



Farar Tattabara

THE WAY FORWARD

Assessing the Impact of the “White Dove” CVE Radio Project in Northern Nigeria

Research and
Evaluation Report
for the

Farar Tattabara
“White Dove”

Radio Project



**EQUAL
ACCESS**

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I. EXECUTIVE SUMMARY

“There are no people we look up to. But now with your Ina Mafita [radio] program, we have hope and are starting to see ourselves as the solution,” said a young man from Borno State who was once a member of Boko Haram and now volunteers for a community self-defense force.

This young man’s testimony is one of hundreds we gathered as part of a rigorous research assessment of the White Dove countering violent extremism (CVE) radio project, formally known as the northern Nigeria CVE Messaging Hub and Peace Platform. In September 2016, Equal Access International launched the 18-month project, which includes the production of three original radio series under the local White Dove (*Farar Tattabara*, in Hausa) brand. The project’s goal is to **counter Boko Haram’s ideology and messaging with positive local narratives that reduce vulnerability to violent extremism in northern Nigeria.**

With generous support and collaboration from the US Embassy in Abuja and the US State Department, Equal Access International (EAI) received two supplemental grants to scale community engagement through listening, discussion, and action groups (LDAGs) and to assess the impact of the radio programs on attitudes, behaviors, and social norms among target communities across northern Nigeria.

The following report utilizes a rigorous and multi-pronged monitoring and evaluation (M&E) strategy to assess audience perceptions, comments, and behavior change as a result of the three radio series. The research was designed to focus on the acceptability and impact of the messages delivered. The results of our qualitative field research, Interactive Voice Response (IVR) polling, and an online listener survey gave us powerful insight into the programs’ impact and provided guidance for developing new radio programs that effectively engage audiences and positively change individual’s beliefs, behaviors, and social norms. This report offers proposed solutions and alternative pathways garnered directly from the communities we talked with for dealing with social tension, rising radicalization, economic inequality, drug addiction, and other themes identified in EAI’s formative research in early 2017.

The young man quoted above shared how he looks up to the characters in the *Ina Mafita* radio program. His story is unfortunately all too common in northern Nigeria. He joined Boko Haram in 2008. Upon the urging of his father, he left the group in 2011. After leaving, he wandered aimlessly for a while - experimenting with drugs and pushing the boundaries of the law feeling lost before joining the Civilian Joint Task Force (CJTF) as a volunteer in 2013.

His comment about not having a role model before the program was a theme we heard over and over in our research. Throughout our research, we found that not only do people like the programs and relate to our fictional characters, listeners are finding inspiration in the ambitions of the characters, are providing support to victims, and are starting small businesses. **When we asked if people changed their behavior or attitude around issues such as non-violence, gender inclusion, and supporting youth as a result of listening to our shows – 90 percent reported a positive change in their behavior.** Listeners told us that they listen regularly to our programs because they are hungry for role models; for positive examples; for information; and for inspiration. Listeners enthusiastically told us that “White Dove is a lifeline for us,” that “*Ina Mafita* helps us to understand that bad things can be changed.” When asked to describe the role of White Dove in his life, one young internally displaced man said: “*Ina Mafita* is like a school where we go to learn. *Ilimi Abin Nema* is like a hospital where we go to cure ourselves.”

This report outlines the impact the radio programs have had on the lives of hundreds of our listeners. At the end of two weeks of research and hundreds of interviews across nine states and Abuja, one thing became clear: **The White Dove programs are empowering a new generation of role models and informed messengers who are actively working to improve the lives of their families, friends, and communities across northern Nigeria as a direct result of information and inspiration they are receiving from the shows.**

White Dove Series Overview:

- *Ina Mafita* (“The Way Forward”), a youth-focused CVE talk show, produced by Equal Access International (EAI);
- *Ilimi Abin Nema* (“The Pursuit of Knowledge”), a talk show focused on Islamic school reform, parenting, and the life of *Almajiri* children, produced by EAI;
- *Labarin Aisha* (“Aisha’s Tale”), a drama featuring the story and challenges of a young displaced girl, produced by the Jos Repertory Theatre.

Ina Mafita

Many listeners of *Ina Mafita* report being inspired by the program to take positive social actions: starting small businesses, going back to school, stopping the use of drugs, reaching out to a friend or family member at risk, and welcoming the vulnerable into their communities and homes. One community leader in Borno told us that after listening to one *Ina Mafita* episode on rehabilitation and reintegration, he decided to take in a young girl who had been rejected from her family and community after having been kidnapped and raped by Boko Haram. Across the North, people were beginning to change their perspectives to believe rehabilitation and reintegration were not only possible, but necessary in ending this conflict, and that they must begin to accept and support youth, including radicalized or drug-addicted youth, in order for rehabilitation to be achieved. This shift in attitudes and behaviors has seemingly also had a positive impact on defections, with increases reported by CTJF respondents from the northern part of Borno.

Ilimi Abin Nema

After listening to *Ilimi Abin Nema*, many schools reported that they were incorporating non-Koranic subjects into the *Tsangaya* (northern Nigerian Koranic school) system, including math, science, English, and life skills, after hearing about their importance in our program. This change in curriculum was supported by religious leaders and parents. After listening to our program, dozens of *Tsangaya* teachers we interviewed across the North said they no longer send their school children to beg in the streets as a form of subsidizing the cost of learning. Parents report keeping in closer touch with their children in *Tsangaya* schools, after learning of the importance of parental guidance and family bonding from our programs. This reduces the sense of isolation and abandonment felt by young boys who fall prey to violent extremist organizations (VEOs) and their rhetoric.

Labarin Aisha

Loyal listeners of *Labarin Aisha* – the majority of whom are women, and many of whom are internally displaced persons (IDPs)– told us that *Labarin Aisha* is important for displaced and poor people, as it creates a platform for vulnerable communities to see themselves. Listeners said the show accurately reflected their experiences and that it helped raise awareness about their struggles and needs. As a result, many listeners report feeling more empathy toward IDPs and vulnerable populations.

With a weekly reach of over 15 million listeners (based on coverage area population data and polling in target communities) of the three White Dove programs, the following report includes a small fraction of

the change stories from listeners of our radio programs. The research unearthed countless examples of how audiences are making organic changes in their beliefs and perceptions, and how local communities and radio audiences have adopted many of White Dove's key messages and ideas in their daily lives and relationships. While there are some limitations to qualitative data, based on the impressive listenership numbers and using the *Most Significant Change technique*¹, we identified hundreds of self-reported powerful change stories as a direct result of listeners engaging with our programs. As a result, we can extrapolate and imagine the impact these programs are having on the millions of listeners that we were not able to speak with. All told, the programs are very well-received, relevant, and have inspired thousands of people to change their lives and better their communities.

With millions of enthusiastic listeners and a network of community reporters, listening, discussion, and action groups, and collaborative partner radio stations, White Dove is changing people's lives and attitudes towards issues ranging from youth radicalization, tolerance for violence, identity differences, religious education, drug addiction, women's rights, vulnerable communities and minorities, and the potential of all people to be reformed, rehabilitated, and empowered for positive social good.

II. OVERVIEW OF WHITE DOVE PROJECT

The 18-month White Dove project launched and manages a countering violent extremism (CVE) messaging center consisting of three radio programs, community engagement, and a social media campaign across all 19 northern states of Nigeria. The project's goal is to **counter Boko Haram's (BH) ideology and messaging with positive local narratives that reduce vulnerability to violent extremism in northern Nigeria** and is guided by two objectives:

- 1) Citizens in northern Nigeria have access to high quality programs that espouse peace, tolerance, and respect for the rule of law;
- 2) Radio programs and complementary audience engagement platforms provide space for citizens to engage on target CVE themes.

To counter BH's propaganda and support inclusive dialogue on persistent drivers of conflict, and empower youth-focused programming, Equal Access International (EAI) conducted formative field research in January 2017. As a result of that formative research, Equal Access developed three Hausa-language radio programs, each with a different focus, to form a CVE Messaging Center. The three weekly radio series are:

- *Ina Mafita* ("The Way Forward"), a youth-focused CVE talk show, produced by EAI;
- *Ilimi Abin Nema* ("The Pursuit of Knowledge"), a talk show focused on Islamic school reform, parenting, and the life of an *Almajiri* (Koranic school students), produced by EAI;
- *Labarin Aisha* ("Aisha's Tale"), a drama featuring the story and challenges of a young, displaced girl, produced by the Jos Repertory Theatre with support from EAI.

Over the course of 2017, 44 weekly episodes (each lasting roughly 30 minutes in length) of each series (132 episodes in total) were produced and aired across our 22 radio station partners in northern Nigeria.

¹ **The Most Significant Change technique** is a monitoring and evaluation (M&E) method used for evaluating complex interventions. It was developed by Rick Davies and is based on a qualitative, participatory approach, with stakeholders involved in all aspects of the evaluation and is therefore a shift away from conventional quantitative, expert driven evaluation methods toward a qualitative participant driven approach, focusing on the human impact of interventions. MSC involves the generation of significant change stories by various stakeholders involved in the intervention.

To complement radio programming, White Dove employs Content Advisory Groups (CAGs); Community Reporters (CRs); short message service (SMS) and interactive voice response (IVR) feedback systems; listening, discussion, and action groups (LDAGs); and both social media and direct community engagement. This innovative, participatory media-for-CVE methodology guides the development of White Dove activities and programming, while leveraging three key strengths:

- **Local ownership.** The way to perpetuate a lasting and authentic response to VE narratives is to amplify the messages of local influencers who have credibility within their communities. EAI trains CRs to gather these voices from across northern Nigeria, while our dissemination plan is to ensure their messages reach the broadest possible audience segments, particularly marginalized poor communities, minority ethnicities, youth, and women.
- **Constant feedback iterates content.** EAI's signature "generative communication ecology"² builds in opportunities for collaboration and feedback from audiences, experts, and others in the form of stakeholder workshops, CAGs, as well as social media and SMS/IVR interactions with and feedback from listeners.
- **Media as an entry point into dialogue.** Complementary multimedia platforms allow EAI not just to disseminate information, but also to engage listeners on CVE themes through SMS/IVR and social media.

III. METHODOLOGY

During two weeks in December 2017, six members of the Kano-based White Dove radio team and DC-based Africa Senior Program Manager traveled to Borno, Gombe, Bauchi, Sokoto, Kebbi, Plateau, Nasarawa, Katsina, and Kaduna states as well as Abuja FCT. These represent states with strong listenership and audience engagement. The team conducted hundreds of interviews and dozens of focus group discussions with LDAGs, radio stations, community and religious leaders, key informants, vigilantes, radicalized youth, and victims of conflict. In total, 824 people participated in direct interviews or focus groups, and 458 people responded to our online poll (see Annex for detailed survey questions). We spoke with listeners aging from 18 to 87 years. Roughly 35% percent of our interviewees were women.

This assessment documents listener feedback and key findings from the first 44 episodes and includes recommendations for how to strengthen White Dove going forward. This research is reinforced by our existing monitoring and evaluation (M&E) tools, including CAG meetings; stakeholder workshops; regular engagement with 22 CRs, 22 LDAGs, and 22 radio station partners; data from the project's IVR platform; and robust social media engagement.

² EAI pioneered a **Generative Communication Ecology** (GCE) approach to Social and Behavior Change Communication programming. *Generative* because community member's perspectives and ideas are included directly in community engagement program design and mass media content production. *Communication* because we use mass media (radio/TV/digital), interpersonal communication, and innovative technologies (interactive voice response, SMS, etc.) to scale impact and disrupt violent narratives. A *Generative Communication Ecology* is the sum of partnerships, communication channels, community contributions and local production capacity that combine to form a system of interacting parts from which new and creative ideas and approaches emerge.

IV. KEY RESEARCH FINDINGS

Below is a sample of key recurring themes that were heard in many interviews, focus group discussions, and online surveys. In subsequent sections, we share program-specific insight supported by direct quotes from listeners. By hearing directly from listeners, we have been able to understand the tangible impact of the programs on individual and group behaviors, attitudes, and beliefs. The following are some of our key findings from interviews and focus group discussions with listeners of our programs. It's important to note that these comments and anecdotes reflect understanding and results around critical themes that we have intentionally and actively promoted in our radio programming.

a. Program Listenership and Engagement

- When asked which program listeners preferred, responses varied greatly from state to state. *Ina Mafita* was slightly preferred (roughly 45% of total listeners) when the average was weighted across all geopolitical zones. The reason for this was that listeners felt it was more interactive and because the issues have a direct bearing on their lives. However, in Abuja, *Labarin Aisha* was slightly more popular (roughly 40% of listeners) than *Ina Mafita*, particularly among female listeners. In the northeast, *Ina Mafita* was the most popular show (roughly 60% of listeners). In the north-central, *Ina Mafita* and *Ilimi Abin Nema* were both reported as favorites (roughly 40% and 35% respectively). In the northwest, *Ilimi Abin Nema* was often cited as the favorite program (roughly 50% of listeners).
- Our social media and IVR data show important gender differences between users of our social media and IVR platforms. While 68% of respondents to IVR are women, women only make up 22% of our followers and contributors on Facebook. This has important implications for how White Dove and other similar interventions can expect to most effectively reach audience members of a particular gender. One potential explanation for women's preference of IVR is a desire to remain anonymous; lower literacy rates and lower ownership of/access to smartphones or the Internet likely also play a role.
- When asked how many had interacted with the programs online, fewer than 10% outside of Abuja report interacting with White Dove on social media. Despite having over 45,000 subscribers on Facebook, social media still seems to be a secondary method for reaching listeners in less technologically-connected regions of northern Nigeria.
- When asked if they had interacted with the call-in segments hosted by CR's attached to radio partners in conjunction with White Dove broadcast, around 30% said they had called one of the programs.
- The *Aunty Tima* advice segment was a big hit with our listeners, suggesting that it should be continued in future programming.



Interview with Bauchi State House of Assembly member, Bauchi

b. Impact

- Listeners strongly identified with and often copied the examples of our mini-drama fictional characters (Kassim, Bala, Kyauta, and Adama) featured in the story segment of the *Ina Mafita* show. For example, they started businesses as a result of listening to the story of Kassim or coached people to abandon drugs after listening to Adama's story.
- When asked how many changed some aspect of their behaviors and attitudes (for example around tolerance, non-violence, gender inclusion, value of youth, etc.), around 90% of people we interviewed self-reported changing their behavior in a positive direction.
- During focus group discussions, we observed a softening of attitudes towards radicalized youth, towards drug users, and other marginalized youth compared to self-reported data collected from respondents during the project's baseline formative research phase. Based on different cross-sectional representatives, listeners talked about these groups in more humanizing and constructive ways than when we conducted the formative research in January and February 2017. Dozens of listeners commented that the programs helped them to recognize all young people's value to society, to legitimize their grievances, to understand their experience, and to see them in terms of their potential contributions instead of their risk and danger to society.
- Listening to the program has become a group activity for many people. Dozens of listeners started informal weekly listening clubs to discuss the themes and organize action in their communities.
- Community Reporters have taken on roles as recognized mentors and role models in their communities. White Dove has a unique opportunity to continue building their capacity as messengers and influencers in future projects.
- When asked whether they encouraged their friends and families to listen to the programs, over 70% reported spreading the word and encouraging others to listen. As a result, roughly one-third of listeners report learning about the program through word of mouth.
- Many teachers and parents said they better understand youth behavior and are better able to support them, resolve conflicts, give advice, and be a positive role model as a result of *Ilimi Abin Nema* and *Ina Mafita*.
- The majority of people we interviewed report being more engaged in their communities as a result of listening to our programs, for example becoming an activist, a mentor to young people, coaching someone to stop using drugs, and going out of their way to support a cause they care about.

c. Program Recommendations

- Listeners across the North appreciated the variety of segments, and recommended longer call-in segments and a greater number of young people as featured guests and experts to elevate youth voices and role models.
- Listeners repeatedly asked how we could ensure that state and federal government officials listen to our shows to get ideas for how to support IDPs, regulate Koranic schools, and understand the situation of youth, and provide psychosocial support services for all individuals to move beyond the current crisis, among many other themes.
- Listeners want more numerous and more interactive programming that prioritizes the perspectives of girls and women. While popular with women, *Labarin Aisha* was one of the less interactive White Dove programs, as, unlike *Ina Mafita*, it does not feature a call-in segment.
- A group of IDPs from Borno State unanimously told us they would like to see more discussion on how security forces can work better with communities. They worry that too much attention is paid to securing Maiduguri but that people are still not safe outside of Maiduguri. They also feel that humanitarian resources are not getting to people who need them the most.

- Listeners really appreciated the call-in segments, but complained sometimes being unable to get through because of call volume; they asked for longer call-in segments as a result, so that more voices may be heard.

V. LISTENER FEEDBACK ON *INA MAFITA*

While it is hard to make the claim that any program by itself has led to a reduction in violence or increased resilience across the North, there are clear indicators that local communities and audiences have adopted many of our key messages and ideas in their daily lives, their relationships, and in their social and professional roles. This is particularly true of *Ina Mafita* (“The Way Forward”). The following represent the core themes of our *Ina Mafita* program, each typically covered in four 30-minute episodes:

1. Youth Leadership and role of positive messaging
2. Identity: Commonalities and differences
3. Drug abuse and addiction
4. Radicalization / Recruitment
5. Skills Acquisition and entrepreneurship
6. Kidnapping and reintegration
7. Open-mindedness / Tolerance
8. Youth and skills acquisitions
9. Empowering peace
10. Resilience

a. Youth Leadership and Role of Positive Messaging

Perhaps more than any other demographic, young people need support from their families, friends, and communities. Young people confront many challenges and negative influences, and are hungry for role models. During our many discussions, adults revealed that they take some responsibility for the destructive pathways that youth have followed and are exploring ways to support positive messaging.

This is true not only for parents, but also for community and religious leaders. In Jos, Plateau State, we heard the following story: “In *Ina Mafita* there was a discussion on the theme of youth resilience, where a kid was radicalized because his father didn’t take care of him. I heard this at the mosque. After we performed prayer the Imam stood up and narrated the story where he blamed the father who pushed his child to become a radical. The Imam urged all who come to the mosque to listen to *Ina Mafita*, saying that each theme should be discussed and related to Islamic teachings after performing prayer as a form of sermon. The Imam said it is the responsibility of every parent to understand their kids, to bring them closer, and not to let them fall into the hands of people of bad influence.”

One traditional leader said, “All must get involved. Scholars have a role to play and it is a huge task. We need to work



Interview with a self-defense group leader, Plateau

with society and get all people involved. We cannot afford to leave youth idle. We need new stories and examples.”

During an interview in Borno, a traditional leader (Ward Head) told us that he has redefined how he understands his role as a result of listening to *Ina Mafita*. He has become a counselor and mentor to many youth. He said the show taught him how to empower youth to be positive, to use their creativity to engage in handiwork and trades, to start a small business, and to be a positive influence on others.

b. Drug Abuse and Addiction

While not widely discussed, drug abuse is a crippling problem across northern Nigeria. Drugs are often linked to participation in criminal activity and violence, including involvement with Boko Haram. Drug abuse ranges from marijuana and opioids to methamphetamines and prescription pills. In desperate cases, some children sniff sewage outfalls and pit latrines to get high. When we asked listeners which themes had the most impact on their lives, many talked about our series on drug abuse and addiction.

“White Dove has changed not only my life, but my friends’. After hearing the episodes on drug addiction and abuse, I invited my friend to listen. He was becoming more radical and addicted to drugs. He has since begun to change his habits and stopped using drugs. He really likes the program and says it helped him see things differently.”

One IDP from Kano (living in Abuja) said, “I used to pay for school by selling illegal drugs, mostly pills from different countries that numb the mind. The *Ina Mafita* episode on drug abuse and addiction helped me to understand how I was doing harm.” He said, “these drugs are becoming easier to get. I have since stopped selling and using drugs.”

During a focus group in Abuja, one young man from Kano told us how he used to sell drugs to pay for his school fees. “After listening to *Ina Mafita*,” he said, “I realized how much I was destroying not only my future but that of other youth. I told myself I have to change. I called my drug pusher and told him I’m done.”

People’s perspectives toward drug users has also become more tolerant and forgiving over the course of the project, with many providing support and positive mentorship to help addicted youth move away from drugs and negative influences. In our formative research, the majority of people we spoke with had expressed beliefs that drug users were criminals and should be punished. In contrast, in our recent research, one participant went beyond tolerance to call for the creation of a wellness center for returned radicals and drug addicts. Listeners said our approach helped them to see addicts and users in a more humane way and to understand that drug abuse is a societal and public health issue, not only a law enforcement issue.

c. Radicalization

In Plateau, one listener recounted how he and his friends initiated a discussion on youth radicalization in their community after listening to *Ina Mafita*’s radicalization episode. He told us how, after discussing the causes, effects, and possible solutions of radicalization, radicalized youth in the community surrendered almost 20 weapons to local authorities. Those same youth began to denounce violence and organized themselves into a vigilante group. The group calls itself the *Ina Mafita* School. “We now have over 70 male and female members and offer advice, counseling, and guidance to young people, counseling around five people per day.”

On the topic of radicalization, one traditional leader from Borno State said, “I learned from White Dove that there is positive and negative radicalization. There are ways for young people to turn to positive choices, but they need our support.” He continued, “the truth is that many current members don’t know the reasons why they’re engaged in the insurgency. But to de-radicalize them, we must first understand them and their ideas. Without this understanding, we will fail at rehabilitating them.”

Similarly, some volunteer vigilantes in Borno State told us that the program helped them to understand that some youth are in fact radical but not violent, and they should be treated differently.

While it is hard to know how many radicalized youth listen to our programs, some assured us that criminal and extremist groups are aware of White Dove. A young IDP from Yobe State (living in Abuja) said, “In fact, many radicalized youth listen to the show. It has created a conversation among them about good and bad behaviors.”

d. Kidnapping and Reintegration

Through word of mouth, *Ina Mafita* has become a very important program for millions of listeners. In many cases, we heard stories where the information in the program actually saved people’s lives. During a focus group discussion in Maiduguri, one elder man shared a story about how *Ina Mafita* impacted his thinking and life. “I was listening to the episode on kidnapping and reintegration,” he said, “and realized that more needed to be done to help victims. I decided to take in this young girl (pointing to her across the room) because her family wouldn’t accept her after she was abducted and sexually abused by Boko Haram.” While the man recounted this, the teen girl in question sat with her new baby in her lap, silently acknowledging the man’s story. Others said that she would have likely joined the insurgency, or worse, if the man had not provided a safe place for her to rebuild her life.

After listening to the show for a few weeks, one traditional leader from Borno State said he recognized the need for psychological and psychosocial support for victims, insurgents, as well as communities. “We have all been affected by this crisis,” he said, “and psychological counseling and support would help us all move beyond this trauma and pain. We need to accept everyone back including the young men and women that have been brainwashed and radicalized.”

e. Unemployment/Skills Acquisition

While it has been a small feature of our *Ina Mafita* show, we learned how powerful our Skills Acquisition episodes were to listeners. Many people reported being empowered to start small businesses, learn new skills, go back to school, or be more entrepreneurial in their existing jobs. Several people started making and selling soaps, incense, creams, and other household items. Future episodes will further incorporate life skills, entrepreneurship, and leadership development as a way of engaging youth through skill-based conversations and interviews with positive role models and young entrepreneurs and leaders from the North.

For example, a previously unemployed woman in Maiduguri told us, “This [*Ina Mafita*] show is my show. It has changed my life. The skills acquisition show helped me to create a small business. I now work as an herbalist, selling natural herbs, medicines, and perfumes in the market and to my neighbors.”

In Bauchi State, we learned the powerful impact of Kassim’s Story on a 22-year old young man. While

In Ina Mafita, Kassim’s Story is about a young man that is out of school and decides to sell hot water in the local market. He quickly grows his business and makes enough money to live off of.

he had a diploma and specialized certificate, this young man was waiting and looking for office work. After listening to *Ina Mafita*, he decided to take control of his life and created a welding workshop in Bauchi. Since launching, he has encouraged others to listen to the show and he now employs four of his friends. It is worth noting that many listeners reported that they began to sell hot water in local markets and built successful businesses following Kassim's example.

A 25-year-old woman told us how she formed an association where the members contribute money and then give it out as a loan to another member to start a business payable within a given time. She was motivated as a result of listening to Kassim's Story in *Ina Mafita*.

In Gombe State, a 22-year-old young man was brought to our focus group by several neighbors and friends. The young man told us that he used to be a thug and criminal, but after listening to *Ina Mafita* he began to change his way of life. He is now a cattle seller.

f. Empowering Peace

An important part of empowering peace is to begin to acknowledge our individual and collective contributions to the problems our communities face. The head of the Borno Radio and Television Corporation spoke candidly in front of over 45 people during our focus group discussion, saying, "We are all guilty. Leaders have failed. Parents have failed. There is a new impetus with the current situation. We must all take responsibility."

A female teacher and mother of four explained how, after listening to the show, she has improved her conflict resolution skills and begun to interact with her children and students in a more empowering way, to listen and be tolerant, and to accommodate differences.

A young civil servant in Kebbi State told us how our programs inspired him and his friends to go back to school. "I gave up on school long ago, but listening to your *Farar Tattabara* (White Dove) programs has made me change my mind. I am now back in school, and I have also convinced two of my friends to do same."

"Ina Mafita empowers youth by providing solutions about some of the contemporary, socio-economic, and political challenges we face. It informs the youth, which is vital because information is power. To be positive you need to be informed." – young male focus group participant in Borno state

At the end of each episode of *Ina Mafita*, the hosts reiterate three takeaways from the episode. This has been a critical component for delivering sound advice and reinforcing positive habits. Several groups now follow this model of education in meetings and the classroom, including the Gombe Students Union, a loyal group of university students, which has made it mandatory to discuss three topics discussed in *Ina Mafita* during each of their meetings.

VI. LISTENER FEEDBACK ON ILIMA ABIN NEMA

Supported by scholars with the Aafaq Educational Foundation and numerous other well regarded Islamic scholars and religious leaders, *Ilimi Abin Nema* (“The Pursuit of Knowledge”) has become part of the national dialogue about the role and structure of Islamic schools, the life of an *Almajiri*,³ the role of non-religious education in the North, the relationship between Islamism and the Boko Haram insurgency, Islamic schooling in other parts of the world, and the promotion of values of non-violence, inclusion, women’s rights, and tolerance. The show helps to facilitate a discussion with key leaders about the responsibility of the government and religious leaders to standardize Koranic educational curricula in Islamiyya and Tsangaya schools. The program aims both to encourage stronger curriculum, as well as reduce stigma associated with religious schools among the population at large.



Tsangaya school students, Katsina

The show features some of the most prominent religious leaders and voices, which audience members consistently told us has given credibility to the messages for them. As one audience member from Sokoto noted, “*Ilimi Abin Nema* led a discussion with Sheik Dahiru in Bauchi; we respect his ideas. He said that it is good for the Koranic Education System to blend to the modern World.”

A core challenge in the North is embodied in this comment from one religious graduate told us: “There is a perception that if you’re [“Western”] educated, you’re not a good Muslim.” Embedded in this is the challenge of maintaining legitimacy for Islamic schools

while still incorporating broader secular topics or non-Islamic – often erroneously called “Western” – subjects into the curriculum. We heard many stories of religious and Tsangaya school leaders saying they had begun to incorporate other subjects, including math, sciences, English, and life skills into their students’ learning.

a. Curriculum Reform

Several prominent religious leaders and Tsangaya teachers we met with reported seeing clear value in expanding their education to include non-religious elements. This is hugely significant as most Tsangaya schools currently only teach the Koran. Islamiyya schools include teaching from the Prophet and other religious teaching, but some now report including other non-religious subjects as well, attributing this change directly to *Ilimi Abin Nema’s* influence.

For example, a Tsangaya teacher in Maiduguri told us, “After listening to your program, I saw the importance of a strong education and now send my students to get additional education.” Similar stories were repeated dozens of times across all states in the North.

³ *Almajiri* derives from the Arabic word Al-Mahaajirun, which means a learned scholar who propagates the peaceful message of Islam. In northern Nigeria and parts of West Africa, *Almajiri* refers to young children (primarily boys) between 4 and 18 that are sent to Islamic boarding schools, often study only the Koran, often have to beg in the streets to subsidize the cost of their education, spend years without seeing their families, and have been the target of recruitment by violent extremist groups and gangs.

An Ulama (Islamic religious figure) in Sokoto State explained it this way: “Let’s make an example with myself. Before *Ilimi Abin Nema*, I didn’t have any idea of changing my schooling system but now I even invite some youth who have western knowledge and they started teaching my students some subjects such as Hausa, math, English, and physical health education.

An experienced Tsangaya teacher from Borno State told us, “I’ve been teaching in my Koranic School for almost 20 years and I have over a hundred students at any one time. When I started to listen to *Ilimi Abin Nema*, I came to realize that I cannot do it all alone. I now brought on an additional teacher to help me with adding more education subjects to our curriculum, including discipline, hygiene, etc., and we work to create a conducive environment for our students.”

Similarly, parents are starting to see the importance of non-religious education. A parent in Sokoto State told us: “I never had any interest in Western education, but after listening to your program it has changed my mind, because I have now taken my children to a Western school.”

During focus groups in Gombe, Bauchi, Borno, Kaduna, Kebbi, and Katsina states, we heard numerous stories about religious schools that have adopted a merged system after listening to our radio program. Ulamas and teachers feel it is important for their students to attend Islamic school in the morning and pursue studies in other secular subjects in the afternoon. This change has already affected thousands of students, with likely many more examples. As a result, many youth will receive a more well-rounded and interdisciplinary education, becoming more literate, and better able to earn a livelihood.

b. Stronger Parent-Child Relationship

Many *Almajiris* also report being in more frequent contact with their parents as a result of the program. This is significant because during our baseline formative research, many students reported not seeing their parents for years at a time and not even knowing how to contact them. Closer parent-child contact reduces the sense of isolation and abandonment felt by young boys who fall prey to violent extremist organizations and rhetoric. One religious teacher in Borno said, “Now when parents drop their kids off we are sure to get their basic information, address, and to encourage them to visit.”

In Katsina State, a father of an *Almajiri* told us: “I have a child in an *Almajiri* School and almost never visited to check up on him. But as a result of listening to *Ilimi Abin Nema*, I now visit my son from time to time to check up on his well-being.”

c. Reduced Street Begging

After listening to our program, many Tsangaya teachers we interviewed across the North said they no longer send their school children to beg in the streets as a form of subsidizing the cost of learning. A religious teacher in Borno State told us, “After listening to one episode of *Ilimi Abin Nema*, I stopped my students from going and begging.” Given the perceived relationship between begging and crime, violence, and participation in violent extremism, this is an important shift that should be applauded and reinforced.

Other Tsangaya teachers told us they have developed more activities to engage their students, to replace the time they spend begging for money and food in the streets. For example, one school leader in Borno told us, “I segmented my pupils and engage some of them in different trades to help them earn a living instead of relying on street begging.”

d. Changed Perceptions among Wider Population

Similarly, many listeners have changed their attitude of *Almajiris* as a result of listening to our program. *Ilimi Abin Nema* has worked to humanize *Almajiri* students and Tsangaya schools to the rest of the population. For example, one listener remarked: “Before I used to neglect and maltreat *Almajiris*. I thought I didn’t have a connection with them, but with *Ilimi Abin Nema* I now understand that it is not their doing, as well as they are begging just to satisfy their hunger, so I now try to give out the little I have to feed *Almajiri*.”

VII. LISTENER FEEDBACK ON LABARIN AISHA

While *Labarin Aisha* (Aisha’s Tale) falls under the White Dove brand, is an integrated component of our CVE Messaging Center, and is overseen by Equal Access International, the show is produced by Jos Repertory Theater as part of a parallel grant. Through the research, we learned of the program’s importance to listeners, especially among girls, women, and displaced communities. According to many women we interviewed, both the subject and the drama format were appreciated. *Labarin Aisha* has been an inspiring story for many people we spoke with who want to understand how to start new lives and not be limited by the pain of their past. *Labarin Aisha* also helped people understand their rights, how to avoid harassment, how to deal with peer pressure, and how to avoid drugs.

a. Raising Awareness and Empathy for IDPs

Many IDPs we spoke with told us the show accurately reflected their experiences. “I, as an indigene of Borno, can say *Labarin Aisha* is correctly narrating what is happening in the IDP camps. And that’s why I do call on the authorities handling the issues of IDPs to listen to *Labarin Aisha* and change their actions and reform to be better people, in order to help the IDPs.” Listeners of *Labarin Aisha* repeatedly told us that “Aisha’s tale is important for displaced and poor people. It allows us to see ourselves, to express ourselves, and believe that the world will change for the better.”

b. Improved Parental Guidance

A mother in Sokoto explained how she learned to better understand her children’s needs after listening to the drama series: “I learned the importance of spending time together with my children, because before listening to *Labarin Aisha* my only thought was to take my children to the market with me. I didn’t care about their education, but now I have changed my mind. Now I send all three of them to school.”

Another parent told us, “In *Labarin Aisha* I learned that it is important for parents to lay a good example and a foundation on how to have healthy upbringing of our kids.” In Borno, one listener told us, “We love *Labarin Aisha* because the show teaches wrong doers to understand that what they are doing is bad, and the show gives advice to individuals to become positive people.”

Because of the presence of the IDPs in Abuja and other cities, *Labarin Aisha* has resonated deeply with urban audiences. Half of our 30,000 IVR callers (see below) said *Labarin Aisha* was their favorite program. Listeners from vulnerable displaced communities said the show gives them hope.

Despite the show’s popularity, many of the focus group discussions spent less time discussing *Labarin Aisha*, because the show did not have the same level of interaction or guided questions for listeners. More feedback on *Labarin Aisha* is available below in the social media and IVR sections.

VIII. SUMMARY OF LISTENER FEEDBACK

It is clear from the focus group discussions that the White Dove programs have had a profound impact on listeners and their communities. All of the comments shared in the sections above are the direct result of critical messages we have been infusing explicitly and implicitly in our radio programs. Across the North, we could tell people were beginning to change their perspectives to believe rehabilitation and reintegration were not only possible, but important for this conflict to end. Many did not understand these concepts, such as looking at radicalization and empowerment through similar lenses, before listening to our show, but now understand them and see how important they are for communities to move forward and create a culture of redemption and healing. This shift in attitudes and behaviors may even have had an impact on defections: according to a senior CJTF official and a junior CJTF member in Borno State, there has been an increase in defections in the northern part of the state over the course of the project.

IX. SOCIAL MEDIA SURVEY

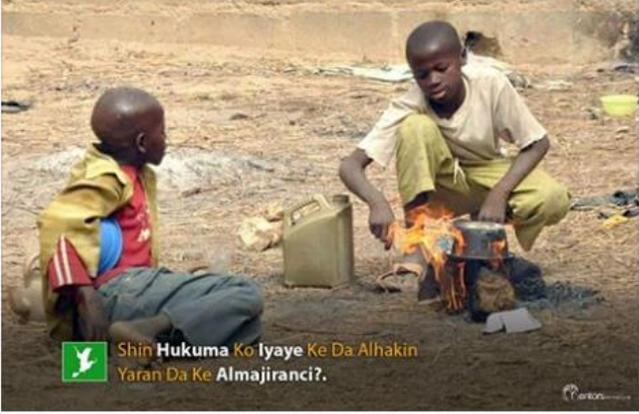
The White Dove platform includes Facebook, Instagram, Twitter, and SoundCloud accounts. By far the most popular, our Facebook page has more than 45,623 followers. This can offer a valuable window into attitudes and listenership of digitally active users. The social media site has a preponderance of male followers, upwards of 75%, the majority of whom are between the ages of 18 and 35. In sharing questions about the programs via social media, we were able to gather responses that address attitudinal changes, and these figures and insights have been added to our research. Social media is a cost-effective and socially relevant method of collecting data, particularly among urban youth.



The average post between February and December 2017 reached 984 Facebook followers. Below is the post with the highest engagement, reaching over 30,000 people and garnering over 700 likes, 100 comments, and 29 shares.

Farar Tattabara
Published by Faiz Umar [?] · April 21, 2017 · 🌐

A shirin #IlimiAbinNema na wannan makon mun samu damar tattaunawa da Mal. Aminu Ismail Sagagi kan wannan batu. Shirin zai zo a gidajen radiyon da ke kusa da ku a jihohin Arewacin Nigeria



Shin Hukuma Ko Iyaye Ke Da Alhakin Yaran Da Ke Almajiranci? 

Get More Likes, Comments and Shares
Boost this post for ₦920 to reach up to 7,400 people.

30,560 People Reached

922 Reactions, Comments & Shares

764 Like	111 On Post	653 On Shares
5 Love	0 On Post	5 On Shares
2 Sad	0 On Post	2 On Shares
1 Angry	0 On Post	1 On Shares
121 Comments	74 On Post	47 On Shares
29 Shares	28 On Post	1 On Shares

1,368 Post Clicks

887 Photo Views	0 Link Clicks	481 Other Clicks
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In January 2018, Equal Access launched an online survey through Facebook. The full survey tool used is available in the Annex. In one week, 458 people responded to the online survey. When asked how listeners score the programs (on a 1-10 scale, with 10 being the best), responses broke down as follows.

- **Ina Mafita:** 3% of the respondents scored it a 10. 29% scored it 9. 29% scored it 8. 5% scored it 7. 5% scored it 6. No respondents scored the program below 6.
- **Ilimi Abin Nema:** 46% of the respondents said 10. 32% scored it 9%. 6% said 8. 9% said 7. And 9% said 5. None of the respondents rated the program below 5.
- **Labarin Aisha:** 30% of the respondents said 10. 13% said 9. 30% said 8. 9% said 7. 4% said 6. 9% said 5. And 4% said 4. None of the respondents rated the program below 4.

a. Results for *Ina Mafita*

When asked if respondents have been following our program *Ina Mafita*, 92% said they listened to our program, with 69% saying they listen often. When asked if the program has a direct bearing on the lives of youth in northern Nigeria, 96% said it does.

When asked if they have ever discussed the program or issues raised with family or friends, 82% of respondents said yes.

When asked if they have ever interacted with the program via call-in segments or Facebook, 32% said they have interacted with the program via Facebook and 9% had called into the call-in segment.

When asked, “Has what you know, think about, or do related to the topics changed as a result of listening to the program?” 22% said they had changed their behavior/thinking with regards to the issues, as a result of listening to the program, and 70% said they had learned new information as a result of listening to the program.

When asked what is the most important lesson they have learned from listening to *Ina Mafita*, below are some of the most frequent responses:

- We have learned ways that youth can strive to be independent and earn for themselves, as well as quit idleness.
- I have learned the importance of self-dependence and engaging in business no matter how small.

When asked what topics or issues they would like in future episodes, respondents said:

- Finding employment for youth
- The ills of drug/substance abuse
- Issues related to female independence
- How to provide a good life for young children
- The negative effects of adultery

b. Results for *Ilimi Abin Nema*

When asked if respondents have been following our program *Ilimi Abin Nema*, 87% said they listened to our program, with 70% saying they listen often. When asked if the program has a direct bearing on the lives of youth in northern Nigeria, 96% said it does.

When asked if they have ever discussed the program or issues raised with family or friends, 82% of respondents said yes.

When asked if they have ever interacted with the program via Facebook, 50% said they have.

When asked, “Has what you know, think about, or do related to the topics changed as a result of listening to the program?” 5% said they had changed their behavior/thinking with regards to the issues, as a result of listening to the program, and 68% said they had learned new information as a result of listening to the program.

When asked what is the most important lesson they have learned from listening to *Ilimi Abin Nema*, below are some of the most frequent responses:

- Lack of sponsorship for the *Almajiri* students is the main reason why they go out to beg
- We have learned about the ordeal *Almajiri* students go through in school
- We have also learned that it is not right to send children off to school without making provision for toiletries and money, as well as the need to check up on them from time to time
- We have learned the importance of education in life
- The program has enlightened us on the responsibilities of parents towards their children, and how to ensure that parents meet the responsibility of providing their children with good education, care, and guidance. We have learned that *Almajiri* students are not slaves and they should not be shunned

When asked what topics or issues they would like in future episodes, respondents said:

- It should be made a mandatory requirement for every parent sending their children off to *Almajiri* school, to ensure they meet every child’s need, as well as pay them a visit from time to time
- Women’s education
- The importance of formal education
- Ways to end political thuggery
- Continue enlightening parents

c. Results for *Labarin Aisha*

When asked if respondents have been following our program *Labarin Aisha*, 92% said they listened to our program, with 64% saying they listen often. When asked if the story has a direct bearing on life in an IDP camp, 96% said it does, while the remaining 4% said they did not understand what the story was about.

When asked if they have ever discussed the program or issues raised with family or friends, 80% of respondents said yes.

When asked if they have ever interacted with the program via Facebook, 28% said they have.

When asked, “Has what you know, think about, or do related to the topics changed as a result of listening to the program?” 19% said they had changed their behavior/thinking with regards to the issues, as a result of listening to the program, and 58% said they had learned new information as a result of listening to the program.

When asked what is the most important lesson they have learned from listening to *Labarin Aisha*, below are some of the most frequent responses:

- The most important lesson we learnt is how girls/women are being abused in the IDP camps
- We have learned perseverance in life, no matter the situation one happens to find herself in
- We have learned that it is really important for mothers to pay very close attention to what their children are up to, and also allow their children to go to school. They should also be aware of where they send their children out hawk
- We have learned how to live peacefully and fairly with people

When asked what topics or issues they would like in future episodes, respondents said:

- Boko Haram, poverty, and street begging
- Issues surrounding girl/women abuse
- Day-in-the life of an *Almajiri*
- Youth unemployment
- Drug/substance abuse

X. IVR DATA

IVR has been a powerful anonymous platform for men and women to share their views. From the February 2017 launch of our Interactive Voice Response (IVR) platform through December 31, 2017, the IVR system has had over 34,000 interactions from a total of 11,300 unique callers.⁴ Of the total calls, over 16,000 callers (47%) completed the call while roughly (53%) half hung up before getting to the end of the call.

Roughly 74% of callers were under 30 years of age. Over 97% of callers are calling from inside Nigeria, while a few dozen each month call from other countries. The majority of calls come from the North-Central geopolitical zone.

⁴ Note: Interaction here means the number of connected calls, not necessarily the number of completed calls. Some people might have called and hung up just a few seconds into the call, but the system will still acknowledge it as an interaction. In other words, the total number of calls equals the total number of interactions.

Based on our online survey of listeners, 23% of listeners said they interacted with the IVR line for *Ina Mafita*, 27% with the IVR line for *Ilimi Abin Nema*, and 20% with the IVR line for *Labarin Aisha*.

Due to trial and error and adjusting our line of questions, our team was able to greatly reduce the hang-up rate and increased the numbers of callers completing all questions on the call from roughly 20% in early 2017 to roughly 60% by the end of 2017.

IVR has become an important source of information to help us assess the direct impact of our programs on listeners, and serves as a near real-time feedback loop that gives audiences the power to share their voice and shape the design of future content. Below are a few responses that came from open-ended IVR questions over the course of the year:

- “The [White Dove] program really impresses me. It teaches us to get up, start our own business, get education, stop wandering around, and learn good manners. It teaches us not to wait until the government gives you work; go and get all these things while you can.”
- “We learned a lot of things like how to stop engaging in bad activities and that we need to go to school to learn good habits. We learned how to live in harmony with people. I am very excited about the emergence of this program.”
- “The *Labarin Aisha* program is very educational and enlightening. I have learned about the struggles that IDPs face. I would like to ask that you discuss the issue of child rape in Nigeria on future episodes.
- “I have learned to sympathize with the *Almajiri* children and show them mercy through listening to *Farar Tattabara* programs.”
- “I like how the program draws the attention of parents as well as the whole society to the trials of *Almajiri* children.”

As a result of information like this, we have been able to re-shape program content so that it better reflects listeners’ comments. For example, a caller to the IVR system suggested we feature prominent Islamic scholars from different sects and states. This led to the featuring of the prominent Scholar Sheikh Dahiru Bauchi in two episodes of *Ilimi Abin Nema*. The suggestion from another caller was to feature a victim of Boko Haram or kidnapping in *Ina Mafita*. This led to the successful inclusion of a drama based on the central theme of kidnapping and reintegration, the story of Ladi and Hafsat, two fictional female victims of Boko Haram.

XI. NEXT STEPS FOR WHITE DOVE

a. Where We Started

The White Dove project launched in late 2016, and went on air in February 2017. After conducting extensive formative research in January and February 2017, Equal Access International released a report entitled “Assessing Conflict Drivers and Reframing Radicalization in northern Nigeria,” which summarized the research’s initial findings and White Dove’s approach and methodology. That report informed the

design of our original radio programs and helped advance the CVE field by emphasizing the importance of inclusive discussions and an asset-based approach to engaging radicalized youth.⁵ In its first-year White Dove has already achieved its content-related objectives and become a powerful and trusted radio brand and source of information and inspiration for millions of Nigerians.

b. Where We Are Now

Based on our field research and informal polling of the general public across the North (in schools, focus groups, and public markets), we estimate that around 80 percent of our target populations in the 19 northern states where we broadcast are familiar with or have listened to at least one of our radio series. Furthermore, we estimate that around 20 percent of people listen to at least one of our programs regularly. With approximately 100 million inhabitants and over 40 million Hausa-language speakers (as a first or second language) living in the three northern geopolitical zones, we estimate our weekly listenership to be around 15 million people.

While the White Dove brand and CVE Messaging Hub has already demonstrated significant positive outcomes and maintains broad reach among Hausa-speaking populations, its impact is being strengthened and expanded through two new Equal Access International projects. First, we have launched a new USAID YouthPower Learning IQC research project, which builds from the White Dove formative research report and seeks to combine perspectives from neuroscience and social psychology to deepen understanding of alternative pathways for engaging radicalized youth in empowering and civic-minded ways. Additionally, Equal Access International is expanding on White Dove's success through a new two-year cooperative agreement from the Global Engagement Center to diminish the influence of VE groups in Nigeria and the Lake Chad region and enhance the capabilities and media platforms for key influencers to develop effective offline and online alternative messaging interventions. Prospects for enduring positive outcomes from this project are enhanced by its activities being closely tied to the successful AREWA24 project, which Equal Access launched in 2014.

c. Where We Want to Go

Equal Access International is now looking to consolidate and integrate these various streams of CVE, community mobilization, and transmedia work, funded originally by a range of U.S. Government agencies, into one comprehensive and sustainable CVE Messaging Hub under the White Dove brand. This will include commercial and other non-Federal revenue generation, television and radio programming, community outreach, online competitions and campaigns, social media and tech-driven redirect initiatives, applied research, and alternative messaging training and mentorship for youth leaders and key influencers. We will also be able to increase our quantitative surveying and qualitative program research to monitor and evaluate the platform's reach and impact, possibly achieving some efficiencies across awards.

To position us for long-term success, Equal Access International is looking to extend the White Dove project, including a strategy for program implementation and revenue generation that we believe are key to the Platform's long-term viability and success. Our plan is to build the White Dove brand as a sustainable regional transmedia CVE Messaging Hub and Peace Platform, developing quality and empowering alternative messaging content for communities in northern Nigeria and other Hausa-speaking communities in the Lake Chad Region, ultimately including new cross-border and other language

⁵ Equal Access, "Assessing Conflict Drivers and Reframing Radicalization in Northern Nigeria," 2017, <http://www.equalaccess.org/success-stories/re-framing-radicalization/>

content and programming. In four years, Equal Access International turned AREWA24 into an award-winning brand, the leading commercial channel in northern Nigeria, and a viable TV channel and messaging platform that positively engages tens of millions of viewers in over a dozen countries.

The White Dove expansion is centered on four objectives:

- Continue producing and airing the *Ina Mafita* and *Ilimi Abin Nema* radio programs across northern Nigeria with more interactive program formats and more engaging themes and guests;
- Develop ongoing, independent revenue streams through a robust commercialization strategy;
- Build the capacity in CVE of community reporters, LDAG members, staff and independent northern media professionals, partner station staff, and key stakeholders;
- Build out the White Dove brand and organizational structure to sustain the new growth and revenues as a sustainable CVE messaging platform.

As the backbone of our White Dove CVE Messaging Hub, these programs are a lifeline for millions of Nigerians and are our entry point into people's homes and minds. ***The key is to align White Dove's mission with its brand***, so that corporations, governments, and foundations will want to be associated with the Platform, as well as benefit from its reach.

With a broadcast audience in the tens of millions, the White Dove project offers high impact and tremendous value for money. The cost per person reached is a few cents. While the programs have a strong following, we are taking steps to broaden our audience and consolidate the positive gains we have achieved during the Platform's first year. For example, we are making previously aired episodes available online through our SoundCloud site, which includes a brief synopsis of each episode. This listening platform is being pushed out through our social media sites, opening up a new online audience based in Nigeria and in Hausa-speaking communities around the world.

With extended programming and collaboration in year two, we look to shift the project toward a revenue-generating and -sharing model instead of relying solely on grant funds to pay high broadcast fees. During this next phase, Equal Access International will build new streams of funding, including revenue generation infrastructure. The strategy will include not only commercial advertising (ad-buys), but also sponsorship from corporations, brands, INGOs, and/or state and international governments and foundations.

While the radio programs have a wide reach, some respondents questioned whether insurgents have access to radio or whether they currently listen. We will continue to research this question and create strategies for promoting and disseminating our programs to more isolated areas, either through SD cards, CDs, pamphlets, word of mouth from key influencers, or social media platforms that are frequented by radicals and insurgents. We also are talking to potential partners to organize LDAGs with individuals going through government de-radicalization and rehabilitation programs.

While our focus is Hausa-speaking northern Nigeria, we are exploring the option to add content in other languages, potentially by dubbing episodes and/or having call-in segments in other local languages, as well as English. By including some English content, listeners feel that we will be able to reach all regions and classes of Nigeria, not just the North. This could potentially be done through add-on productions, such as weekly podcasts or Facebook Live sessions.

To strengthen our community outreach efforts and ensure our messages reach more vulnerable communities, we are currently exploring options to continue strengthening our network of Community

Reporters (CRs) and Listening, Discussion, and Action Groups (LDAGs). In many communities, our CRs are regarded as delegates, ambassadors, or advocates in their communities. As such, we want to see how they can further strengthen the adoption of key messages and support community members and listeners. We heard many stories where CRs and LDAGs have helped to reorient youth by providing counseling, guidance, and adult education. We also see opportunities to bring on new specialized CRs and LDAGs, potentially to be placed in schools, universities, prisons, IDP camps, and de-radicalization and rehabilitation centers.

In terms of format, we plan to maintain the same format for future episodes. We may try to increase the time for the call-in section of our shows, as this was requested by many listeners. One change we envision is featuring more young people in our discussions that have direct experience with the topic. These young people have credibility and are listened to by youth. For example, by featuring more former insurgents and radicalized youth, we hope to engage current members and radicalizing young people.

Below are some of the key themes we plan to develop in future episodes, based on many conversations and comments recorded through our IVR and social media polling:

- Empowerment in practice (moving from discussion of the problem toward developing an inclusive and action-oriented long-term vision to transforming our communities and empowering change today)
- Understanding and overcoming brainwashing and manipulation (sources of manipulation, peer pressure, positive vs. negative influences, self-awareness, and critical thinking)
- A special series on life skills and entrepreneurship
- Healthy habits for a healthy life
- Healthy relationships for a peaceful life (e.g. belonging, group bonding, and attachment)
- Effective and strategic communication
- Change at home: how communities can support victims, the vulnerable, and rehabilitated fighters
- Programming targeting girls and women, their voices, experiences, and visions
- Human rights and women's rights (sexual abuse, sexual harassment, rights of the displaced, etc.)
- Ethnic and religious conflict
- The role of technology in countering extremist ideology and mobilizing citizen voices

XII. CONCLUSIONS AND RECOMMENDATIONS

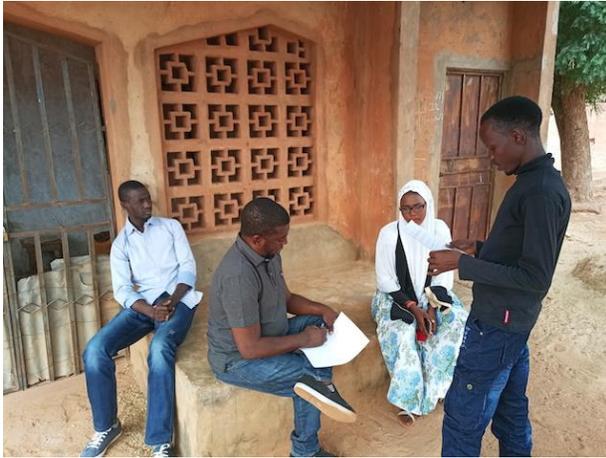
As a result of listening to our radio programs, thousands of people now believe radicalized and troubled youth can be reoriented, redirected, and rehabilitated. With this new belief, reintegration is clearly more possible. Many Nigerian listeners are also beginning to recognize their own contributions to the current conflict, including unhelpful personal attitudes and behaviors, and how they contribute to a range of social issues plaguing the North. All told, people are stepping up and going out of their way to bring disaffected youth, victims, and those that represent the “other” closer, not farther away. By humanizing those who are different or less familiar, our radio programs are empowering northern communities to bridge social divides, gain valuable insight and inspiration, and chart a new way forward that is rooted in vision, possibility, and inclusion. White Dove has become a powerful and trusted brand and source of information for millions of Nigerians and has been an effective platform for elevating youth voices, and educating the masses. We have observed a strong uptick in our messages being used by religious and community leaders and youth, and put forward as a positive example by activists, local associations, and government officials.

This assessment reveals that our programs are helping audiences and communities to experience powerful changes in their attitudes, beliefs, and even behaviors, despite the relatively short timeframe since programming began in 2017. These changes have already resulted in positive tangible outcomes, ranging from the adoption of key messages and ideas to a steady decline in the use of drugs among listeners, from changes in the curriculum of Koranic schools to closer relationships between *Almajiris* and their parents. As a result of *Ilimi Abin Nema*, fewer *Almajiris* are sent to beg in the streets while more are receiving non-religious education, thereby better positioning them to earn a livelihood and contribute to society. As a result of *Ina Mafita*, communities are welcoming victims and former fighters back to their communities and are better equipped to understand their experience and support their healing and reintegration. As a result of *Labarin Aisha*, young women and vulnerable displaced communities are more optimistic about their future, more informed about their rights, and see that good things can come from challenging circumstances.

We feel confident that there are thousands, potentially millions, of change stories that, when combined, create a powerful new generation of role models and informed messengers that are actively working to improve the lives of their families, friends, and communities across northern Nigeria as a direct result of information and inspiration they are receiving from our shows.

XII. ANNEX

Annex I: Field Research Photos



Interview with WhatsApp participants, Sokoto



Focus group with LDAG participants, Nasarawa



Focus group with LDAG members, community and religious leaders, and a women's association, Borno



Equal Access International TV Interview on Borno Radio and TV, Borno



Focus group with LDAG, Kaduna

Annex II: Endline Key Informant Interview and Focus Group Discussion Guide

Respondent	Radio Program	Format	Questions
Community Reporter	All	Survey	Please refer to CR survey in M&E doc. This should be given to the CR prior to your arrival (if possible) and then returned to you completed before you do a one to one interview with them (see below).
Community Reporter	All	KII	<p>1. What would you say has been the most popular program of the 3 FT radio programs? Why do you think this is?</p> <p>2. Have you noticed or heard of any changes in attitudes amongst your listeners related to the main issues of the three FT programs (religious schooling, youth and extremism, IDP camps?). If they say yes – be sure to collect details of the ‘change story’</p> <p>3. Have you noticed or heard of any changes in behavior? / Anyone who is doing something different amongst your listeners related to the main issues of the three FT programs (religious schooling, youth and extremism, IDP camps?). If they say yes – be sure to collect details of the ‘change story’</p> <p>4. What topics or themes do you think the three programs should focus on in the future?</p> <p>5. Any other comments or feedback on your experiences as a CR with FT?</p>
LDG Members	All	FGD	<p>1. How has your experience of listening to the 3 FT programs been over the last month? Have you enjoyed the programs? Which of the three different programs do you think are most relevant / important in your community?</p> <p>2. What benefits have you found from listening as a group? Did you listen to the programs before on your own?</p> <p>3. Has anyone in the group discussed what you heard / learnt from any of the three radio programs and group meetings with friends or family? (If the group only talk about 1 of the programs, probe for more information on the others too. Also probe for details of who they spoke to, about what and how it was received)</p>

			<p>4. Has anyone in the group interacted with the radio program, either calling in, calling the IVR line, posting on Facebook? Can you tell us what you did and how that experience went?</p> <p>5. Are there any stories of changes in attitude or behavior (either in yourself or someone you know) as a result of listening to the radio programs / taking part in the groups? (probe to find out what the change was, which radio program caused the change, what the topic was etc. Also probe for stories from the 3 different programs).</p> <p>6. Any other comments or feedback on the radio programs (i.e. topics we should cover in future, ways to improve the programming) or your experiences of being an LDG member?</p>
LDG Members	All	KII	If any member has an interesting story of change or insight to share, try to make time for a quick one-to-one interview. Questions during this interview should be focused on the 'change story', it can be the person themselves or someone they know.
LDG Members and CR	All	Monitoring	<p>If possible try to observe a group meeting whilst you are in a district, the purpose of this would be to monitor the quality of the meetings and give feedback on facilitation etc to the CR.</p> <p>Be sure to collect all the LDG forms that have been completed and ensure the CR is up to date with meetings.</p>
Those who have interacted with any of the 3 shows via calling, IVR, Facebook, Whatsapp etc	Divide participants into program groups, depending on which program they interacted with.	FGD or KII if particularly interesting person	<p>1. How long have you been listening to XXXX program from the FT platform? What do you enjoy about the program / what keeps you listening?</p> <p>2. What motivates you to call in? / Interact with the program? How was your experience of interacting?</p> <p>3. Have you ever discussed an episode or topic you heard on XXXX radio program with people around you? Probe who? What motivated you to talk about it? What was the result of that conversation?</p> <p>4. What new information have you learnt from listening to XXXX program? Have you ever applied what you learnt to real life?</p>

			<p>5. Have you changed your opinion or attitude to any of the main topics (explain what these are if they are unsure) as a result of listening to XXXX program? Do you know anyone who has?</p> <p>6. Have you changed your behavior or know anyone who has as a result of listening to xxx program?</p> <p>7. Any other feedback or ideas for the radio program?</p>
Market Sellers	All	Informal discussion – either group or one to one as depends	<p>1. Have you heard of any of the FT radio programs (if they don't know what FT is then ask by name of each program).</p> <p>2. Do you listen or know anyone who does? Do you / they listen regularly? What is your / there opinion of the program?</p> <p>3. Have you noticed anyone changing their attitudes or behaviors as a result of the programs? Which program? What was the change?</p> <p>4. How could the program be improved? What topics are important to your community?</p>
Students / Youth leaders	Ina Mafita	FGD with follow up KII depending on how many you meet and if there is a particularly interesting individual.	<p>1. What do you think are the biggest issues facing youth today?</p> <p>2. Do you think radicalized youth can be reoriented/redirected to engage in positive and non-violent ways to better their communities? If so, how?</p> <p>3. Do you listen to the Ina Mafita radio program? What are your views of the program? Does it address important to you / youth issues? What issues should it address?</p> <p>4. What knowledge or skills, if any, have you learnt from the radio program? Have you used them in your everyday life?</p> <p>5. Have you or any other youth you know changed your attitude or behavior towards violence and extremism?</p> <p>6. Has Ina Mafita made you feel more or less positive about the future of youth in northern Nigeria?</p> <p>In the KII – probe more into what changes they have seen, related to those returned from being kidnapped /</p>

			their feelings about their own future / feelings of tolerance etc
Teachers / Parents / traditional rulers	Ilimi Abin Nema	FGD with follow up KII depending on how many you meet and if there is a particularly interesting individual.	<p>1. What do you think are the main ways that religious schools need to reform / change?</p> <p>2. Have you listened to the IAN radio program? What are your views of the program and the topics it discusses? Did you interact with the program or discuss the issues raised with anyone else?</p> <p>3. Have you seen any changes in the way Islamic schools are being run, or people's/ your attitude to Islamic schools change as a result of the radio program.</p> <p>4. Have you done anything differently as a result of the radio program?</p> <p>5. How else do you think the program could be responsive to the needs of communities / children / teachers?</p> <p>6. Do you think religious schools should incorporate non-Islamic curriculum into religious/Koranic education?</p>
IDP Centres	Tale of Aisha	FGD with follow up KII depending on how many you meet and if there is a particularly interesting individual.	<p>TOOK THESE DIRECTLY FROM THE M&E DOCUMENT</p> <ol style="list-style-type: none"> 1. Does the story line have direct bearing to our day to day life? 2. How does the story affect the community? 3. Does the story depict life in the IDP camps? 4. What needs to be added or removed from the story? 5. Have you discussed the program with any friends or family? 6. Has what you know, think about or do related to the topics changed as a result of listening

Annex III: Social Media Polling Questions

i. Labarin Aisha

You have been following Aisha's tale, which is a story on what is happening in our IDP camps and the community in general.

1. Does the story line have direct bearing on life in an IDP camp?
2. What is the most important lesson you have learnt from listening to?
3. What topics or issues would you like future episodes to focus on?
4. Have you discussed the program or issues raised with any friends or family?

5. Have you ever interacted with the radio program either joining calling our IVR line or commenting on Facebook? (tick all that apply)
 - a. Yes Called IVR
 - b. Yes Commented on Facebook
 - c. No
6. Has what you know, think about or do related to the topics changed as a result of listening
 - a. Yes I have learnt new information (please give example)
 - b. Yes I think differently about the issues (please give example)
 - c. Yes I have changed my behavior related to the issues (please give example)
 - d. No

ii. Ina Mafita

You have been following Ina Mafita, which is a radio program focused on the issues faced by young people in northern Nigeria.

1. Does the program have direct bearing on the life of the northern youth?
2. What is the most important lesson you have learnt from listening to Ina Mafita?
3. What topics or issues would you like future episodes to focus on?
4. Have you discussed the program or issues raised with any friends or family?
5. Have you ever interacted with the radio program either calling our IVR line, commenting on Facebook or calling the phone in? (tick all that apply)
 - a. Yes Called IVR
 - b. Yes Commented on Facebook
 - c. Yes called the call in show
 - d. No
6. Has what you know, think about or do related to the topics changed as a result of listening
 - a. Yes I have learnt new information (please give example)
 - b. Yes I think differently about the issues (please give example)
 - c. Yes I have changed my behavior related to the issues (please give example)
 - d. No

iii. Ilimi Abin Nema

This is a program that looks at the issue of Islamic schooling system as well as the life of the *Almajiri* child.

1. Is the program relevant to teachers / parents who are involved in Islamic schools?
2. What is the most important lesson you have learnt from listening to Ina Mafita?
3. What topics or issues would you like future episodes to focus on? In what way does the program affect the community in general?
4. Have you discussed the program or issues raised with any friends or family?
5. Have you ever interacted with the radio program either joining calling our IVR line or commenting on Facebook? (tick all that apply)
 - e. Yes Called IVR
 - f. Yes Commented on Facebook
 - g. No
6. Has what you know, think about or do related to the topics changed as a result of listening
 - a. Yes I have learnt new information (please give example)
 - b. Yes I think differently about the issues (please give example)
 - c. Yes I have changed my behavior / taken action as a result of the radio program (please give example)

About the Report:

In late 2016, Equal Access launched a new CVE (Countering Violent Extremism) radio platform and messaging center in northern Nigeria, implemented in collaboration with the US Embassy in Abuja. The radio platform consists of three original radio programs broadcast via 22 partner radio stations across all 19 states in Northern Nigeria. To assess the impact and accessibility of the radio programs and related community outreach efforts on attitudes, behaviors, and social norms, Equal Access conducted two weeks of field research across the North in December 2017. The results of our research gave us powerful insight into the programs' impact and provided guidance for developing new radio series that effectively engage audiences and positively change individual's beliefs, behaviors, and social norms.



While impact is hard to measure with radio programming, the assessment found that audiences were making organic changes in their beliefs and perceptions, and local communities and audiences have adopted key ideas into their daily lives and relationships. When we asked if people changed their behavior or attitude around issues such as non-violence, gender inclusion, supporting youth as a result of listening to our shows - 90 percent reported a positive change in their behavior. With millions of enthusiastic listeners and a network of community reporters, listening and discussion groups, and collaborative partner radio stations, White Dove is changing people's lives and attitudes towards issues ranging from youth radicalization, tolerance for violence, identity differences, religious education, drug addiction, women's rights, vulnerable communities and minorities, and the potential of all people to be reformed, rehabilitated, and empowered for positive social good.



Equal Access (EA) is an international nonprofit organization dedicated to creating positive social change for millions of underserved people across the developing world by providing critically needed information and education. With award-winning expertise in communications for social change, Equal Access combines innovative media programming with direct community engagement activities to inform, educate, and inspire individuals and communities, providing them with the skills and tools they need to improve their lives.