaces in Doropo, whereas the figures are much higher in Tengréla (79.4%) and Korhogo (76.3%).

According to the interviews, information spaces are diverse. Very often, the living quarters of community leaders serve as an information hub.

**CS** says, “Our spaces here are not too much. There is space with the leader, with the president of youth, but most of the time is with the leader.”

**MD** adds, “We meet with the president of youth or, for women, with the president of women. We exchange every month if we meet in that month. The president has to decide; it’s the president of youth who calls us. If there is a problem, we resolve it with the village chief or with the president of youth.”

**ZK** says, “The places of information are with the village chief or his secretary, and the president of youth.” **SV** adds, “The places of information and communication are at my place or at the head of



the canton when it is beyond my competence. In addition to this, there are also grins, public places, mosques, schools, kiosks, hospitals ... as communication spaces” (see Photo 5).

**DF** mentions, “There is that here, there is the grin, people go over there to get the information, there are a lot of those here.”

**MK** adds, “Here, there is the grin of young people to exchange, to change our future. We have talks to understand each other and share ideas—good! We have school; these are the two spots where we have meetings.”

**OB** completes, “We go to the hospital, to the mosque. Often when we go to the fields, we give each other information; often when we go to the backwater too.”

**SI** confirms the diversity of spaces: “At the kiosk, young people also come if there is a wedding also there. At the kiosk, we give information.”

All ethnic groups have access to information spaces in 85.5% of cases and respondents in 88.5% of cases. This is what **KI** attests, “First we have the village chief’s house, the home, good! Often, we have at school. **These places are open to everyone, to all ethnicities**, Koulango, Mossi, Lobi, Fulani, Mauritians, and Dagarés. No difference between us; same mother, same father.” **V6** confirms, “Anyone can go to the chief to get the information.” However, in some localities, such as Kimbirila-Nord/Goueya, 45.5% of respondents said that not all ethnic groups have access to information spaces. A participant in an interview from this area explains, “It’s with the village and mosque chief. It’s open unless you’re not a Muslim.”

**Photo 5: View of information spaces: Sokoro mosque and a grin in Goueya**



Source: Communication Ecosystem Study R4P, EAI 2021

For 81.0% of the interviewees, there are people who always have the information first. On the other hand, 44.5% confirmed that people also had difficulty accessing information (Figure 24).

Men and women describe the same reality. But in Tengréla, we have the highest proportion of interviewees (95.0%) who say that the first news is only for people, the lowest figure being found in Doropo (60.5%).



The situation for people who have difficulty accessing information is better in the areas of Sikolo/Kong and Tengréla. Only 34.3% and 36.7% of people are affected, respectively.

## 2.12. Existence of Communications Specific to Conflict Prevention and Management

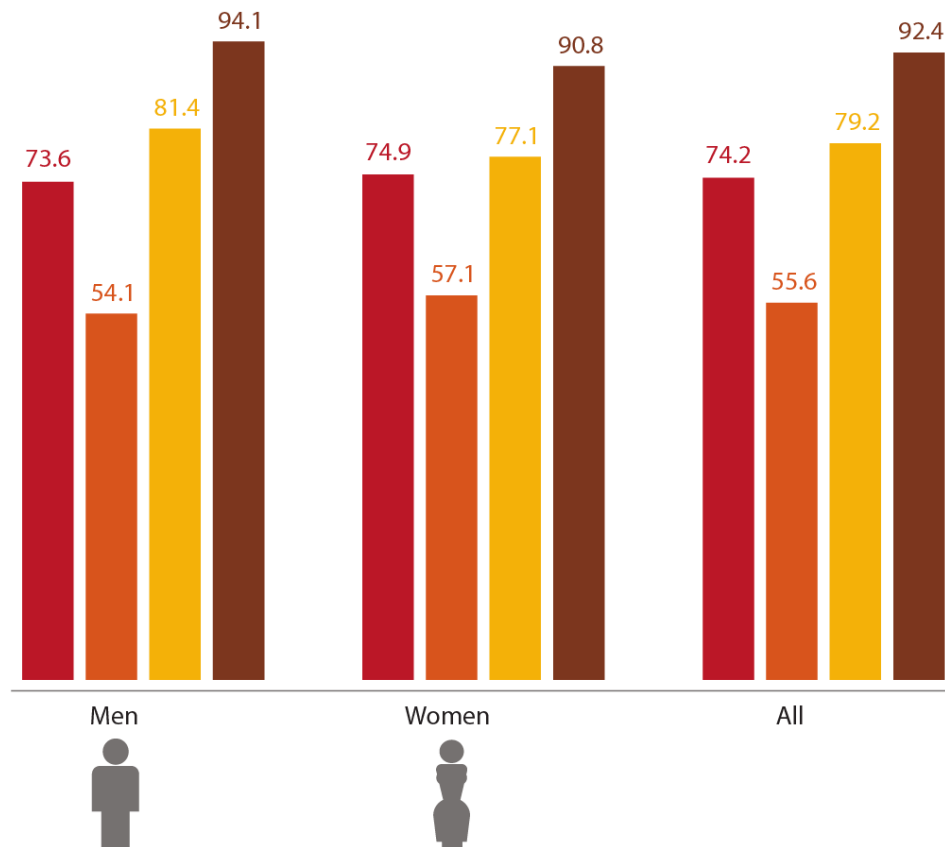
Respondents were asked whether any communications in their area were made specifically to prevent violence and conflict.

More than seven in 10 respondents (74.2%) said there were means of communication to prevent conflict. The figure drops to 55.6% when it comes to communication aimed at preventing religious radicalism (Figure 34). For the existence of communication to prevent violence, 79.2% of respondents answered yes. Almost all the respondents (92.4%) attested that in the event of conflicts, a communication made to calm the tensions existed in their locality.

**Figure 34: Affirmative responses to the existence of specific communications (%)**



- Is there a communication made to prevent conflicts in your locality?
- Is there a communication made to prevent religious radicalism in your locality?
- Is there communication made to prevent violence in your locality?
- In case of conflicts in your locality, is there a communication made to ease the tensions?



Source: Communication Ecosystem Study R4P, EAI 2021





The answers are almost similar for women and men.

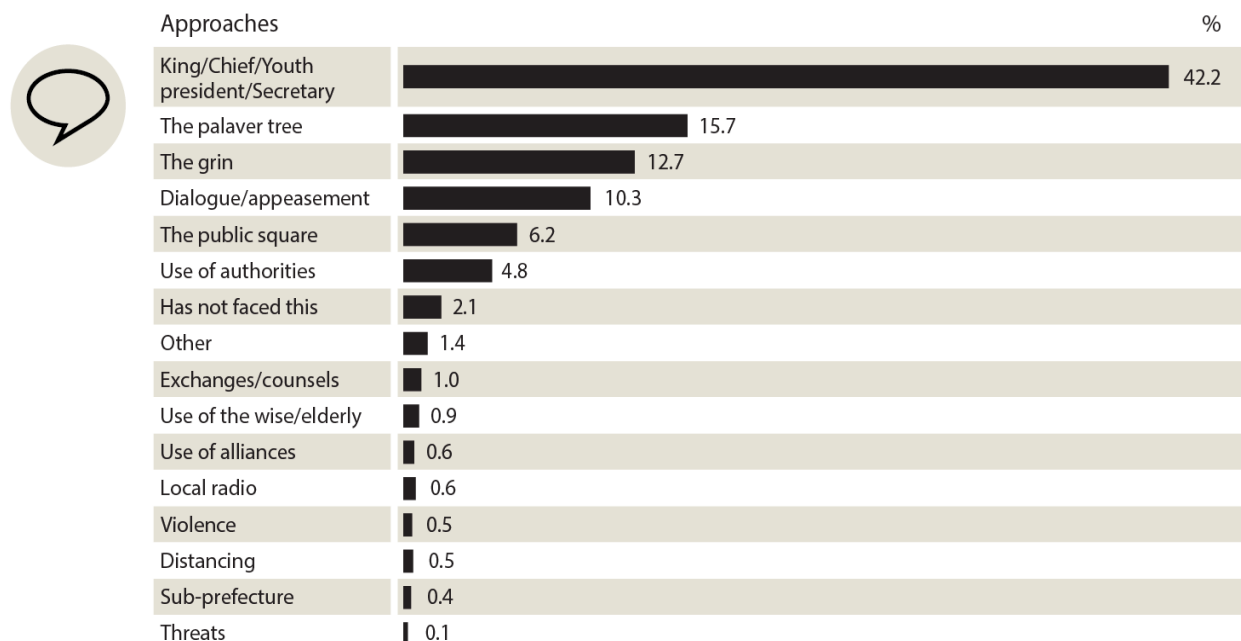
Regarding the existence of a communication aimed at preventing conflicts, Tengréla (87.2%) respondents answered affirmatively the most. On the other hand, the percentage is very low in Doropo (44.7%). When it comes to communication aimed at preventing religious radicalism, Tengréla (73.9%), Korhogo (65.0%), and Ouangolodougou (65.0%) are the best housed. Here, too, Doropo is the worst off, with only 31.6% affirmative statements. 88.3% of Tengréla respondents said there is communication with the aim of preventing violence against only 56.3% of Doropo interviewees. Almost all of the interviewees from each area attested that in the event of

conflicts, communication to create appeasement existed.

Conflict management is mostly done by royalty or chieftaincy, including the secretary of the chief or the president of youth (42.2%), under a palaver tree (15.7%) or at the grin (12.7%). The creation of dialogue between the two parties also received 10.3% of opinions. The other communication approaches are seldom used to manage conflicts (Figure 35).

Recourse to the king, to the chieftaindom is the first communication approach for the settlement of conflicts. Interviews explain this fact. Here's what a president of women says: *"If you alone can deal with it, you do; we call other people when it's hard. We start in the family to settle, but if it is not good, we send it to the chief, and he calls the others to settle"*

**Figure 35: Communication approaches used to manage conflict (%)**



Source: Communication Ecosystem Study R4P, EAI 2021



(Kimbirila-Nord Women Focus Group). **ZV** agrees, “If there is a problem that arises, for example, you came to the village here, they call the notables to come and welcome you, that’s how we do it. We send a child to call the notables.” **KF** completes, “We have always gone to the king to settle the palaver, he is the one talking, and everyone is listening. He is the one who settles the conflicts, the palaver, oh! All of this is handled by the king here. He talks to them in a way and then it goes, and everyone is happy.” **BY** adds, “If it is the land, we see the chief and then the land belongs to the chief so no one can say that the land there belongs to them. Here, it is the chief who decides who to give the land to.” The village chief **BO** confirms, “If there is palaver, I call them to come and talk with them—villagers as well as foreigners—because they have to get along to live together.”

Besides the chiefdom, there is the palaver tree and the grins. **VK** tells us about these communication approaches for conflict resolution: “Here there is a grin of notables, if there is a problem of notables, it is with the chief that one fixes it. Our grin here is with the president of youth; if there is a problem we go to meet there.” **DV** adds, “We go to the grin and we settle that through dialogue.” Speaking of the palaver tree, **DY** says, “Ah, here there, we’re going under the palaver tree to sort this out.” **FM** agrees, “To settle conflicts, we sit under the palaver tree to discuss to say he or she is right or not and you accept the decision that has been made.” The places of conflict resolution have a value for the populations who want to always have these kinds of spaces. Here are some thoughts from **BA**: “Before, we used to go under the palaver tree to solve the problems, but when people wanted to make the road they cut the tree there so the chiefs created an *apatam* (hut), that’s where we settle the palaver now.”

Advocating dialogue between warring parties in the context of conflict management is confirmed by the interviews. This is what **CS** says: “Since Houphouët’s time, if there is a palaver between two people, we call them to say they are going to put their hands together; they are not going to make a palaver. The same goes on here.” The first step is to call on those in conflict to forgive and tolerate. According to **KS**, “When there is conflict, I come and ask to be forgiving and to stop.” **BM** adds, “I call them, I speak with them so that peace comes, so that there is no more arguing.” **SA** adds, “I ask them to be forgiving and to give up. I go to the house where there is conflict.”

Recourse to the authorities, including the gendarmerie, constitutes only 4.8% of declarations. He only intervenes when the conflict is serious. **JK** explains, “It depends on the level of conflict. If there is serious palaver, it is the gendarmerie and the justice system that will settle it.” **DF** adds, “We are sitting down to settle the matter ourselves; now if things are not going well, we will see the authorities; we will meet with the head of the brigade.” **FY** confirms this fact, “We sit down with the village chief to settle, but when things don’t go well, we appeal to the sub-prefect, and when things aren’t going well at all, we go to the gendarmerie.”

Only 6.2% of respondents cited public places as a means of communication to resolve conflicts. These public places sometimes occupy a prominent place in certain localities (see Photo 6).



**Photo 6: View of the Féni public square**

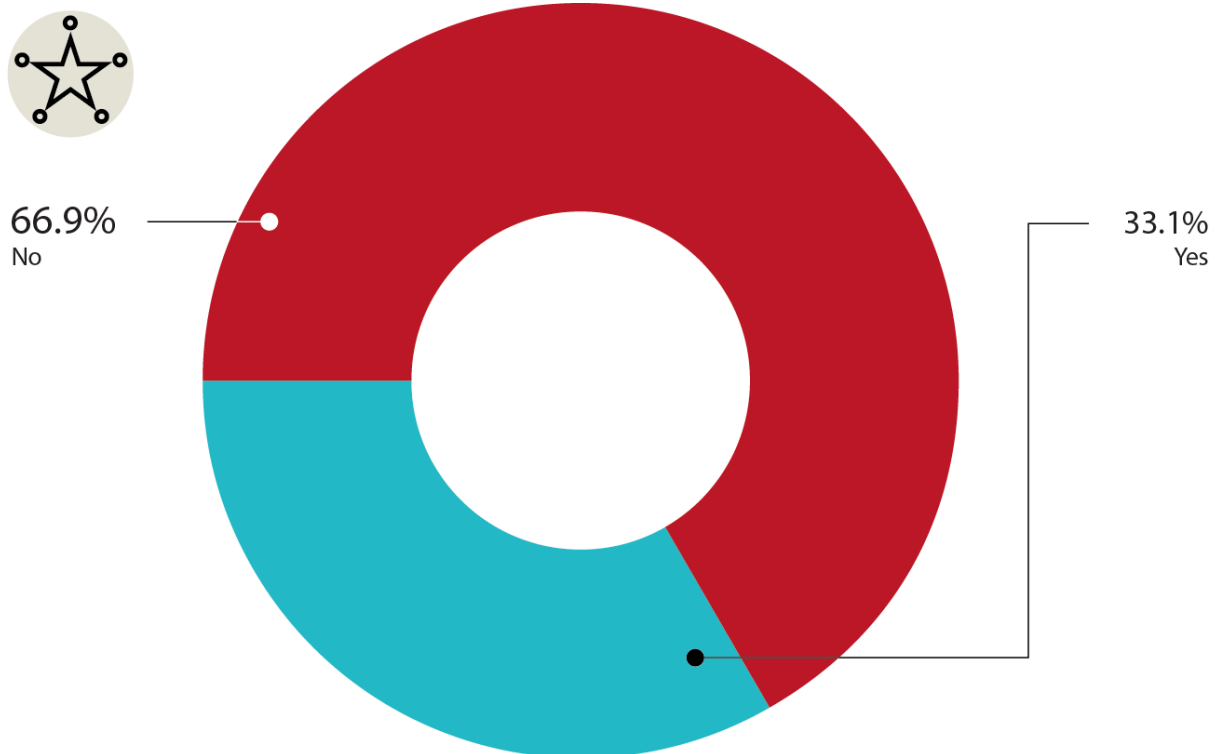


Source: Communication Ecosystem Study R4P, EAI 2021

### 2.13. Role Played in the Communication Process

“Do you have a role to play in the communication process within your community?” Two thirds (66.9%) of respondents said they had no role in their community’s communication process (Figure 36).

**Figure 36: Distribution of respondents according to whether they have a role in their community’s communication process**



Source: R4P Communication Ecosystem Study, EAI 2021



One of the reasons given to justify the negative response of many lies in the place given to women in the localities, per interviewee **BD**: *“Before women speak, it has to go through men, and women cannot stand up themselves to give the information. There must be a meeting between the men before the women speak. Here, women do not participate in decision-making. When there is information, we tell them.”* **BK** adds, *“Well, here, if there is information, the chief gives it to the president of women, and then she will bring together all the women to give the information. Or, if there is a problem between the women, they also go to the president to solve it. But **for problems affecting the whole village, one does not involve the women; it is only the chief and his notables, not women.**”* **VI** continues, *“When there is a problem in the chiefdom, it is only the young people we call to settle with the chiefs. The **women do not go; the women have no influence in our community.**”* **V9** continues, *“If there is something regarding women, we can go to the king, but when it is for others, the women do not go, but they come to the president. Here, it is only the men who solve the problems.”*

Other reasons, such as the fact that it is often a matter of initiated people or people of advanced age, were mentioned by the respondents to justify the fact that they would not have, according to them, a role in their community’s communication process.

Per the interviews, it appears that apart from the president of women, who herself only has a real audience with women, the role of women is elsewhere and not in communication. The potential influencers in terms of communication are, according to the interviews, the king, the chief, the secretary of the chief, the president of youth, and, to a lesser extent, the president of women.

## 2.14. Proposals to Improve Communication in the Locality

During interviews and discussions, participants were asked what they suggested for improving communication in their locality. Some women want things to stay the way they are and not take center stage in the communication process. Here’s a comment from **M6**: *“Men are the ones who have the strength and the authority; if it stays that way, we like it.”* **M4** goes in the same direction: *“We must not change; it suits us.”*

**M5** continues, *“Concerning communication, let it stay like that.”* Her colleague **M12** drives the point home: *“What the men will decide, we will follow that”* (Managota Women Focus Group).

The other suggestions relate to the provision of radios and telephone network. For **S4**: *“We need a radio here; it won’t be bad. We must be sent several media. Let all kinds of communication be brought to us—the telephone networks are screwing up.”* His colleague **S2** adds: *“The network has to go well here because to get it you have to go up to 30km.”* **S5** adds: *“The satellite has to arrive here because without Canal+, we don’t have RTI”* (Sikolo Youth Focus Group).

For the young people of Debeté, improving communication requires the functionality of radio and television: *“It’s radio (the totality of answers say it’s radio). Television, RTI, RT2, it does not work here. We need Radio Côte d’Ivoire, it’s not arriving here”* (Debeté Women Focus Group). In Vonkoro, a locality 1 km from neighboring Ghana, **an interviewee** claims, *“The Ivorian telephone network first. Then the current to be able to have access to television. The poles have been there since 2014 but nothing so far.”* Per **a Féni interlocutor**, *“We want a TV, radio and telephone antenna for communication. There isn’t that here, we miss it. If it’s not Canal+,*





*we can't have RTI channels; when you put on small antenna, you cannot have RTI. Come help us."*

Certain communities, because of their specific needs, evoke initiatives aimed at developing a culture of forgiveness. **DII** says: "Here, what we want is an association of all women, Mossi, Lobi, Koulango, and even Fulani to get along, so that we can forgive each other."

## Chapter 3: Communication Differences

This section is inspired by the disparities noted and mentioned in the previous chapters and confirms the existence of a link between the different variables based on statistical tests, including the chi-squared test and the comparison of proportions test, to guide the decision-making in the implementation of the R4P project.

### 3.1. Differential Analysis of the Information Sought

There is no different attitude between men and women when it comes to the information sought. Both genders show an interest in news from Côte d'Ivoire (65.1% among men and 57.5% among women) and their locality (22.2% among women and 13.8% among men). The order of priorities changes slightly by gender, but the difference is not statistically significant.

However, men favor political information while women are more interested in health information (p less than 0.05).

There is no different behavior between young and old when it comes to the information sought. Everyone seeks information on Côte d'Ivoire first: 15-35 (56.0%), 36-55 (70.0%), and 56 years and over (66.7%). Political news is more the concern of adults compared to young people, but the difference is not statistically significant.

### 3.2. Differential Analysis of the Information Source

The majority of men (34.5%) and women (33.5%) get information from television, then the radio (18.3% of men and 12.2% of women), and then the grin (10.5% of men and 10.4% for women). There is no difference on the source of the information in general.

Analysis by age group shows that the trend also remains the same. There is no difference in behavior when considering age.

The behavior is the same across survey areas. Television comes first in the various localities.

### 3.3. Differential Analysis of Listened Radio Broadcasts

Sociopolitical debates are preferred by men (24.4% versus 5.9% for women). Women, on the other hand, prefer music (27.1% versus 11.6% for men). The difference between men and women is statistically significant in terms of interest broadcasts (p less than 0.05).

There is also a significant difference among the survey areas in terms of preferred radio broadcasts. The radio news flash is listened to more in Tengréla (43.8%) than in Sikolo/Kong (9.7%). Sociopolitical debates are preferred in Kimbirila-Nord/Goueya (29.8%), and Sikolo/Kong (27.4%) compared to Doropo (7.5%) and Bouna (8.2%).

### 3.4. Differential Analysis of Watched Television Programs

Regardless of area, gender, or age, the RTI I channel inspires the most confidence in respondents.

On television, women prefer entertainment programs (50.1% versus 14.8% for men), while men are more hooked on the news (61.5% versus 40.0% for women). 12.1% of men prefer





sports versus 1.2% of women. There is a statistical relationship between gender and the preferred type of television show.

The analysis by area shows that the news is preferred in Tengréla (66.9%) and Kimbirila-Nord (63.7%) but less preferred in Bouna (35.0%) and Doropo (37.3%). The proportion comparison test shows that the difference is statistically significant at the 5% level.

### 3.5. Differential Analysis of the Use of Means of Communication

More men (93.0%) have used a mobile phone than women (79.5%). There is a link between gender and mobile phone use ( $p$  is less than 0.05).

In contrast, phone use is not related to age.

Although computer use is in favor of men (17.9% versus 9.2%), the link is not statistically significant. The same goes for age; the youngest group uses the computer the most, but the difference is not statistically significant.

In all areas, the percentage of people who have never used a computer is around 90.0%, except in Korhogo (27.5%) and Ouangolodougou (22.5%).

The linkage test shows that the use of the computer depends on the place of residence ( $p$  less than 0.05).

Internet use also depends on the place of residence; in particular, the status of the city ( $p$  less than 0.05). Korhogo (67.5%) and Ouangolodougou (65.0%) have the highest internet usage rates.

Nonuse of the internet is very pronounced among women. Two thirds (64.7%) have never used the internet, compared to 48.0% of men. Young people (49.3%) and people of working age (48.8%) use the internet the most. Only 25.9% of those 56 and over have used the

internet. Statistical tests show that internet use depends on gender ( $p$  less than 0.05) and age ( $p$  less than 0.05).

### 3.6. Differential Analysis of Access to Information

Men (59.4%) belong more to the grin than women (25.9%). Accessing information in the grin has a significant difference by gender.

Age data does not support a relationship between age group and grin membership.

### 3.7. Differential Analysis of Information Verification

There is no statistical link between gender or age group and the verification of information received.

### 3.8. Differential Analysis of the Existence of Communication for Conflict Resolution

In all areas, respondents affirmed the existence of means of communication to prevent conflicts. The figure is low only in Doropo, but there is no visible link to the area.

## 5. Conclusion

At the end of the information ecosystem study in Côte d'Ivoire's northern border areas, we note that the populations surveyed are seeking more information on Côte d'Ivoire. **Regarding the search for information in general**, television and radio appear to be the primary sources of information for respondents. They do not have the culture of the print newspaper. For radio, the languages to be considered for successful communication are Malinké, Senoufo, Lobi, and Koulango, not to mention French. Populations are more attracted to national channels and radios.



Almost all of the respondents own a mobile phone, but they mostly use it to make calls. Internet usage in the northern area is still weak.

When it comes to information, hearing from relatives and friends is still considerable. Word of mouth also remains developed, and the practice is widespread among women.

Some respondents do not verify information before sharing it. We note a low knowledge among respondents of the events taking place in their area. People who use the internet and social media use it to communicate 50% of the time.

**The means of accessing information in the locality** are word of mouth and the grin. Two in five respondents are part of a grin, and a fifth of respondents participate in gatherings under a palaver tree on a regular basis. The griots still exist in the northern border area. These traditional means are sources of local information. According to two thirds of respondents, information exchange spaces exist in their locality. These information spaces are diverse. Very often, the living quarters of community leaders serve as an information hub. These places are open to everyone, to all ethnicities. While some are privileged in terms of access to information, others had difficulty accessing information.

Specific communications are developed to prevent and manage conflicts in the different localities. The potential communication influencers are the king, the chief, the secretary of the chief, the president of youth, and, to a lesser extent, the president of women.

Moreover, most conflict management is carried out by royalty or chieftdom. We are still witnessing a marginalization of the role of women in the communication of their locality.

## 6. Recommendations

The results of Côte d'Ivoire's northern border area communication ecosystem study highlights the following recommendations to the attention of those responsible for the R4P project.

- This study shows us that the national radio is the most listened to, ahead of local and international radio channels. In order to reach a wide audience and bypass political considerations, it would be pertinent for R4P to sign a partnership with Radio Côte d'Ivoire to broadcast awareness messages, public service announcements, and counternarratives.
- Disseminate information on the fight against fake news in a news flash format in the local language and in a cheerful tone. The study showed that the radio programs preferred by the populations are the news flashes (19.3%), music (17.9%), and sociopolitical debates (16.9%). Local radio programs are broadcast in Malinké (40.9%) and French (17.3%). Lobi may also appear in Bouna and Doropo.
- Insert music tracks into the thread of the project's radio broadcasts to capture the attention of women and keep them connected.
- Explore the trail of telephone calls and Whatsapp (written and voice messages) in local languages to convey messages to the communities. 65% of respondents use phones to make phone calls, while 11.2% use it to connect to the internet.
- Increase awareness of the nature and typology of fake news and the behaviors to adopt when faced with such a situation by involving community leaders (village chief, neighborhood chief, and association president).
- Use the grins to disseminate awareness messages, counternarratives, and proven



information through the establishment of task forces for the detection and response to messages harmful to community cohesion. The transmission method most used by respondents is word of mouth (55.6%).

- Implement a personal development coaching program for women and a positive masculinity program for men to address

gender issues. Speaking of responsibility in communication in their locality, 66.9% of women surveyed said they had no role to play in the process. The interviews index the marginalization of the role of women in such a process. According to the interviews, we realize that apart from the women's president, who herself only has a real audience with women, women do not play a role in communication.



## 7. Annexes

### Annex 1: Proportions Comparison Test

Be  $p_1$  (respectively  $p_2$ ) the proportion of individuals of a certain modality  $A$  in the mother population  $M_1$  (resp.  $M_2$ ). We extract a sample of size  $n_1$  (resp.  $n_2$ ) in the population  $M_1$  (resp.  $M_2$ ). We test from these samples, we have an estimate  $f_1$  (resp.  $f_2$ ) of  $p_1$  (resp.  $p_2$ ) that follows a distribution  $F_1$  (resp.  $F_2$ ).

$H_0: p_1 = p_2$  against  $H_1: p_1 \neq p_2$  at the risk  $\alpha$ .

We assume that  and  approximately follow normal distribution. We calculate

then

We reject  at the risk  $\alpha$  if  where the value  is read in the table of the reduced centered normal distribution.



## Annex 2: Collection Tools

### A. HOUSEHOLD QUESTIONNAIRE

#### INTRODUCTION AND CONSENT

Hello my name is \_\_\_\_\_, I work as a member of the research team which is investigating information and communication in your area. The results of this research will provide information on the communication practices of the communities. There is no direct benefit if you decide to participate in this study. You have the right not to participate or to withdraw at any time. There are no risks involved in participating in this research. I assure you that our interview will remain strictly confidential and will improve communication actions in your area.

Can we now start the interview?

1. Yes      0. No

Thank you

Date: [\_\_][\_\_][\_\_]\_0\_2[\_\_]

Interview start time \_\_\_\_ : \_\_\_\_

Observations

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## SECTION 0: IDENTIFICATION

N°	Questions	Modalities	Encodings	Jumps
<b>Q001</b>	Survey area (Choose from drop-down list)	Bouna/Doropo Téhini Tengréla Sikolo/Kong/Kafolo Kimbirila-Nord/Goueya Ouangelodougou/Korhogo	/__/_/	
<b>Q002</b>	Village/Neighborhood	Choose from drop-down list	/__/_/_/	
<b>Q003</b>	Household number	Crescent in the village/neighborhood/ __/_/_/_/	/__/_/_/_/	
<b>Q004</b>	Name of team leader	Choose from drop-down list	/__/_/_/	
<b>Q004</b>	Name of investigator	Choose from drop-down list	/__/_/_/	



## SECTION I: RESPONDENT CHARACTERISTICS

N°	Questions	Modalities	Encodings	Jumps
Q101	Gender	1. Male 2. Female	/__/ 	
Q102	Age	_____ years	/__/_/ 	
Q103	What is your native language?	1. Bambara 2. Dioula 3. Koulango 4. Koyaka 5. Lobi 6. Malinke 7. Mahoka 8. Fulani 9. Senoufo 10. Other _____ 11. Foreign language	/__/ 	
Q104	What other languages do you understand?	1. Bambara 2. Dioula 3. Koulango 4. Koyaka 5. Lobi 6. Malinke 7. Mahoka 8. Fulani 9. Senoufo 10. Other _____ 11. Foreign language	/__/ 	
Q105	Marital status	1. Single 2. Married 3. Free union 4. Divorced 5. Widowed	/__/ 	
Q106	Can you read and write in French?	1. Can read and write 2. Can read only 3. Can neither read nor write	/__/ 	
Q107	Level of study achieved	1. None 2. Koranic school 3. Secondary 4. Superior	/__/ 	



N°	Questions	Modalities	Encodings	Jumps
Q108	Religion	1. None 2. Catholic 3. Protestant 4. Evangelical 5. Muslim 6. Animist 7. Other religion	/ _ /	
Q109	Household size	/ _ // _ / people	/ _ // _ /	
Q110	Goods owned by the interviewee's household (Several answers possible, Do not suggest, 1. Yes 0. No)	A. Mobile phone B. Television C. Radio D. Fan E. Refrigerator F. Computer G. Car H. Motorcycle I. Bicycle J. Other good	/ _ / / _ / / _ / / _ / / _ / / _ / / _ / / _ / / _ /	
Q111	Respondent's profession	1. Unemployed 2. Agriculture 3. Breeding 4. Trade, catering 5. Crafts 6. Law enforcement 7. Medical corps 8. Teaching staff 9. Executive, office worker 10. Pastors, imams 11. Housewife 12. Student 13. Retiree 14. Other _____	/ _ // _ /	



## SECTION 2: INFORMATION AND COMMUNICATION

N°	Questions	Modalities	Encodings	Jumps
Q201	In general, are you more interested in news from overseas, the country, the region, or the locality?	1. Information from overseas 2. Information of the region 3. Information of my locality 4. News of my community 5. News of Côte d'Ivoire 6. News of the world 7. Other _____	/ __ /	
Q202	In terms of information, which one are you looking for the most? ( <i>Quote responses</i> )	1. Politics 2. Security 3. Employment 4. Health 5. Environment 6. Agriculture 7. Other _____	/ __ /	
Q203	What is your main source of information in general?	1. Public square 2. Grin 3. Griot 4. Church/Mosque 5. Television 6. Radio 7. News show 8. Websites 9. Social media 10. Other _____	/ __ /	
Q204	How often do you read a journal? ( <i>Quote responses</i> )	1. Almost every day 2. At least once a week 3. Less than once a week 4. Not at all	/ __ /	
Q205	How often do you listen to the radio? ( <i>Quote answers</i> )	1. Almost every day 2. At least once a week 3. Less than once a week 4. Not at all	/ __ /	If Not at all, go to Q213
Q206	Among local, national, and foreign radio stations, which one do you listen to the most?	1. Local radios 2. National radios 3. Foreign radios	/ __ /	



N°	Questions	Modalities	Encodings	Jumps
Q207	If local radio, which one do you mainly listen to?	<ol style="list-style-type: none"> <li>1. Radio Binkadi Bouna (La voix de la savane)</li> <li>2. Radio Tengréla</li> <li>3. Radio Benkadi (Ferké)</li> <li>4. Poufiré FM (Ferké)</li> <li>5. La voix du rassemblement (Kong)</li> <li>1. Radio Communale Kong</li> <li>2. Radio Foundara FM</li> <li>3. Radio Togoniere</li> <li>4. Radio Doropo</li> <li>5. La voix des 2 frontières (Ouangolodougou)</li> <li>6. La voix du Poro (Korhogo)</li> <li>7. Radio Peleforo Gbon (Korhogo)</li> <li>8. Satellite FM (Korhogo)</li> <li>9. Folon FM (Minignan)</li> <li>10. Radio Dakan (Minignan)</li> <li>11. Radio Dah-Kan (Odienné)</li> <li>12. Denguélé FM (Odienné)</li> <li>13. Other _____</li> </ol>	/ __ /	
Q208	If national radio, which one do you mainly listen to?	<ol style="list-style-type: none"> <li>1. Fréquence 2</li> <li>2. Radio Côte d'Ivoire</li> <li>3. Nostalgie</li> <li>4. Jam FM</li> <li>5. Vide Radio</li> <li>6. Other _____</li> </ol>	/ __ /	
Q209	If international radio, which one do you mainly listen to?	<ol style="list-style-type: none"> <li>1. RFI</li> <li>2. BBC</li> <li>3. Voice Of America</li> <li>4. Africa Radio</li> <li>5. ONUCI FM</li> <li>6. BF FM</li> <li>7. Other _____</li> </ol>	/ __ /	





N°	Questions	Modalities	Encodings	Jumps
Q210	What program do you like the most on the radio?	1. Music 2. Religious debate 3. Sociopolitical debate 4. Cultural events 5. Health 6. Education 7. Rights/Responsibilities 8. Youth 9. Agriculture/Livestock 10. Women 11. Security 12. Sports broadcasts 13. News flash 14. Other _____	/ __ // __ /	
Q211	What information are you looking for on the radio?	1. News about my community 2. News about Ivory Coast 3. World news 4. Entertainment (music, games) 5. Information to help me in my daily life 6. Religious information 7. Political information 8. Other _____	/ __ /	
Q212	What do you think is the most trusted local radio station in your area?	1. Radio Binkadi Bouna (La voix de la savane) 2. Radio Tengréla 3. Radio Benkadi (Ferké) 4. Poufiré FM (Ferké) 5. La voix du rassemblement (Kong) 6. Radio Communale Kong 7. Radio Foundara FM 8. Radio Togoniere 9. Radio Doropo 10. La voix des 2 frontières (Ouangolodougou) 11. La voix du Poro (Korhogo) 12. Radio Peleforo Gbon (Korhogo) 13. Satellite FM (Korhogo) 14. Folon FM (Minignan) 15. Radio Dakan (Minignan) 16. Radio Dah-Kan (Odienné) 17. Denguélé FM (Odienné) 18. Other _____	/ __ // __ /	



N°	Questions	Modalities	Encodings	Jumps
Q213	In what language are the programs broadcast on this local radio station?	1. Bambara 2. Dioula 3. Koulango 4. Koyaka 5. Lobi 6. Malinke 7. Mahoka 8. Fulani 9. Senoufo 10. Other _____	/ __ /	
Q214	How often do you watch television? ( <i>Quote responses</i> )	1. Almost every day 2. Every hour 3. Two to three times a day 4. At least once a week 5. Less than once a week 6. Not at all	/ __ /	<i>If Not at all, go to Q219</i>
Q215	Which of the national and foreign TV channels do you watch the most?	1. National channels 2. Foreign channels	/ __ /	
Q216	If national TV channels, which one do you watch the most?	1. RTI 1 2. RTI 2 3. RTI 3 4. NCI 5. Life TV 6. A+ Ivoire 7. Other _____	/ __ /	
Q217	If foreign TV channels, which do you watch the most?	1. Africa 24 2. France 24 3. Africa News 4. Africa Media 5. RTB 6. LCI 7. BFM TV 8. Other Canal+ channels 9. Other _____	/ __ /	
Q218	What program do you like the most on television?	1. Entertainment 2. Televised debate 3. Documentary 4. Sports broadcasts 5. Flash info 6. News show 7. Other _____	/ __ /	



N°	Questions	Modalities	Encodings	Jumps
Q219	What do you think is the most trusted TV channel in your area?	1. RTI 1 2. RTI 2 3. RTI 3 4. NCI 5. Life TV 6. Africa 24 7. France 24 8. Africa News 9. Africa Media 10. A+ Ivoire 11. Other Canal+ channel 12. RTB 13. LCI 14. BFM TV 15. Other _____	/ __ /	
Q220	Have you ever used a mobile phone?	0. No 1. Yes	/ __ /	If No, go to Q223
Q221	During the past month, how often did you use a mobile phone? ( <i>Quote responses</i> )	1. Almost every day 2. Every hour 3. Two to three times a day 4. At least once a week 5. Less than once a week 6. Not at all	/ __ /	
Q222	What do you use your mobile phone for?	1. Make phone calls 2. Receive phone calls 3. Send text messages 4. Receive text messages 5. Listen to the radio 6. Listen to music 7. Connect to the internet 8. Take photos 9. Watch videos 10. Other _____	/ __ /	
Q223	How much do you spend on mobile phone credit in a typical week?	_____ CFA francs	/ __ / / __ /	
Q224	Have you ever used a computer?	0. No 1. Yes	/ __ /	If No, go to Q225
Q225	During the past month, how often did you use a computer? ( <i>Quote responses</i> )	1. Almost every day 2. At least once a week 3. Less than once a week 4. Not at all	/ __ /	



N°	Questions	Modalities	Encodings	Jumps
Q226	Check phone and computer possession Have you ever used the internet?	0. No 1. Yes	/ __ /	If No, go to Q230
Q227	If yes, where do you primarily go to connect?	1. Everywhere in the locality/village 2. In a particular place in the village 3. On the trees 4. On the hills 5. In a neighboring village 6. In the city 7. At the cemetery 8. Other _____	/ __ /	
Q228	During the past month, how often did you use the internet? ( <i>Quote responses</i> )	1. Almost every day 2. A few times a day 3. At least once a week 4. Less than once a week 5. Not at all	/ __ /	
Q229	Why do you go on the internet?	1. Basic communications (Chat on Whatsapp, Messenger ...) 2. Social media (Facebook) 3. Blogs 4. Using micro-blog (Twitter) 5. To get news about my locality 6. To get international news 7. For entertainment (download music, watch videos) 8. For school 9. For work 10. Other _____	/ __ /	
Q230	In a typical month, how much money do you spend to use the internet?	_____ CFA francs	/ __ /	
Q231	When you want to get information in general, where do you go first?	1. With parents, friends 2. In the public square 3. On the internet 4. On foreign channels 5. On national channels 6. On social media 7. Other _____	/ __ /	



N°	Questions	Modalities	Encodings	Jumps
Q232	What type of information do you trust the most?	1. That of the parents 2. Those of the chieftom 3. Those of guides or religious leaders 4. That of foreign channels 5. Those of national channels 6. Those of social media 7. Other _____	/ __/	
Q233	How do you ensure the accuracy of the information you receive?	1. Confront multiple sources 2. Call people close to the case 3. Go there when you can 4. Ask the district/village chief 5. Other _____	/ __/	
Q234	Have you ever heard of rumors or fake news?	0. No 1. Yes	/ __/	If No, go to Q236
Q235	If yes, have you ever encountered any rumors?	0. No 1. Yes	/ __/	If No, go to Q236
Q236	If yes, how did you manage it?	_____	/ __/	
Q237	Have you heard of the Togolokaye helicopter crash in the locality of Téhini?	0. No 1. Yes	/ __/	If No, go to Q239
Q238	If yes, how did you first hear about it?	1. At the local public square 2. At the grin 3. Through the griot 4. At the market 5. At the church/mosque 6. On TV 7. On the radio 8. On the news show 9. On websites 10. On social media 11. Other _____	/ __// __/	
Q239	What did this spark in you?	1. Fear 2. Distrust 3. Concern 4. Escaping the area 5. Psychosis 6. Other _____	/ __/	





N°	Questions	Modalities	Encodings	Jumps
Q240	Have you heard the story of the alleged first case of the Ebola virus in Côte d'Ivoire carried by a young woman who crossed the border from Guinea?	0. No 1. Yes	/__/	If No, go to Q242
Q241	How did you first hear about it?	1. At the local public square 2. At the grin 3. Through the griot 4. At the market 5. At the church/mosque 6. On TV 7. On the radio 8. On the news show 9. On websites 10. On social media 11. Other _____	/__/	
Q242	What did this spark in you?	1. Fear 2. Distrust 3. Concern 4. Escaping the area 5. Psychosis 6. Other _____	/__/	
Q243	Have you heard of what happened with the Kafolo attack in the locality of Téhini?	0. No 1. Yes	/__/	If No, go to Q245
Q244	How did you first hear about it?	1. At the local public square 2. At the grin 3. Through the griot 4. At the market 5. At the church/mosque 6. On TV 7. On the radio 8. On the news show 9. On websites 10. On social networks 11. Other _____	/__/	



N°	Questions	Modalities	Encodings	Jumps
Q245	What did this spark in you?	1. Fear 2. Distrust 3. Concern 4. Escaping the area 5. Psychosis 6. Other _____	/ __/	
Q246	When you receive information, what channel do you use to share it?	1. Word of mouth 2. Tam Tam speaker/Drum 3. Horn 4. Griot 5. Sending an envoy 6. Public square 7. Grin 8. Phone call 9. Sending a text message 10. On social media 11. Other _____	/ __// __/	
Q247	Have you ever shared information without verifying it?	0. No 1. Yes	/ __/	
Q248	How often do you use SMS to communicate?	1. Almost every day 2. At least once a week 3. Less than once a week 4. Not at all	/ __/	
Q249	How do you react when you receive an SMS from someone you don't know personally?	1. Decide to answer 2. Call to find out 3. Block the number 4. Don't react 5. Never experienced this situation 6. Other _____	/ __/	If Never experienced, go to Q251
Q250	When was the last time this happened in months?	_____ months	/ __// __/	
Q251	If in the past 30 days, how often did this happen?	1. Almost every day 2. At least once a week 3. Less than once a week 4. This was the only case, not regular	/ __/	
Q252	How often do you use the internet to communicate? (Check Q225, quote the answers)	1. Almost every day 2. At least once a week 3. Less than once a week 4. Not at all	/ __/	



N°	Questions	Modalities	Encodings	Jumps
<b>Q253</b>	How often do you use social networks to communicate? (Check Q225, quote the answers)	1. Almost every day 2. At least once a week 3. Less than once a week 4. Not at all	/ _ /	

### SECTION 3: BARRIERS TO THE USE OF THE LAPTOP AND THE INTERNET

N°	Questions and filters	Modalities	Encodings	Jumps
Check if the respondent has never used the mobile phone and/or the internet (Check Q207 and 213)				
<b>Q301</b>	What is the main reason why you don't have a mobile phone/computer? (Check Q219 and Q223)	1. I am not authorized to use a phone by my spouse or family 2. Using a phone is against my culture/religion 3. I don't have the money to buy a phone 4. I don't have the money to buy communication credit 5. The network does not cover the place where I live/work 6. I fear what people in my community would think 7. I don't see the need to use a phone/computer 8. There is no place to charge the phone 9. I can't read/write 10. Other _____ 11. No reason specified	_ _	
<b>Q302</b>	Is having a mobile phone/computer important to you?	0. No 1. Yes 2. Does not say	_	



N°	Questions and filters	Modalities	Encodings	Jumps
Q303	What's the main reason you don't use the internet? (Check Q225)	<ol style="list-style-type: none"> <li>1. Lack of skills or knowledge</li> <li>2. I do not have a suitable laptop for browsing</li> <li>3. The network does not cover the place where I live/work</li> <li>4. I have more confidence in sending paper documents</li> <li>5. I fear what people in my community would think</li> <li>6. I don't see the need to use the internet</li> <li>7. There is no place to go sailing</li> <li>8. Connection fees are high</li> <li>9. Not useful to me</li> <li>10. Can't read/write</li> <li>11. Other _____</li> <li>12. No reason specified</li> </ol>	<input type="checkbox"/> <input type="checkbox"/>	



## SECTION 4: COMMUNICATION IN THE LOCALITY

N°	Questions and filters	Modalities	Encodings	Jumps
Q401	How do you primarily access information in your locality?	1. In the public square 2. Under the palaver tree 3. At the market 4. Word of mouth 5. Through the griot 6. At the grin 7. Through the drum/tam tam speaker 8. Through the horn 9. By sending an envoy 10. At the church/mosque 11. On TV 12. On the radio 13. On the news show 14. On websites 15. On social media 16. Other _____	<input type="checkbox"/> <input type="checkbox"/>	
Q402	In what language is the information given?	1. Bambara 2. Dioula 3. Koulango 4. Koyaka 5. Lobi 6. Malinke 7. Mahoka 8. Fulani 9. Senoufo 10. Other _____	<input type="checkbox"/>	
Q403	Are you part of a grin?	0. No 1. Yes	<input type="checkbox"/>	If No, go to Q405
Q404	If yes, how many times per week do you go?	_____ Times	<input type="checkbox"/>	
Q405	Have you ever attended a gathering under a palaver tree?	0. No 1. Yes	<input type="checkbox"/>	If No, go to Q407
Q406	If yes, how many times have you been there in this month?	_____ Times	<input type="checkbox"/>	





N°	Questions and filters	Modalities	Encodings	Jumps
Q407	How do you communicate about your events in your community?	1. In the public square 2. Through the grin 3. Griot 4. Sending an envoy 5. Drum/tam tam speaker 6. Horn 7. Under the palaver tree 8. At the market 9. Word of mouth 10. Other _____	<input type="checkbox"/>	
Q408	Are there still griots in your locality?	0. No 1. Yes	<input type="checkbox"/>	<i>If No, go to Q410</i>
Q409	Are there people in your community who always have the information first?	0. No 1. Yes	<input type="checkbox"/>	
Q410	Are there people in your community who have difficulty accessing information?	0. No 1. Yes	<input type="checkbox"/>	<i>If No, go to Q412</i>
Q411	If yes, who are they?	_____	<input type="checkbox"/>	
Q412	Are there information exchange spaces in your area?	0. No 1. Yes	<input type="checkbox"/>	<i>If No, go to Q415</i>
Q413	If yes, do all ethnic groups have access to these spaces?	0. No 1. Yes	<input type="checkbox"/>	
Q414	And you, do you have access to these spaces?	0. No 1. Yes	<input type="checkbox"/>	
Q415	Is there a communication made to prevent conflicts in your locality?	0. No 1. Yes	<input type="checkbox"/>	
Q416	Is there a communication made to prevent religious radicalism in your locality?	0. No 1. Yes	<input type="checkbox"/>	
Q417	Is there communication with the goal of preventing violence in your locality?	0. No 1. Yes	<input type="checkbox"/>	
Q418	In the event of conflicts in your locality, is there a communication made to appease the tensions?	0. No 1. Yes	<input type="checkbox"/>	



N°	Questions and filters	Modalities	Encodings	Jumps
Q419	What means of communication do you use in your area to manage conflicts?	A. EAI Number table Q301 B. The public square C. The palaver tree D. Violence E. Distancing F. Threats G. Other _____	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
Q420	Do you have a role to play in the communication process within your community?	0. No 1. Yes	<input type="checkbox"/>	If No, go to Q422
Q421	If yes, which one ?	_____	<input type="checkbox"/>	
Q422	If no, why?	A. It's a man's business B. It is a matter of initiated people C. The role of women concerns the education of children D. The role of women concerns household chores E. Other _____	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
Q423	Who do you turn to for reliable information on an event/incident that has occurred in your locality?	1. Parents 2. Best friends 3. The public square 4. The market 5. Under the palaver tree 6. The grin 7. Word of mouth 8. The internet 9. Other _____	<input type="checkbox"/>	
Q424	Who do you turn to for advice regarding your future?	A. Parents B. Best friends C. The witch doctor D. The pastor/priest/Imam E. The sage F. Other _____	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
Q425	What kind of information do you not have access to in the community?		<input type="checkbox"/>	



N°	Questions and filters	Modalities	Encodings	Jumps
Q426	Who do you turn to to solve your problems in the community?	A. The chief B. Best friends C. The witch doctor D. The pastor/priest/Imam E. The sage F. Other _____	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	

End time  -

**THANK YOU FOR PARTICIPATING IN THIS SURVEY**



## B. INTERVIEW GUIDE

### COTE D'IVOIRE NORTHERN BORDER AREA COMMUNICATION ECOSYSTEM STUDY

#### Interview guide with community leaders

##### Presentation and expectations

Indicate the reason for your presence and obtain the consent of the respondent

0. Please, can you introduce yourself? (role in the village, number of years in the function)

##### **Disparities in access to information, excluded or marginalized actors**

1. What are the means of communication used in your locality to convey information? (Grin, griot, horn, tam tam speaker, palaver tree, public square)
2. Tell me, how did you adapt your communication to new means of communication? (Mail, videoconference, social media: Facebook, Whatsapp, YouTube, Instagram, Tik Tok, Twitter)
3. Tell us about the information and communication spaces that exist in your area. (Different places?)
4. Who are the actors or groups of actors who have the monopoly on information in your locality? (For how many years? Why?)
5. Who are the actors or groups of actors who have the least access to information in your locality? (For how many years? Why?)
6. Are there any examples of stories or information that have caused positive/significant change in your life or community? (Explain.)
7. How have you obtained information in your community in recent years? (Have they changed, how?)
8. How did you know and verify if what you hear, see, or read is correct? (Give an example.)

##### **Potential influencers in terms of communication**

9. Who are the people credited with communicating in your community? (For how many years? Age, ethnicity, why?)
10. Which person would you not give credibility to when it comes to communications?
11. Do you think that young people can influence their families and their communities? (How?)
12. Do you think that educated and tech-savvy people (internet, mobile money) can influence others? (How? Who?)
13. What means of communication do you use for conflict management in your area?
14. What is the role of women/youth in the communication process in your locality? (Place in customary bodies, women mediators)



15. Tell us about the use of social media in your area. (For information, to communicate?)
16. Tell us about the last time someone in your community encountered difficulties or threats after posting on the internet or using mobile money. (What was the problem and who opposed it? Is this a common situation? Impact on other community members?)
17. What are the strengths and weaknesses of your means of communication?
18. What do you suggest for improving communication in your area?





## C. GROUP DISCUSSION GUIDE

### COTE D'IVOIRE NORTHERN BORDER AREA COMMUNICATION ECOSYSTEM STUDY

#### Women/youth discussion guide

##### Presentation and expectations

Indicate the reason for your presence and obtain the consent of the respondents

0. Please, can you introduce yourself and specify your code for the discussion? (*Name and first names, education, age*)

##### Information management and use of social media

1. What public information spaces exist in your area? (*Open to all? young people, women, ethnic groups*)
2. Which languages are preferred in accessing information and why?
3. Who are the actors or groups of actors who have the least access to information in your locality? (*For how many years? Why?*)
4. When you want to convey information to women/young people, how do you proceed?
5. Tell me, how do you verify information received? (*An acquaintance, in the public square, at the market, in local and social media, foreign media, internet*)
6. What are the means that the populations use to obtain information in your locality? (*On the country, the Kafolo attacks*)
7. What do you know about the recent Togolokaye helicopter crash in the locality of Téhini? (*How did you first hear about it? What did you hear about it? What did you do? Did it influence you? How?*)
8. What do you know about the story of the alleged first case of the Ebola virus in Côte d'Ivoire carried by a young woman from Guinea? (*How did you first hear about it? What did you hear about it? What did you do? Did it influence you? How?*)
9. How do you know and verify if what you hear, see, or read is correct? (*Give an example.*)
10. Do you think that the different forms of media available locally are guided by specific political intentions and powerful actors? (*What is their purpose. Use examples.*)
11. What useful roles can the media play in bridging the gap among rural communities, civil society, and national or local governments? (*Explain and give examples if possible.*)
12. Is trust in the media increasing or decreasing? (*Why?*)

##### Place of women/young people in the communication process

13. Tell us about the role of women/young people in the communication of your locality.
14. How can women/youth influence their families and communities?
15. What are the reasons people usually come to you for help? (*How do you treat them?*)
16. What methods of communication do you use to manage conflict? (*Grin, palaver tree, public square, violence, distancing, threats*)



17. In your opinion, what are the strengths and weaknesses of the means of communication in your area?  
18. What do you suggest for improving communication in your area?

### Annex 3: List of Participants in Interviews and Group Discussions

N°	Area	Person met	Gender	Function
<b>SEMI-STRUCTURED INTERVIEWS</b>				
1	Danoa	Ouattara Goumedji	M	Village Chief
2	Débété	Koné Touleba	M	Village Chief
3	Féni	Dagnogo Fahonsson	M	Village Chief
4	Kimbirila-Nord	Doumbia Yacouba	M	Village Chief
5	Manogota	Bagoly Ouattara	M	Village Chief
6	Sikolo	Balé Ouattara	M	Village Chief
7	Sokoro	Cissé Sindou	M	Village Chief
8	Vonkoro	Zina	M	Interim Chief
9		Zina	M	Notable
<b>Focus Group Discussions</b>				
1	Danoa	Ouattara Biba	F	
		Ouattara Lacom	F	
		Traoré Adjara	F	
		Ouattara Awa	F	
		Ouattara Fatim	F	
		Karma Mdjai	F	
		Zenan Mett	F	
		Sidibé Aichatou	F	
		Ouattara Mongou Béri	F	
		Ouattara Mariam	F	
2	Feni	Soro Awa	F	
		Amadou	M	
		Dagnogo	M	
		Traoré Oumar	M	
		Konaté Sibiri	M	
		Sangaré	M	
		Soro	M	
		Kambiré	M	
		Soumaïla	M	



N°	Area	Person met	Gender	Function
3	Kalamon	Ouattara Braindou	M	
		Ouattara Abdoulaye	M	
		Ouattara Sian	M	
		Ouédraogo Lamine	M	
		Ouattara Guibo Ainnet	M	
		Ouattara Mamadou	M	
		Hien Issouf	M	
		Hien Sansan	M	
		Gbané Moussa	M	
		Ouattara Lagamey	M	
		Ouedraogo Ibrahima	M	
4	Kimbirila-Nord	Doumbia Barakissa	F	
		Diarassouba Aissata	F	
		Koumba Adjara	F	
		Doumbia Awa	F	
		Soumahoro Naminata	F	
		Diarassouba Mamso	F	
		Doumbia Mayata	F	
		Doumbia Fatim	F	
		Sidibé Sali	F	
		Sidibé Naguissan	F	
		Koné Kadia	F	
5	Sikolo	Ouattara Ali	M	
		Ouattara Abdoulaye	M	
		Ouattara Bas Seydou	M	
		Ouattara Bamory	M	
		Ouattara Tiemoko	M	
		Ouattara Ladj	M	
		Ouattara Bakary	M	
		Ouattara Sibril	M	
6	Sokoro	Coulibali Bangali	M	
		Cissé Adama	M	
		Traoré	M	
		Cissé	M	



N°	Area	Person met	Gender	Function
7	Vonkoro	Zinan Amafo	M	
		Ouattara Mamadou	M	
		Zinan Seydou	M	
		Zinan Kizogomi	M	
		Kouadio Kouamé Alain	M	
		Zinan Mamadou	M	
		Zinan Seydou	M	
		Zinan Siaka	M	
8	Vonkoro	Ouattara Sata	F	
		Zinan Yripo	F	
		Zinan Awawro	F	
		Abouanou Félicia	F	
		Ouattara Bomigra	F	
		Ouattara Ownbogayaga	F	
		Zinan Djihor	F	
		Zinan Badei	F	
		Ouattara Abiba	F	
		Ewor Maimouna	F	
		Zinan Lagan	F	
		Oyiga Abiba	F	
9	Manogota	12 unidentified people	F	
10	Débété	8 unidentified people	F	



