

New Media in Burkina Faso, Chad and Niger

Survey Results and
Analysis

October 2015

a study by
Peace through Development II



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CHAPTER 1: INTRODUCTION AND BACKGROUND

1.1 Introduction to PDev II

Building upon the success of a first phase in Chad and Niger (2008-2011), the Peace through Development II (PDEV II) program is a five-year project (November 2011 to October 2016) designed to reduce the risk of instability and increase community resilience to violent extremism in Niger, Chad and Burkina Faso. It is implemented by International Relief Development (IRD) in collaboration with international partners Equal Access (EA), Search for Common Ground, and Salam Institute, and national partner RAIL.

PDEV II contributes to its overarching goal through achieving the following mutually reinforcing strategic objectives:

- **SO 1: Youth More Empowered** through expanded livelihoods, vocational and entrepreneurial skills training, civic education, capacity building for youth associations, and leadership training to increase participation in local decision making by young men and women;
- **SO 2: Moderate Voices Increased** through integrated radio, social media, civic education, and conflict resolution activities, enhanced quality and credible information, and positive dialogue;
- **SO 3: Civil Society Capacity Increased** through formal and informal training, strengthened advocacy skills, citizen-led accountability initiatives and issue-based campaigns integrated with radio and social media and enhanced through CSO coalitions and networks;
- **SO 4: Local Government Strengthened** through organized and enhanced community entities and CSO capacity, greater citizen participation, and training in public administration, transparency, advocacy, and government outreach, and integrated with radio and social media.

PDev II covers a large number of geographically distant and often culturally, linguistically, and socio-economically diverse communities. Given the immensity of the Sahel region, interventions are concentrated in communities with the highest Violent Extremism (VE) risk factors called “core zones”. PDev II is fully operational in 45 core and 56 non-core zones across three countries: 20 core zones in Niger, 15 in Chad and 10 in Burkina Faso; and 20 non-core zones in Niger, 23 in Chad, and 13 in Burkina Faso. The project’s media interventions implemented under SO 2 are unique in that they are they represent the only project activities reaching populations in the non-core zones and beyond.

1.2 Regional Background/Context of SO 2

Composed of impoverished countries that consistently rank among the lowest in the Human Development Index, the African Sahel is home to approximately 100 million of the world’s most underserved and disempowered people. The rise of Boko Haram in the Lake Chad Basin, the growth of more extremist religious influences, a growing refugee crisis, and the state’s slow and inadequate response to such threats risk exacerbating historical divisions among populations in critical need of information and development. Within this context, PDev II’s activities under SO2 work to empower

marginalized youth and rural populations with the information, education, and practical tools they to lead productive lives, as well as to create positive themes and narratives that both counter those of violent extremist ideologues and displace the violent extremist worldview.

1.3 Summary of PDev II/Equal Access Media Interventions

Equal Access' mandate under PDev II is to create innovative media programming, provide media capacity development, and foster media-centered community engagement to increase moderate voices, and expand access to peace messaging and quality and credible information. By improving information flow among community members, amplifying diverse moderate voices, and promoting dialogue between civic, religious and tribal leaders, EA/PDev II seeks to improve community resilience, reduce vulnerabilities to violent extremism, and provide credible and trusted information that renders extremist narratives superfluous. EA/PDev II's media interventions to date include:

- **Increasing community access to quality, credible information via radio.** Working with a network of local radio stations and EA/PDev II-trained Community Reporters, EA produces and broadcasts national good governance and youth radio chat programs, magazines, and behavior change dramas. Integral to the approach, complementary mobile text messaging (SMS) and Interactive Voice Response (IVR)¹ platforms further expand the project's reach, encourage cross promotion of the CVE themes and behavior change and peace messages, and catalyze ongoing audience feedback and engagement. To date, media production has comprised:
 - 700+ youth and good governance radio episodes in key local languages: Arabic, Hausa, Zarma, Tamasheq, Kanuri, Mooré, Fulfuldé, and French.
 - 5,500+ broadcast hours and 2,500+ rebroadcast hours, with more than 600 moderate voices of religious and community leaders included in programming.
 - 10,000+ conversations between local citizens and Community Reporters around themes of peace, development and youth empowerment contributing to broadcast interviews and *vox pops*².
- **Building the sustainability of community radio stations.** Through training, mentoring and grants for physical upgrades, EA is building stronger, better-equipped, and more management-savvy national media outlets. To date, the project has built the capacity of:
 - 500+ individuals representing more than 60 media outlets, who have been trained and/or received mentoring.
- **Engaging communities in outreach and engagement activities.** Listening and Discussion Groups (LDG), meet weekly to discuss topics presented on the radio programs within the context of their daily lives and organize collective action to address challenges and foster positive change within their communities. To date, the project has engaged with:
 - More than 50 LDG across the region (averaging 10-20 members each) where group discussions amplify messages contained within EA's radio programming at the local level.

1.3 New Media Survey Objectives

¹ Interactive Voice Response (IVR) refers to an automated telephone system that offers pre-recorded audio messages and menus to callers, who are able to navigate the system and access content by pressing the number keys assigned to particular options (ex. "press 1 for x, press 2 for y...")

² *Vox pops* comes from the latin "vox populi," or voice of the people, and refers to a series of short snippets or micro-interviews conducted in public places with 'average' citizens

The popular use of computers and mobile devices and the rise of new communications technologies and social media influence the way people access and consume information around the world. The penetration and use of such technologies in the Sahel region has not been well studied, although anecdotal evidence suggests that young people in particular, especially those living in urban areas, are increasingly turning to the Internet and to social networks like Facebook, Twitter, YouTube, etc. to seek education, entertainment, and engagement with the larger community. For example, during the October 2014 coup in Burkina Faso that displaced former president Blaise Compaoré, social media played an important role among youth communities as a means of sharing information in real time that led to more organized mobilization, particularly in the face of the looting and destruction of many of the more traditional, state-owned media outlets.

The success of PDev II as a CVE initiative depends largely on the project's ability to integrate its peace messaging into the flow of ideas within the region, tapping into local communication networks to identify and counter extremist narratives and promote community resilience. The advent of widely-available smartphones, tablets and 3G networks in the Sahel has prompted PDev II to begin investigating how best to tailor activities and interventions to match this evolving technological landscape. PDev II's overarching objective in undertaking the New Media Survey was to explore the relevance and utility of new media ventures in project core zones by obtaining information pertaining to the access and use of both new and traditional media, namely:

- Mobile network and internet availability and strength
- Devices (i.e. smartphone, computer, etc.) and location/nature of internet access (i.e. personal, family, friend, school, internet café, etc.)
- Social media networks or applications used, and their penetration
- Social media user habits (i.e. time of day, session duration, frequency, popular/less popular networks)
- User habits of device functionality (i.e. camera, SMS, voice calls, radio, apps, Internet)
- Correlations between basic age, sex, religion, urban/rural, literacy levels, etc. and media access and usage habits

To maximize the survey's utility, the survey also included questions on familiarity with the PDev II project, experiences with and impressions of the project's media ventures to date, and interest in potential features and services of PDev II-specific online platforms (i.e. online radio episode streaming, news updates for upcoming PDev II activities, etc.).

The survey results summarized in this report will assist the PDev II team in planning the final year of the PDev II project, as well as provide guidance for the drafting of future program initiatives in this area. Results will also be shared with partners and made available to industry professionals to inform project design in future regional development initiatives.

CHAPTER TWO- OVERVIEW SURVEY METHODOLOGY

2.1 Survey development

Survey questions were developed through collaboration between Equal Access (EA) and the University of Illinois, with input from IRD, USAID and the US Embassy in Chad, and French translation support from EA country teams. (See Annex II for full survey text) The finalized survey was converted into a tablet-based survey program on Dimagi's CommCare platform, which offers enumerators a paper-free, intuitive surveying experience with multilingual functionality while also allowing real-time data access, including monitoring of survey duration and GPS locations on the back end.

2.2 Enumerators

Pre-existing networks of trusted PDev II Community Reporters³ with experience in one-on-one interviews and intimate familiarity with surveying locations were leveraged to serve as survey enumerators. Enumerator training on survey methodology, manipulation of the tablets and digital platform, and best practices in survey techniques took place in May 2015 in Niger and Burkina Faso and June 2015 in Chad. Immediately after training Equal Access oversaw a brief pilot in each country. In addition to building enumerator capacity, the trainings and pilot served as an opportunity for enumerators to agree on translations of key terms in local languages (Arabic in Chad, Mooré and Fulfuldé in Burkina Faso, and Hausa and Zarma in Niger) and to test questions with locals to ensure cultural relevance and sensitivity.

2.3 Geography, Population Sampling Units, and Significance

A total of 1,500 surveys, 500 per country, were conducted in local languages in the 'capital cities' of each province ('*chef lieux de province*') of PDev II's core zones. The breakdown of regions and number of Community Reporters, Population Sampling Units (PSUs), and total surveys per town is provided in the Annex. The number of surveys per PSU and PSUs per country were selected in order to enable analysis that would be statistically relevant by and within both Core Zones and countries. PSUs were distributed among cities in a manner proportionate to population density, resulting in strong bases in each of the national capital cities (40% Niamey, 52% N'Djamena, 44% Ouagadougou). Due to urban nature of the survey, the results summarized below have an urban/peri-urban bias, and conclusions cannot be extrapolated with confidence to rural areas where network strength and availability and the penetration of new media may vary. Nonetheless, given that the urban audiences surveyed would also be the target demographic for new media-focused initiatives, survey results provide a useful gauge of the local interest in and relevance of future development projects. Additionally, it should be noted that there is less certainty in percentages and conclusions drawn at the regional level than at the country level or

³ Community Reporters (CR) are trusted individuals at the community level who are trained by Equal Access to gather and produce content for local and national broadcast. This locally-generated content is vital to giving a voice to all the community, ensuring diversity in content and perspectives from across the country. Community Reporters are a diverse group that span many language, ethnic groups, sexes and backgrounds, although CRs selected for this task were required to have a level of literacy sufficient to read the survey and effectively operate the tablet after training.

from the entire sample. This is because regions as a unit of analysis have relatively few respondents (in some regions, as few as 20). The more respondents per level of analysis, the more certain we are that those respondents represent the true population at each respective level of analysis.

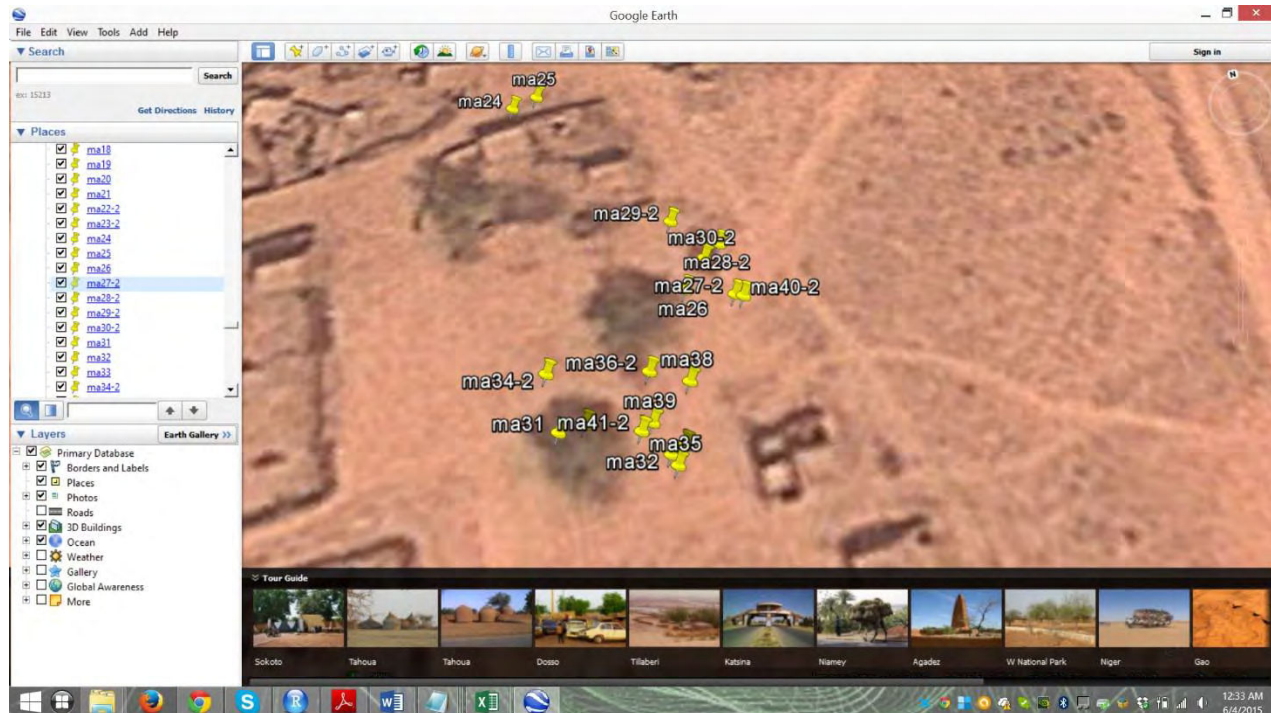
The standard measure of $p < 0.05$ was used to determine statistical significance (which can be understood as there being no more than a 5% probability of not confirming any particular result if the survey were repeated). Because the total sample is large (over 1500 respondents), there is precision in the estimated percentages for the sample as a whole, which in this case is representative of the populations in PDev II core zones. The sample size by country also makes it possible to detect differences between countries or between men and women overall, but once the data is further subsetting (such as by combinations of country *and* gender *and* language) the decrease in the number of observations available necessitates that a difference exceed 5-6 percentage points to be statistically significant, depending on the overall variance in responses. Within this report, the term “significant” is only used to refer to statistical significance. This is differentiated from other terms, like “substantial”, which are subjective descriptions of the degree of difference. A difference marked as being statistically insignificant means that there were not a sufficient number of observations to say definitively that the difference is not due to chance; and to say with certainty that the difference would be replicated if the survey were repeated a second time. In general, no differences that are not statistically significant have been reported. In the rare cases when non-significant differences are reported (usually in cases where researchers believed that significance could be expected in a larger sample) they are explicitly marked as such.

To insure randomization, survey towns were subdivided into sections and those sections randomly selected for the appropriate number of PSUs. Within PSUs, enumerators drew maps of 60 numbered residences, used a random number generator application to select a starting point, and proceeded to every third house until they had obtained the 20 surveys necessary to complete the PSU. In the event that a resident did not respond or refused to participate, the enumerator was instructed to proceed to the next residence, then return to the intended residence to resume the count of every third house. At each residence enumerators made a list of occupants and again used the random number generator to select the survey respondent. Any resident under the age of 12 was automatically excluded from consideration, and for respondents under the age of 15 the enumerator required parental consent before beginning a survey.

2.4 Challenges

In general, the survey data were very good and few surveys were discarded. Surveys were checked daily for (1) GPS location, (2) survey duration, (3) time between surveys, (4) frequency of “No Response” answers, (5) gender ratios, and (6) mobile phone re-contact rate. If a survey did not meet strict criteria it was investigated and if that survey was found to violate inclusion protocols it was subsequently discarded. For example, survey lasting fewer than 10 minutes were analyzed and discarded if the survey did not meet certain criteria (for example, a respondent who did not listen to any radio programs could complete the survey in under 10 minutes because large portions of the survey containing questions about radio programs are skipped if the respondent never listens to radio). If too many surveys were located in a very small area, the surveys were discarded unless the small area could be explained – for instance, the area was a compound with a high density of households, and the GPS data confirmed that.

When surveys were discarded, typically the entire PSU was rejected and a new PSU from the region was selected. For example, one enumerator initially failed to properly follow random sample protocol and interviewed 20 members from the community in the community square instead of in private at households. This entire PSU was rejected and a new PSU from the region selected as a replacement. Below is an image of the GPS coordinates of that rejected PSU, zoomed in fully on Google Earth.

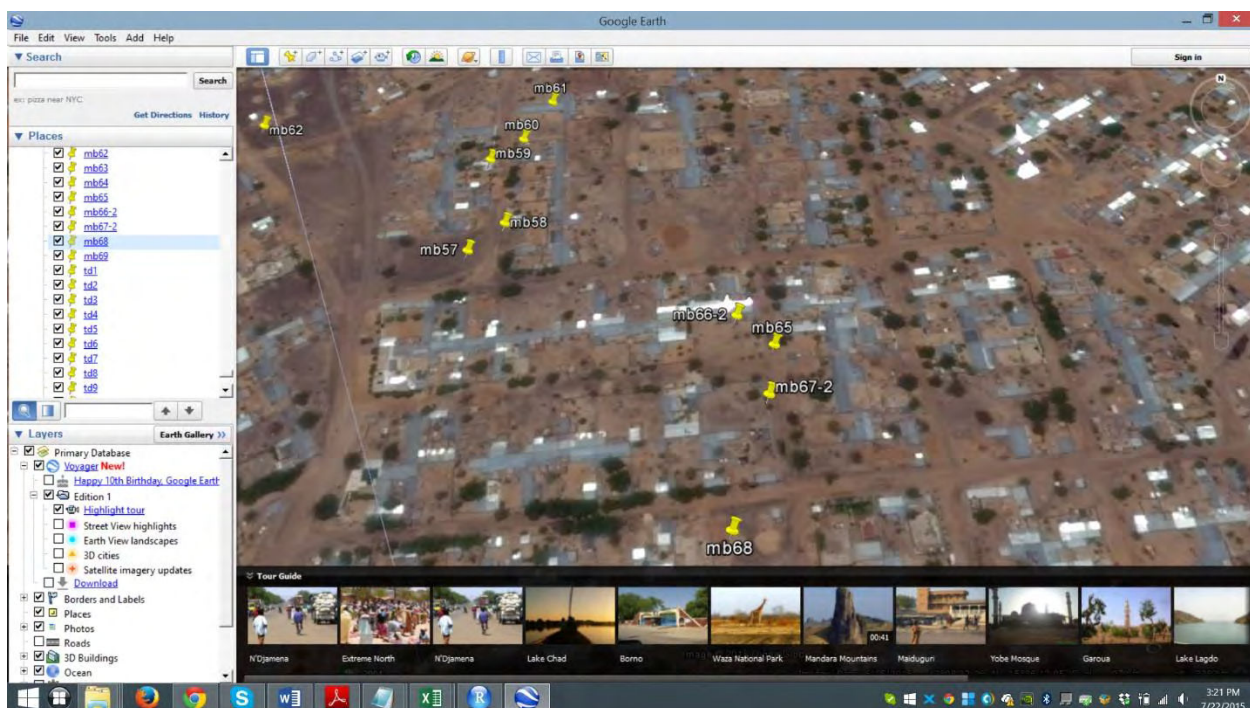


The distribution of surveys on this map indicates that respondent selection is unlikely to be randomized properly and it's unlikely that the surveys are conducted in private. Either of those scenarios is grounds for survey rejection. In a few cases wholesale rejection of the PSU was unnecessary and additional surveys were collected from the same PSU. For example, if the time between surveys was exceptionally short (less than one minute) and GPS indicated that both surveys were conducted in the same household, the second survey was discarded and a new household randomly selected from that PSU.

The biggest challenge faced in survey implementation was achieving an equal breakdown between male and female respondents. This is not a new problem for surveys in West Africa, and enumerators were coached throughout surveying on tactics to achieve an equitable gender distribution for our sample. For example, because rates of acceptance showed women respondents to be more comfortable speaking with other women, female enumerators were instructed to survey women at a 2:1 rate by randomly selecting only from among the female residents in two of every three households. After it was reported that many male head of household figures were refusing to let enumerators speak to the women in their charge without first completing the interview themselves, enumerators in these cases were instructed to conduct and then discard a 'decoy' survey with the men to gain access to surveying a woman in the household. Finally, overwhelmingly male PSUs (90% male) were discarded for reasons of improper sampling, and for substantially male PSUs, enumerators returned to the area to conduct additional surveys with women.

As shown in Chapter Three of this report, this challenge was overcome in Niger and Burkina Faso. However, despite the best efforts of the enumerators, the sample in Chad contains fewer women than it should if women and men were randomly selected for the survey. Based on enumerator reports, the occurrence of women refusing to be surveyed (and/or men in their households refusing on their behalf) was much higher in Chad than in Niger or Burkina Faso.

The image below shows one of many examples of proper surveying (by far the norm for this project). This particular example comes from one day of surveying from enumerator “mb” in Chad. The surveys are well-spaced, no surveys are short or have a large proportion of “no response” answers, and enough time has been taken between surveys to do proper sampling and introductions before beginning the survey. In addition, enumerator “mb” had an equivalent number of men and women surveyed (a feat no doubt aided by the fact that “mb” is a woman and had a higher rate of acceptance when approaching women respondents).



Overall, survey monitoring and oversight of this survey was very strict and confirmed that the enumeration was done properly. Following rigorous, on-going scrutiny of data collection in real time, 422 surveys were identified that warranted further investigation (via discussions with the enumerators who had performed them to explain anomalies). Of those 422 surveys, 161 were labeled as below acceptable quality and subsequently rejected and replaced. Thanks to skilled enumerators, comprehensive training, and strong oversight, PDev II has a high degree of confidence in the high quality of survey data.

CHAPTER THREE- NEW MEDIA SURVEY REPORT

3.1 Overview

This report will summarize the results of the PDev II survey conducted from May 2015-August 2015 in Burkina Faso, Niger, and Chad. The survey resulted in over 1,500 interviews, approximately 500 per country (to be precise, a total of 501 surveys from Burkina Faso, 507 surveys from Niger, and 547 surveys from Chad). When reporting overall percentages, surveys from Burkina Faso and Niger were slightly up-weighted and surveys from Chad slightly down-weighted to account for the discrepancy in survey numbers by country. The sections of the report mimic the sections of the survey and are addressed in roughly the same order.

3.2 Demographics

Table 1 presents the age and gender breakdowns for the survey overall and for each country in particular. Overall the sample shows a slight gender imbalance with an overrepresentation of males (54% male, 46% female). The samples in Burkina Faso and Niger are reasonably balanced, but the sample in Chad is over-representative of males (60% male, 40% female). The discrepancy highlights the difficulty of surveying women in Chad, especially for male enumerators.

Table 1: Age and Gender								
	Male		Female		Youth		Adult	
Overall	834	54%	721	46%	809	52%	746	48%
Country								
Burkina Faso	237	47%	264	53%	258	52%	243	48%
Niger	272	54%	235	46%	231	46%	276	54%
Chad	325	60%	222	40%	320	58%	227	42%

For the purposes of this analysis, and as per project definitions, "youth" is defined as anyone under the age of 30 and "Adult" is defined as anyone 30 and older, with ages based on self-reported numbers. In both Burkina Faso and Chad a majority of the sample population is under the age of 30 and Niger is close behind, with 46% under 30. According to official estimates⁴ the populations of these countries skew young, and approximately half the population of each country is under the age of 15, so the young demographics of the sample population is to be expected. However since children under the age of 12 were excluded from participation in the survey and only 8/1555 respondents were under the age of 15, the survey population can be seen as being slightly older than the actual country populations.

Table 2 shows the breakdown of respondent-reported ethnicities overall and in each country. The survey sample in Burkina Faso was dominated by the Mossi ethnic group (almost 2/3) with nearly all the remaining surveyed identified as Fulani. In Niger over 40% were Hausa, with large populations of Zarma (27%), Tuareg (16%), and Fulani (14%) ethnic groups. The Chad sample proved to be the most ethnically diverse, with no single ethnic group encompassing even a quarter of the respondents. There were large

⁴ World Bank. Population Statistics. 2015. <http://data.worldbank.org/indicator/SP.POP.0014.TO.ZS/countries>

percentages of Kanembou (23%), Goren (16%), Sara (14%), and Arabs (14%), as well as 25% representing other smaller ethnic groups such as the Zaghawa, Mungo, and Ngambay-speaking people who chose to identify with their linguistic group rather than as the Sara ethnicity with which they are often grouped.

Table 2: Ethnicity									
	Mossi	Hausa	Fulani	Zarma	Kanembou	Taureg	Goren	Sara	Arab
Overall	322	245	168	139	124	84	85	79	82
Country									
Burkina Faso	319	7	88	4	0	2	0	0	0
Niger	2	223	71	135	0	82	0	0	4
Chad	1	15	9	0	124	0	85	79	78

Table 3 presents the languages spoken in each country, as reported by respondents (who were permitted to select multiple languages). The results clearly demonstrate one dominant tongue in each country, as well as widespread use of French (59% in Burkina Faso, 62% in Niger, 60% in Chad). French is spoken in greater proportions by youth (71%) than by adults (49%) across all countries. Other than French, in Burkina Faso two primary languages were identified: Moore (spoken by the Mossi) and Fulfulde (spoken by the Fulani). Nearly the entire Niger sample spoke Hausa, and almost half of the sample also spoke Zarma. In Chad over 75% of people surveyed spoke Arabic, with no other language comprising even 5% of the survey sample (aside from French, as mentioned above).

Table 3: Languages							
	Arabic	Moore	Fulfulde	Hausa	Tamasheq	Zarma	French
Overall	453	399	233	467	95	269	938
Country							
Burkina Faso	7	395	134	9	21	8	297
Niger	35	1	82	436	71	259	312
Chad	411	3	17	22	3	2	329
Gender							
Male	289	201	118	259	49	153	574
Female	164	198	115	208	46	116	364
Age							
Youth	270	201	111	213	38	118	571
Adult	183	198	122	254	57	151	367

Table 4 illustrates the literacy rate of the individuals surveyed across the region and by country, defined as being able to read and/or write in *any* language (again, respondents were able to report literacy in multiple languages). French is by far the most common language (85% of those literate are literate in French, followed by 26% in Arabic, 17% in Hausa, and 6% in Moore). Of the 467 who reported Hausa as a spoke language, 190 (41%) of them are literate in Hausa, while less than 0.5% of the sample reports reading Hausa but not speaking it. Unlike Hausa, Arabic has many readers who cannot speak the

language. While 170 (38%) of those who speak Arabic report reading Arabic, an additional 123 people (42% of the overall Arabic speakers) report reading Arabic but not speaking it. Arabic readers who cannot speak the language are likely respondents who learned to read Arabic for religious or educational purposes but never to speak Arabic (this possibility is explored further in the education section below). For example, of the 52% of Quranic school attendees who reported being able to read, for 87% this literacy was in Arabic. The overall literacy rate was relatively high, with about 75% of the total sample claiming the ability to read in one or more languages; however when broken down, results revealed literacy rates for youth and males to be significantly higher than that of the adults and females surveyed—a trend which held true in every country. Among the three countries, the Burkina Faso sample demonstrated the lowest literacy rate, even when controlling for the comparatively higher number of women in the sample. In fact, despite Burkina Faso having the fewest men in the sample, it also had the highest number of illiterate men.

Table 4: Literacy								
	Overall	Burkina Faso	Niger	Chad	Male	Female	Youth	Adult
Read Num	1149	340	387	422	691	458	680	469
Read %	73.89%	67.86%	76.33%	77.15%	82.85%	63.52%	84.05%	62.87%
Write Num	1138	336	379	423	696	442	674	464
Write %	73.18%	67.07%	74.75%	77.33%	83.45%	61.30%	83.31%	62.20%

Table 5 presents the number of Christians and Muslims surveyed in each country (no other religion registered even 0.5% in any country). The sample was predominately Muslim, although Burkina Faso and Chad had considerable Christian minorities (26% in Burkina Faso, 19% in Chad). In contrast, the Niger sample was virtually 100% Muslim.

Table 5: Religion		
	Islam	Christianity
Overall	1304	236
Country		
Burkina Faso	361	130
Niger	505	1
Chad	438	105

Table 6 presents the level of education claimed by the surveyed population. Roughly 10% of people surveyed in each country had attended university, but rates of other education varied by country. Niger respondents had about 40% fewer secondary school graduates than Burkina Faso or Chad per capita, and consequently more people who have only attended middle and primary school. Inversely, the Chad sample had far fewer respondents with no education (5%); as compared to Niger (13%) and Burkina Faso (18%). However, it appears as though the Chadian respondents who might have otherwise not claimed education instead attend Quranic schools (23% in Chad, compared to 10% in Burkina Faso and 17% in Niger). Lastly, it should be noted that 10% of the sample in Burkina Faso refused to respond to this question and are not included in these numbers; the Burkinabe women surveyed were more likely to refuse to state their level of education.

Table 6: Education							
	Uni	Secondary	Middle	Primary	Quranic/Madrasa	Vocational	None
Overall	144	306	307	181	267	97	187
Country							
Burkina Faso	44	120	70	57	54	19	91
Niger	52	66	121	79	85	36	66
Chad	48	120	116	45	128	42	30
Gender							
Male	98	185	182	104	131	49	59
Female	46	121	125	77	136	48	128
Age							
Youth	73	235	204	75	104	46	53
Adult	71	71	103	106	163	51	134

The men interviewed had attained a higher level of education than their female counterparts, however the overall statistic masks country-level differences in female education. In Burkina Faso, while the men surveyed were much more likely to have attended Quranic schools/madrasa than women, in the case of secondary school and middle school, the women surveyed attended in equal proportions to men. In Niger and Chad, the women surveyed were much more likely to attend Quranic schools or madrasa than men, but were far less likely to achieve any other type of education. Results show that women were less likely than men to obtain a college degree in all three countries, but in Chad the gender differential was particularly egregious (4% women to 12% men in Chad; 6% women to 11% men in Burkina Faso, 9% women to 12% men in Niger).

When viewed through the lens of age, these education results indicate that youth are more highly educated than adults. Though the proportion of college graduates is identical, a considerable proportion of the “youth” are not yet of age to graduate (or even attend) university. These identical proportions of college graduates should be interpreted as indicating increasing higher education opportunities for youth compared to previous generations. Also of note is the smaller percentage of youth who attended Quranic school or madrasa when compared to their elders.

3.3 General Activities and Opinions of PDev II

This section summarizes respondents' general knowledge and opinions of PDev II activities; a later section will summarize knowledge and opinions as they pertain to specific PDev II programs.

Table 7 presents the number of respondents who had heard of PDev II, and the PDev II activities they were able to identify as being implemented by the project without prompting from the enumerators. 46% of the total sample expressed that they had heard of PDev II, with about half of the respondents in Niger and Chad aware of PDev II compared to a third in Burkina Faso. The project was known equally by youth (45%) and adults (46%). In Burkina Faso and Chad women and men were equally likely to know about PDev II, but in Niger men (57%) surveyed were more likely to know about PDev II than the women surveyed (39%).

In terms of specific PDev II activities known, respondents most commonly indicated awareness of the radio programs (36% of sample, 24% in Burkina Faso, 33% in Niger, and 50% in Chad), with only small percentages allocated to any one other kind of activity. However, this does not indicate a lack of knowledge of outreach activities beyond radio, but rather of the multiplicity of activities identified, as only 6% of those claiming an awareness of PDev II were unable to correctly name a specific PDev II activity. Beyond radio, the most well-known activities were public campaigns, mobile theater events, and training of civic leaders, which were each named by about 10% of the overall sample. Notably, very few people in Burkina Faso were aware of PDev II activities outside of radio programs, while Chad's respondents expressed the highest knowledge of non-radio activities⁵, and about 15% of the Chadian sample were aware of an array of different PDEV II programs including public campaigns, mobile theater, and meetings with religious and civic leaders.

	Heard	Radio	Campaign	School Const.	Religious	Civic Leaders	Donations	Mobile	Other	None
Overall	708	514	155	59	102	153	58	164	9	43
Country										
Burkina Faso	166	121	13	12	7	14	4	39	2	19
Niger	247	165	55	30	28	37	41	27	4	16
Chad	295	273	87	17	67	102	13	98	3	8
Gender										
Male	417	319	104	38	74	101	38	87	7	26
Female	291	240	51	21	28	52	20	77	2	17
Age										
Youth	364	295	81	20	44	82	29	105	4	24
Adult	344	264	74	39	58	71	29	59	5	19

Though not shown in the above table, there were large regional differences in knowledge of PDev II and the activities being implemented by this USAID program.

In Chad, virtually every respondent in the Lake and Kanem regions had heard of PDev II and listened to its radio programs, while the same was true for only 30% of respondents in Borkou. In Chad's capital, Ndjamen, there were substantial differences of knowledge of the program by Arrondissement. A majority of the 8th Arrondissement expressed hearing of PDev II and listened to its radio programs, but only a handful of people in Arrondissements 7 (14%) and 10 (29%) were aware of the project, and even fewer listened to its radio programs (13% in Arrondissement 7, 7% in Arrondissement 10). Similarly, in Niger, while Niamey's Communes 4 and 5 knew of PDev II at similar rates (44% and 33% respectively), over one third listened to PDev II radio programs in Commune 4 and less than 10% listened to the programs in Commune 5. In Burkina Faso, over 80% of respondents in Gourcy indicated knowledge of PDev II and 75% listened to the radio programs. In Burkina Faso's capital, Ouagadougou, almost 30% had heard of PDev II in Arrondissement 11, most of whom listened to PDev II radio (25%) compared to only 14% who had heard of PDev II and 4% who listened to PDev II radio in Arrondissement 9.

⁵ One potential explanation for these results would be that, as compared to Burkina Faso and Niger, the radio program in Chad has dedicated more episodes to discussing other PDev II outreach activities, perhaps contributing to a greater awareness of these activities. The higher concentration of respondents in larger cities might also mean that the rural communities involved in certain activities are underrepresented.

By gender, more men than women reported being aware of all activities, particularly in the case of activities/trainings with religious and civic leaders. The lone exception was with mobile theater, which was equally known by men and women. There were few differences by age, but youth were more aware than adults of PDev II's mobile theater activities, while adults were slightly more aware of school construction.

Table 8 presents opinions of PDev II among those who had heard of PDev II, with responses being overwhelmingly positive. The only notable differences were the more muted "positive" responses in Chad, as opposed to "very positive" responses in Niger and Burkina Faso. Through the survey it is impossible to know if this truly represents less excitement for PDev II in Chad than in the other countries as opposed to, for example, a widespread disinclination to report "very" positive feelings—a reluctance also shown in Tables 39-46. Other areas of the survey suggest Chadians feel at least as positively about PDev II as respondents in Burkina Faso or Niger: PDev II programs *Chabab Al Haye* and *Dabalaye* in Chad have the highest listenership and esteem of all PDev II radio programs (Tables 24-27).

Table 8: Pdevii Opinion					
	Heard	Very Pos	Pos	Neg	No Response
Overall	708	333	340	5	30
Country					
Burkina Faso	166	93	58	1	14
Niger	247	161	71	1	14
Chad	295	79	211	3	2
Gender					
Male	417	182	212	4	19
Female	291	151	128	1	11
Age					
Youth	364	146	198	3	17
Adult	344	187	142	2	13

3.4 Media and Technology Access

This section summarizes respondents' media and technology access, including mobile phones, internet, and social media.

To begin, Table 9 shows access to electricity for the sample population. Just over half of respondents indicated having regular access to electricity, which is in line with other estimates of urban energy access in these countries⁶ and suggests a validity of the survey's approach to random sampling as an accurate representation of the total population. Access in Niger and Chad was slightly higher than expected as compared to nationwide estimates, which might be due to the survey's focus on southern

Table 9: Electricity		
	Yes	No
Overall	836	706
Country		
Burkina Faso	230	270
Niger	373	134
Chad	233	308
Gender		
Male	454	379
Female	382	333
Age		
Youth	448	360
Adult	388	352

⁶ IndexMundi – Access to Electricity (Burkina Faso, Niger, Chad). <http://www.indexmundi.com/facts/burkina-faso/access-to-electricity>
<http://www.indexmundi.com/facts/niger/access-to-electricity>
<http://www.indexmundi.com/facts/chad/access-to-electricity>

regions of Chad and Niger that had better than average access to utilities. Similarly, access in Burkina Faso was slightly lower than expected, and this was likely due to the survey's focus on the northern regions of Burkina Faso which trail the rest of the country in access to electricity and utilities.

Interestingly, results in table 10 indicate that access to electricity was not a necessary prerequisite for owning or accessing a mobile phone. A total of 89% of the sample owned a mobile phone and another 8% had access through a family member, meaning virtually all respondents had access to a mobile phone. There were almost no differences by country or by age, but men were significantly more likely than women to own a mobile phone. It should be noted that though women were less likely to own a mobile phone themselves, in most cases they still had access to mobile phones, as they were more than twice as likely as men to report access through a family member. Factoring in family access diminished male-female differences in phone ownership to a statistically insignificant level.

Ownership and access rates plummeted when respondents were asked about smartphones (table 11): only 21% of the total sample indicated owning a smartphone, and the vast majority of the smartphone ownership was in Niger. This country-level differential increased substantially when factoring in family access to a smartphone. Taking into account family access, over 60% of the Niger sample noted having access to a smartphone—more than double the combined total of Burkina Faso and Chad. There was a significant male-female difference in smartphone access, even when access within the family was included, and an even larger difference in access by age, with youth being twice as likely as adults to own a smartphone.

It should be noted that the survey team suspects that the numbers in table 11 understate the actual rate of smartphone ownership due to confusion and/or ignorance on the part of respondents over the definition of a 'smartphone'. Doubts on this topic raised during survey development led to the inclusion of introductory descriptions and photos (read aloud and shown to respondents) of the main varieties of smartphone—Android, Blackberry, Windows, and iOS/Apple. However, despite this, the pilot surveys conducted in each country indicated that many smartphone owners were still unable to accurately identify their phones. This was particularly pronounced in Android users, probably owing to the multiplicity of manufacturers: while Blackberry and Apple operating systems are used on eponymously-

Table 10: Mobile Phone Ownership

	Personal	No Personal	Family	None
Overall	1390	165	130	35
Country				
Burkina Faso	428	73	49	24
Niger	466	41	34	7
Chad	496	51	47	4
Gender				
Male	779	55	45	10
Female	611	110	85	25
Age				
Youth	727	82	64	18
Adult	663	83	66	17

Table 11: Smartphone Ownership

	Personal	No Personal	Family	None
Overall	327	1061	252	809
Country				
Burkina Faso	79	348	64	284
Niger	173	293	133	160
Chad	75	420	55	365
Gender				
Male	201	577	135	442
Female	126	484	117	367
Age				
Youth	216	510	131	379
Adult	111	551	121	430

branded phones, Androids are sold by diverse manufactures such as Samsung, Motorola, and LG. Accordingly, their Android status is not as obvious to an end user, who will often identify their phone more readily by the manufacturer than by its operating system. This theory would seem to be corroborated by the device used to access the internet (table 13), as the number of people claiming to access the internet using a mobile phone in Chad and Burkina Faso far exceeds the number claiming smartphone ownership/access: 110 vs. 79 in Burkina

Faso, and 223 vs. 75 in Chad. While it is possible to access basic functions of the internet on some 'feature' phones, local teams report that cheap smartphones readily available in local markets have largely replaced feature phone models, thus it is likely that at least some respondents simply misidentified their smartphones.

Table 12 shows tablet ownership. Less than 10% of respondents revealed owning a tablet, and only an additional 1% had access to one even through family and friends. Women surveyed were just as likely to own tablets as the men respondents, but young people were much more likely to own tablets than adults. By country, respondents in Niger were slightly more likely to own tablets than respondents in Burkina Faso or Chad, but the differences were not substantial.

Table 12: Tablet Ownership				
	Personal	No Personal	Family	None
Overall	105	1442	66	1376
Country				
Burkina Faso	33	468	18	450
Niger	45	460	36	424
Chad	27	514	12	502
Gender				
Male	55	775	37	738
Female	50	667	29	638
Age				
Youth	69	736	45	691
Adult	36	706	21	685

Table 13: Internet & Device Most Often Used						
	Yes	No		Computer	Phone	Tablet
Overall	586	955		50	508	26
Country & Region						
<i>Burkina Faso</i>	146	352		24	110	11
Kadiogo	76	143		16	50	9
Oudalan	4	55		3	15	0
Seno	19	41		3	15	1
Soum	15	25		1	14	0
Yatenga	19	61		4	15	0
Zondoma	13	27		0	12	1
<i>Niger</i>	200	304		18	175	7
Agadez	31	74		2	11	1
Maradi	19	21		1	17	1
Niamey	93	106		7	82	4
Tilaberi	9	31		1	8	0
Tahoua	10	30		1	9	0
Diffa	14	7		5	8	1
Zinder	24	35		1	23	0
<i>Chad</i>	240	299		8	223	8
Kanem	36	24		1	35	0
Barh El Gazal	18	34		1	16	0
Batha	17	41		0	17	0
Lake Chad	41	15		2	32	7
Ndjamena	115	158		4	110	1
Gender						
Male	415	416		35	363	16
Female	171	539		15	145	10
Age						
Youth	410	397		19	374	16
Adult	176	558		31	134	10

Table 13 presents internet access and internet access devices, and subsets are shown by region of each country, as well as by country, gender, and age. Overall, the respondents in Chad had the most access to the internet, with 44% of them reporting access. Chad was followed closely by Niger (40%), with Burkina Faso lagging behind both with only 30% of respondents having access to the internet. Within each country, there were substantial variation in levels of internet access between regions. For instance, in Chad more than two thirds of the Lake Chad region reported having access to the internet, vs. only about a third in Borkou, Barh El Gazal, and Batha. Age also accounted for some significant differences: youth were much more likely to have access to the internet than their elders (51% youth vs. 24% adults), and while mobile phones were the dominant device for internet access across all demographics, youth

internet users were more likely than adult internet users to be accessing the web through mobile phones (91% vs 76%). By gender, very few women reported having internet access compared to the men surveyed. Given that statistically many of these women would have had husbands, fathers or brothers with access, this would suggest that internet access is more of an individual than a household good—perhaps due to the fact that individual mobile phones (and not more ‘shared’ computers) are the primary means of access. It is worth noting that these findings state the internet access is far more pervasive than most other recent statistics would suggest. This difference is likely due in part to the rapidly changing technology landscape in the Sahel region, which has seen rapid growth in the availability and use of internet networks. The design of the survey also means that urban areas, and particularly capital cities, are more heavily represented in the sample, potentially inflating the internet use as compared to the national estimates that include more rural zones.

Table 14 presents the data collected on social media access. Of the respondents who accessed the internet, 85% of them used some sort of social media. These rates were similar across genders, but because men were much more likely to access the internet at all, it can be inferred that users of social media in the region are predominantly male. Among the respondents using social media, Facebook was by far the most ubiquitous social media platform, used by over 92% of the respondents, and used equally across gender, age, and nationalities. Whatsapp was the next most popular social media application used by respondents, but its use (40%) was less than half that of Facebook, and was concentrated among the Niger respondents (58%). YouTube and Twitter were also widely used (22% and 21% respectively), but beyond them no other social media application was used by more than 15% of internet users.

Unasked questions that would be interesting in future surveys are the type of activities respondents engaged in on social networks. Later, in the media use section, the frequency of social media access is illustrated, but it is unclear *how* users use social media—if they are interacting with their personal network of friends (and if so, with same or other genders/ages), reading news and articles, or interacting more widely with a national or even international group by posting in public forums, etc. This absent information would offer a clearer picture of the potential (or lack thereof) of social media to reinforce/challenge sociocultural attitudes and behaviors. For example, it would be easy to draw the conclusion that the disproportionate use of social media by men means that these outlets are simply serving as another way for those who already have a voice in society to further amplify that voice; although if the male majority’s usage was purely social and if data showed that the minority of women users were more likely to put their involvement to, say, advocacy uses, this could easily prove untrue. In short, further study is necessary to determine the role that such social networks have to play within the cultural context of the Sahel region.

Table 14: Social Media Use									
	Int. Access	Social Media	Facebook	Google+	Skype	Twitter	Viber	Whatsapp	Youtube
Overall	586	490	466	100	25	105	83	195	108
Country & Region									
<i>Burkina Faso</i>	146	126	120	16	11	30	26	40	24
Kadiogo	76	62							
Oudalan	4	4							
Seno	19	18							
Soum	15	13							
Yatenga	19	16							
Zondoma	13	13							
<i>Niger</i>	200	171	155	18	12	38	37	100	43
Agadez	31	26							
Maradi	19	14							
Niamey	93	83							
Tilaberi	9	8							
Tahoua	10	6							
Diffa	14	11							
Zinder	24	23							
<i>Chad</i>	240	208	191	66	2	37	20	55	41
Kanem	36	36							
Barh El Gazal	18	1							
Batha	17	1							
Lake Chad	41	40							
Ndjamena	115	102							
Gender									
Male	415	361	335	72	15	67	60	132	74
Female	171	144	131	28	10	38	23	63	34
Age									
Youth	410	368	340	72	18	74	60	135	78
Adult	176	137	126	28	7	31	23	60	30

3.5 Media Use and Frequency

This section reports data on the frequency of media use, all presented in table 15. For the purposes of this analysis, “regular” use of a media outlet will be defined as daily or weekly.

Table 15: Media Frequency											
	Overall		Burkina Faso	Niger	Chad		Male	Female		Youth	Adult
Radio											
Daily	817		240	287	290		480	337		385	432
Weekly	291		113	86	92		153	138		174	117
Monthly	62		17	13	32		26	36		40	22
Rarely	358		125	119	126		171	199		202	168
Television											
Daily	730		211	292	227		371	359		404	326
Weekly	259		69	92	98		145	114		141	118
Monthly	63		19	16	28		37	26		35	28
Rarely	434		190	93	154		247	187		207	227
Newspaper											
Daily	105		41	21	43		74	31		57	48
Weekly	151		38	45	68		97	54		94	57
Monthly	81		32	24	25		40	41		57	24
Rarely	978		360	326	292		506	472		513	465
Magazine											
Daily	33		13	15	5		24	9		15	18
Weekly	62		22	17	23		36	26		43	19
Monthly	90		35	29	26		61	29		57	33
Rarely	1093		404	350	339		565	528		584	509
Use Int - Comp											
Daily	103		28	58	17		78	25		57	46
Weekly	125		53	37	35		83	42		88	37
Monthly	45		11	13	21		28	17		32	13
Rarely	241		52	73	116		164	77		174	67
Use Int - Smartphone											
Daily	206		54	101	51		145	61		145	61
Weekly	70		23	28	19		42	28		52	18
Monthly	14		2	4	8		10	4		10	4
Rarely	29		8	13	8		19	10		21	8
Use Smartphone App											
Daily	144		44	71	29		99	45		105	39
Weekly	72		20	30	22		40	32		52	20
Monthly	16		2	4	10		11	5		8	8
Rarely	77		20	38	19		59	18		54	23
Use Social Media											
Daily	262		69	119	74		179	83		183	79
Weekly	131		37	35	59		95	36		103	28
Monthly	49		7	4	38		34	15		35	14
Rarely	42		13	12	18		35	8		32	11
SMS											
Daily	673		177	275	221		428	245		428	245
Weekly	220		67	50	103		134	86		131	89
Monthly	55		19	8	28		22	33		32	23
Rarely	146		49	33	64		64	82		56	90
Bluetooth											
Daily	304		53	139	112		209	95		207	97
Weekly	283		77	92	114		178	105		194	89
Monthly	103		40	30	33		56	47		62	41
Rarely	259		87	75	97		153	106		140	119

The first numbers to jump out are the daily numbers for radio and television usage. Over half of the sample indicated listening to radio programs *every day*, and just under half of them noted watching television daily. Add in weekly use and more than 2/3 of the sample expressed listening to radio regularly and slightly under 2/3 watched television regularly. Radio and television use was extremely prevalent in every country though there were small differences across demographic subsets. While not

substantial, many are statistically significant and so worth discussion. For example, women reported listening to the radio slightly less than men, which explains the smaller Burkina Faso listenership compared to Niger/Chad listenership (the Burkina Faso sample has a higher proportion of women). Still, over 65% of women listened to the radio at least every week.

While men were more likely to listen to the radio daily in comparison to women (58% men vs. 47% women) women were slightly more likely to watch television every day compared to the men (52% women vs. 46% men). This same pattern holds for youth versus adults; adults reported that they listened to the radio slightly more often than youth, and youth watch television a bit more often than adults. Niger was a peculiar case as it was the only country that highlighted having a higher television viewership than radio listenership. Respondents in Niger watched television significantly more often than respondents in Burkina Faso or Chad, and the same proportion of respondents in Niger watched TV *every day* as *weekly* in Burkina Faso and Chad. Altogether, over 75% of the sample in Niger reported watching television every week, as opposed to 55% in Burkina Faso and 59% in Chad.

The survey indicated that newspapers and magazines were not very popular forms of consumed media in these countries. Only a small number of people in the sample, predominately males, read magazines (12%). Newspapers were a bit more popular (22%), with young males showing an increased interest relative to other demographics. Overall print media seemed to be a niche market that only reach a small subset of the population; a pattern that is consistent with the relatively low literacy rates historically recorded in the country.

Internet usage numbers were presented for both computer access and smartphone access. A total of 45% of respondents with internet access expressed using a computer at least on a weekly basis to access the internet, and 45% identified as rarely or never accessing the internet through a computer. For internet usage on a smartphone, 2/3 of responding internet users said they used the internet on a smartphone *daily*, and over 85% indicated having access at least once a week. Demographically, the survey illustrates that a larger number of both computer internet users and mobile internet users are youth and male, although the women and adults who do use the internet do with a similar frequency.

Geographically, the rates among smartphone users of employing their smartphones for internet access were the same across countries, although a significantly higher raw number of Nigeriens vs. the Burkinabè and Chadians were regularly using smartphones to access the internet. However, it should be noted that due to survey skip patters, the "internet on a smartphone" question was only asked to the 311 respondents who had previously reported both having access to a smartphone and using the internet on a mobile device. As discussed above, the sample in Niger reported more smartphone ownership than the combined samples of Burkina Faso and Chad, likely erroneously; thus the country-level result is likely a consequence of people in Niger classifying their phones as smartphones when people in Burkina Faso and Chad did not, and were therefore not asked the follow-up questions about frequency of usage. Because of this apparent smartphone reporting problem, it's difficult to make cross-country comparisons. However, what we can say with assurance is that mobile internet users in all three countries are accessing the internet quite frequently on their mobile phones. Among the self-identified smartphone users, 74% of the Burkinabè regularly used applications, vs. 71% in Niger and 64% in Chad, with overall usage skewing predictably young and less predictably female (77% vs. 67% male users).

Among social media users in the survey, over half said they used social media every day and another 25% indicated using it at least weekly. Male and female and young and older social media users used social media with similar rates of frequency (80% of male users, 84% of female users, 77% youth and 81% adults reported using social media at least once a week), although again, the gender and age

disparities in access to the Internet/social media meant that the number of male and youth users was much higher than the number of older or female users. Respondents in Niger seemed to use social media a bit more frequently than people from Burkina Faso, and only slightly more than those in Chad.

Lastly, for the non-smartphone mobile activities: SMS use was high in all three countries but most especially in Niger, with 89% of Nigerien mobile users regularly sending or receiving SMS (vs. 78% in Burkina Faso and 77% in Chad), and frequency skewing slightly young (86% vs. 74% adult) and male (87% vs. 74% female). The regular use of Bluetooth for local file transfer followed the same pattern, but with lower usage rates: 69% in Niger (51% in Burkina, 63% in Chad), and a stronger male (65% vs. 57% female)

3.6 Radio Listenership

Because PDev II media efforts have traditionally centered on radio initiatives, the project seized the opportunity presented by the survey to better understand the listening habits of its target beneficiaries. This section reports data on the radio-listening habits and preferences of the sample. Note that for all questions in this section respondents had the option of selecting multiple responses if they listened on multiple days, at multiple times, or to multiple stations.

Table 16a presents the days and table 16b the times that respondents listen to the radio. Overall, the day differences are fairly small; on the most popular day, Saturday, 56% of respondents report listening to the radio and on the least popular day, Friday, 49% report listening to the radio. There were no substantial differences in the proportions of men and women who listen each day, nor in the proportions of adults and youths who listen on a given day. Though males and adults were more likely to listen to the radio overall than women or youth, they were not more likely to listen on a particular day.

Table 16a: Radio Listening Habits							
	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Overall	843	776	802	812	763	867	866
Country							
Burkina Faso	250	212	200	212	214	254	246
Niger	323	306	304	298	303	338	331
Chad	270	258	298	307	246	275	289
Gender							
Male	473	445	456	464	437	500	495
Female	370	331	346	348	326	367	371
Age							
Youth	395	356	373	380	348	423	419
Adult	448	420	429	432	415	444	447

Table 16b: Radio Listening Habits					
	6am-9am	9am-12pm	12pm-5pm	5pm-8pm	8pm+
Overall	697	271	509	525	638
Country					
Burkina Faso	227	84	126	136	182
Niger	250	121	237	141	214
Chad	220	66	146	248	242
Gender					
Male	374	142	313	293	371
Female	323	129	196	232	267
Age					
Youth	313	124	244	262	305
Adult	384	147	265	263	333

There were larger differences with regards to the time of day that respondents listened to the radio. For instance, early mornings (45% of sample) and late nights (41%) were revealed to be the most popular times, versus mid-morning, which was the least popular (17%). This same pattern was observed in every country, with exceptions being that in Niger the noon-5pm time (46%) was slightly more popular than the late-night time slot (42%), and in Chad the 5pm-8pm time (45%) was about as popular as the late night time (44%) period. Perhaps surprisingly, differences by gender are small or nonexistent. Men were more likely to listen from 12pm-5pm (38%) and 8pm or later (45%) than women (27% and 36%, respectively). Furthermore by age, adults were more likely to listen early in the morning (45%) than youth (38%).

Table 17 shows the types of stations respondents listen to. Private radio stations were overall the most popular in the sample overall (45%) and in Burkina Faso (60%) and Niger (72%), although only 38% of respondents in Chad listen to private radio stations. Chadians were more likely to listen to government radio (56%) than any other type of radio station, which was much higher than government listenership in Burkina Faso (31%) or Niger (46%). Relatively few people in the sample group listened to community radio stations (23%) or religious radio stations (11%), as consistent with expectations for the more urban nature of the surveyed core zones.

Table 17: Radio Stations				
	Community	Government	Private	Religious
Overall	351	696	875	173
Country				
Burkina Faso	115	156	301	98
Niger	79	232	366	41
Chad	157	308	208	34
Gender				
Male	199	417	491	87
Female	152	279	384	86
Age				
Youth	198	362	432	100
Adult	153	334	443	73

The following tables explore the listenership of particular types of radio programs⁷; Table 18a shows types of programs listened to in general (in which respondents could provide multiple answers) and Table 18b shows the single type of program respondents indicated liking the most. News programs were the collective favorite by a wide margin; over 2/3 of the sample reported listening to the news and about half listed news as their favorite type of program. As we can see, despite the comparatively low listenership of religious *radio stations* in Table 17, religious *programs* seemed to be popular with the respondents, about 30% of whom noted listening to them, with almost 10% citing them as a favorite. It should be noted however that the popularity of religious programs overall is inflated by Niger, where 52% of respondents claimed to listen to them, vs. only 18% in Burkina Faso and 21% in Chad; Niger also accounts for almost 80% of respondents who name religious programming as their favorite type. Music programs were also mentioned often during the survey (36%) and about 6% of the sample listed music programs as their favorite.

Table 18a: Radio Programs										
	Culture/Edu	Music	News	Political	Religion	Soaps/Dramas	Sports	Talk Shows	Youth	Other
Overall	303	553	1041	203	472	314	206	322	258	10
Country										
Burkina Faso	126	180	323	68	92	31	46	77	61	4
Niger	102	169	334	77	265	111	56	131	100	4
Chad	75	204	384	58	115	172	104	114	97	2
Gender										
Male	176	296	606	139	244	143	158	214	160	4
Female	127	257	435	64	228	171	48	108	98	6
Age										
Youth	149	345	515	95	215	184	130	166	157	4
Adult	154	208	526	108	257	130	76	156	101	6

⁷ It should be noted that information about the amount of airtime dedicate to certain types of programs was not available for comparison; it is likely that listening habits are influenced at least in part by the types of programming that are being broadcast in a given region.

Table 18b: Favorite Radio Programs										
	Culture/Edu	Music	News	Political	Religion	Soaps/Dramas	Sports	Talk Shows	Youth	Other
Overall	41	96	768	11	137	49	16	27	25	4
Country										
Burkina Faso	28	34	243	9	19	5	5	15	9	2
Niger	3	31	221	0	106	15	0	3	2	2
Chad	10	31	304	2	12	29	11	9	14	0
Gender										
Male	25	53	464	10	57	10	15	12	19	2
Female	16	43	304	1	80	39	1	15	6	2
Age										
Youth	21	79	352	3	58	37	12	16	21	3
Adult	20	17	416	8	79	12	4	11	4	1

Unlike religious programs, news programs were popular in all three countries and among all subsets, though it appeared that men (73%) listened in higher proportions than women (60%). Predictably, sports programs were much more popular among men (19%) than among women (7%), though the percentage of either gender listening to sports programs was relatively low. Men were also more likely than women to listen to political programs (17% to 9%), but even among men political programs were not particularly popular. Youth were much more likely to listen to music programs (43%) than adults (28%), and also expressed being a bit more likely to listen to youth programs (19%) versus adults (14%), though the difference is not substantial and the overall number of youth or adults claiming to listen to youth programs is small. However, PDev II listenership in the next section reveals much higher listenership rates to PDev II chat shows, youth shows and soap opera than reported by listeners in this section for these individual categories, indicating that respondents are either understating or incorrectly identifying their listenership by program type.

3.7 PDev II Radio Programs

This section reports information on the radio listenership of PDev II radio programs, attitudes towards these programs, and interaction that respondents who listen to programs subsequently had with PDev II.

Table 19 presents viewership for each program, subsetting additionally by the target language or language of each program. Of the three countries, PDev II radio programs were least popular in Burkina Faso, perhaps owing to the relatively young age of the programs (2 years) in comparison to Chad and Niger (7 years), or to the comparative rarity (Fulfulde) of one of the programming languages. In Burkina Faso, Fulfulde-language youth radio magazine *Pinal Sukabe* was listened to by only 18% of the Burkina sample, but by almost 40% of the sample of Burkina respondents who spoke Fulfulde. Differences in listenership among men and women or youth and adults were trivial and not statistically significant. Moore-language youth radio magazine *Manegr Sore* was listened to by about 27% of respondents from Burkina and about 32% of the Moore speaking population. Men and adults were slightly more likely to listen to *Manegr Sore* (just under 30% for both) than women or youth (about 25% for both), but again that difference appears to be small.

The shows are second-most popular in Niger. 34% of respondents listened to good governance radio magazine *Sada Zumunci* (37% of the target Hausa-speaking population). The surveyed men were more

likely to listen (37%) to the program than women (31%), although given the sizes of the populations in question this difference was not quite statistically significant. On the other hand, adults, were significantly more likely to listen (40%) to the program than youth (27%). Similarly, about 35% of respondents in Niger listened to youth radio magazine-turned-soap opera *Gwadaban Matassa*, and 35% of respondents who spoke one or more of the three target languages of Hausa, Tamasheq, or Zarma also tuned in. It should be noted that the matching percentage between total sample and select languages in the case of Niger is largely due to the fact that the majority of the sample spoke at least one of these languages; thus the groups being compared are roughly the same. Differences by gender were not significant (37% for men, 32% for women), but very interestingly for a youth program, adults (41%) were more likely to listen than youth (28%).

The survey showed that, as measured through the percentage of the sample listening, PDev II radio shows were the most popular by far in Chad. In Chad, a total of 53% of respondents listened to youth radio magazine *Chabab al Haye* and good governance radio magazine *Dabalaye*, with a similar percentage of the Arabic population tuning in (again, likely due to the near-universal use of Arabic which makes the Arabic-speaking portion of the sample nearly indistinguishable from the total population). More women listened to *Chabab al Haye* (57%) than men (50%), but no other difference was statistically significant.

Table 19: Pdevii Programs					
	Yes	No/No Radio		Yes	No
Pinal Sukabe			Manegr Sore		
Burkina Faso	65	305	Burkina Faso	133	368
Fulfulde	51	83	Moore	127	268
Men	32	205	Men	68	169
Women	33	230	Women	65	199
Youth	37	220	Youth	64	194
Adult	28	215	Adult	69	174
Sada Zumunci			Gwadaban Matasa		
Niger	170	323	Niger	174	326
Hausa	157	269	All Target Langs	173	319
Men	99	167	Hausa	163	269
Women	71	156	Tamasheq	35	32
Youth	62	164	Zarma	60	193
Adult	108	159	Men	100	169
			Women	74	157
			Youth	64	165
			Adult	110	161
Chabab al Haye			Dabalaye		
Chad	288	257	Chad	284	259
Arabic	207	203	Arabic	216	193
Men	161	163	Men	163	159
Women	127	94	Women	121	100
Youth	178	142	Youth	167	151
Adult	110	115	Adult	117	108

Burkina Faso: *Pinal Sukabe* and *Manegr Sore*

Table 20 displays respondent listeners' frequency of listening to the Fulfulde-language youth radio magazine *Pinal Sukabe* and their attitudes towards *Pinal Sukabe*. Its listenership was split amongst people who listened multiple times a week and those who tuned in weekly; there were very few "casual listeners" who listened less than weekly. The vast majority of its listeners described the program as "extremely appealing" (~80%), believed it reflects their culture (97%), and believed it to be "very trustworthy" (91%). Men were less likely than women to say that *Pinal Sukabe* was "extremely appealing", opting for the more muted "appealing", but it was challenging to decipher if this difference in response was due to a true difference in enjoyment of the program or if there were culturally gender differences in expressing overall enjoyment/satisfaction.

Table 21 shows listeners' interactions with *Pinal Sukabe*. Almost 40% of the listeners discussed the radio program with friends or family, but no other activity was selected as being engaged in by more than 12% of listeners. There were no differences by gender, but youth were more likely to participate in a quiz, participate in a Listening and Discussion Group (LDG), or discuss the show with friends.

Table 22 displays respondents' frequency of listenership to the Moore-language youth radio magazine *Manegr Sore* and respondents' attitudes towards *Pinal Sukabe*. Like *Pinal Sukabe*, most of *Manegr Sore*'s listeners tuned to the radio multiple times a week (32%) or weekly (44%). Unlike *Pinal Sukabe*, *Manegr Sore* has a solid minority of "casual listeners" who listened to the series but tuned in less than once a week. Men were more likely to be casual listeners of *Manegr Sore*, whereas women were more likely to listen on a daily or weekly basis. Adults were also more likely to be consistent listeners than youth. Virtually all listeners found the radio program appealing or extremely appealing, and again men were less likely than women to describe the series as "extremely" appealing. Nearly all listeners believed *Manegr Sore* reflected their culture and was trustworthy, though a higher proportion of listeners said that it was "somewhat trustworthy" (instead of "very trustworthy") compared to *Pinal Sukabe*.

Table 23 shows respondents' interactions with *Manegr Sore*. Relatively few listeners interacted with the series, and again the main activity was discussing with friends and family (46%). No other activity was engaged in by even 10% of listeners.

Table 20: Pinal Sukabe				
	<u>2+ weekly</u>	<u>Weekly</u>	<u>Monthly</u>	<u>Rarely</u>
Burkina Faso	26	34	1	4
Fulfulde	20	28	1	2
Men	11	17	1	3
Women	15	17	0	1
Youth	12	21	0	4
Adult	14	13	1	0
	<u>Extremely Appealing</u>	<u>Appealing</u>	<u>Slightly Unappealing</u>	
Burkina Faso	51	13	1	
Fulfulde	42	9	0	
Men	20	11	1	
Women	31	2	0	
Youth	27	9	1	
Adult	24	4	0	
	<u>Reflects Culture</u>	<u>Does not Reflect Culture</u>		
Burkina Faso	63	2		
Fulfulde	49	2		
Men	30	2		
Women	33	0		
Youth	35	2		
Adult	28	0		
	<u>Very Trustworthy</u>	<u>Somewhat Trusworthy</u>	<u>Somewhat Untrustworthy</u>	
Burkina Faso	59	5	1	
Fulfulde	47	3	1	
Men	28	3	1	
Women	31	2	0	
Youth	32	4	1	
Adult	27	1	0	

Table 21: Pinal Sukabe Activity							
	SMS	IVR	Voicemail	Quiz	LDG	Discuss Friends/Family	Discuss Religious/Comm
Burkina Faso	2	7	2	8	6	25	6
Fulfulde	2	5	1	7	6	21	5
Men	1	4	1	5	3	14	4
Women	1	3	1	3	3	11	2
Youth	1	4	1	7	5	17	4
Adult	1	3	1	1	1	8	2

Table 22: Manegr Sore				
	<u>2+ weekly</u>	<u>Weekly</u>	<u>Monthly</u>	<u>Rarely</u>
Burkina Faso	42	58	10	23
Moore	40	54	10	23
Men	16	26	8	18
Women	26	32	2	5
Youth	19	23	6	15
Adult	23	34	4	8
	<u>Extremely Appealing</u>	<u>Appealing</u>	<u>Slightly Unappealing</u>	<u>Not at all Appealing</u>
Burkina Faso	72	55	5	1
Moore	69	54	4	0
Men	32	32	3	1
Women	40	23	2	0
Youth	33	28	2	1
Adult	39	27	3	0
	<u>Reflects Culture</u>	<u>Does not Reflect Culture</u>		
Burkina Faso	129	4		
Moore	124	3		
Men	66	2		
Women	63	2		
Youth	61	3		
Adult	68	1		
	<u>Very Trustworthy</u>	<u>Somewhat Trusworthy</u>	<u>Somewhat Untrustworthy</u>	
Burkina Faso	103	30	0	
Moore	99	28	0	
Men	49	19	0	
Women	54	11	0	
Youth	47	17	0	
Adult	56	13	0	

Table 23: Manegr Sore Activity							
	<u>SMS</u>	<u>IVR</u>	<u>Voicemail</u>	<u>Quiz</u>	<u>LDG</u>	<u>Discuss Friends/Family</u>	<u>Discuss Religious/Comm</u>
Burkina Faso	3	10	7	13	2	61	6
Moore	3	10	7	11	1	57	5
Men	2	6	4	4	1	34	4
Women	1	4	3	9	1	27	2
Youth	3	7	4	9	2	30	2
Adult	0	3	3	4	0	31	4

Chad: *Dabalaye* and *Chabab al Haye*

Table 24 displays respondent listeners' frequency of listening to good governance program *Dabalaye* and respondents' attitudes towards *Dabalaye*. This radio program had not only a much larger but also more frequent listenership than either program in Burkina Faso, and almost 2/3 of its listeners tune in every week, with another 25% listening multiple times a week. Only 12% of its listeners tuned in less than weekly. The vast majority of its listeners described it as appealing or extremely appealing, with a preference for the more muted positive response, but there were a few respondents who found the program unappealing. A total of 88% of listeners believed that the programs reflected their culture. In terms of trust, listeners did not express full confidence in *Dabalaye* content. Virtually all listeners described the series as being trustworthy at some level, but more of them said that the series was "somewhat" trustworthy rather than "very" trustworthy. That pattern was repeated for youth program *Chabab al Haye* but not for any radio program outside of Chad.⁸

Table 25 shows respondents' interactions with *Dabalaye*. *Dabalaye* prompted more listener interaction than either program in Burkina Faso, and inspired discussion at a very high level - almost 40% of respondent listeners reported discussing *Dabalaye* programs with religious or community leaders, and over 60% discussed the programs with friends and family. For other types of interaction, SMS messages, IVR, LDG, and quiz activities were engaged in by between 14% and 20% of listeners.

Table 26 displays respondents' frequency of listening to *Chabab al Haye* and respondents' attitudes towards *Chabab al Haye*. Like *Dabalaye*, *Chabab al Haye* had a very large listenership, and over 70% of them listen weekly, with another 18% listening multiple times a week. Like *Dabalaye*, listeners described the programs as being "appealing" much more often than "extremely appealing", with very few listeners saying that the programs were unappealing. Nearly 84% of respondents believed the programs reflected their culture, and nearly every listeners believes *Chabab al Haye* to be trustworthy, though they opt for "somewhat trustworthy" rather than "very trustworthy".

Table 27 shows respondents' interactions with *Chabab al Haye*. Like *Dabalaye*, the series inspired discussion with religious and community leaders (41% of listeners) and friends and family (65%). SMS messaging, IVR, LDG participation, and quizzes were also relatively popular tools used, and between 16%-24% engaged in those activities.

⁸ One potential explanation for this difference could be that the comparatively high listenership rates in Chad could indicate that more people are listening to the show either as a default (lower saturation of competing radio programming in general) and therefore these listeners might be less enthusiastic about the program.

Table 24: Dabalaye				
	<u>2+ weekly</u>	<u>Weekly</u>	<u>Monthly</u>	<u>Rarely</u>
Chad	70	179	3	32
Arabic	52	133	2	29
Men	33	103	1	26
Women	37	76	2	6
Youth	51	102	1	13
Adult	19	77	2	19
	<u>Extremely Appealing</u>	<u>Appealing</u>	<u>Slightly Unappealing</u>	<u>Not at all Appealing</u>
Chad	81	195	7	1
Arabic	67	141	7	1
Men	44	112	6	1
Women	37	83	1	0
Youth	49	114	3	1
Adult	32	81	4	0
	<u>Reflects Culture</u>	<u>Does not Reflect Culture</u>		
Chad	250	34		
Arabic	187	29		
Men	138	25		
Women	112	9		
Youth	147	20		
Adult	103	14		
	<u>Very Trustworthy</u>	<u>Somewhat Trusworthy</u>	<u>Somewhat Untrustworthy</u>	<u>Very Untrustworthy</u>
Chad	123	149	7	5
Arabic	97	107	7	5
Men	69	83	7	4
Women	54	66	0	1
Youth	78	83	2	4
Adult	45	66	5	1

Table 25: Dabalaye Activity							
	<u>SMS</u>	<u>IVR</u>	<u>Voicemail</u>	<u>Quiz</u>	<u>LDG</u>	<u>Discuss Friends/Family</u>	<u>Discuss Religious/Comm</u>
Chad	40	56	6	45	41	177	109
Arabic	23	36	4	39	26	129	81
Men	23	30	4	29	25	99	61
Women	17	26	2	25	16	78	48
Youth	18	27	5	27	16	103	58
Adult	22	29	1	27	25	74	51

Table 26: Chabab al Haye				
	<u>2+ weekly</u>	<u>Weekly</u>	<u>Monthly</u>	<u>Rarely</u>
Chad	51	207	6	24
Arabic	33	153	3	18
Men	29	113	3	16
Women	22	94	3	8
Youth	36	128	4	10
Adult	15	79	2	14
	<u>Extremely Appealing</u>	<u>Appealing</u>	<u>Slightly Unappealing</u>	<u>Not at all Appealing</u>
Chad	73	206	5	4
Arabic	59	139	5	4
Men	40	114	3	4
Women	33	92	2	0
Youth	46	129	1	2
Adult	27	77	4	2
	<u>Reflects Culture</u>	<u>Does not Reflect Culture</u>		
Chad	241	47		
Arabic	168	39		
Men	130	31		
Women	111	16		
Youth	151	27		
Adult	90	20		
	<u>Very Trustworthy</u>	<u>Somewhat Trusworthy</u>	<u>Somewhat Untrustworthy</u>	<u>Very Untrustworthy</u>
Chad	118	162	5	3
Arabic	92	107	5	3
Men	67	88	3	3
Women	51	74	2	0
Youth	77	99	1	1
Adult	41	63	4	2

Table 27: Chabab al Haye Activity							
	<u>SMS</u>	<u>IVR</u>	<u>Voicemail</u>	<u>Quiz</u>	<u>LDG</u>	<u>Discuss Friends/Family</u>	<u>Discuss Religious/Comm</u>
Chad	58	70	6	62	47	186	119
Arabic	32	41	3	38	30	131	80
Men	34	38	3	33	28	106	69
Women	24	32	3	29	19	80	50
Youth	35	44	5	36	22	117	74
Adult	23	26	1	26	25	69	45

Niger: *Sada Zumunci* and *Gwadaban Matassa*

Table 28 displays respondents' frequency of listening to the good governance radio magazine *Sada Zumunci* and their attitudes towards *Sada Zumunci*. The program had a higher listenership than the Burkina programs but listenership was not quite as ubiquitous as the programs in Chad. Its listeners tuned in multiple times per week (34%) or once a week (51%), with few listening less often. A total of 70% of its listeners found the programs to be "extremely appealing," with the rest (29%) saying it was "appealing." Likewise, virtually all listeners (98%) indicated that the programs reflected their culture and believed that the series was "very trustworthy" (86%).

Table 29 shows respondents' interactions with *Sada Zumunci*. The activity engagement for *Sada* was more similar to the series in Burkina Faso than in Chad; other than discussing the programs with friends and family (55%), very few listeners expressed engaging in any activities. The only other activity engaged in by even 10% of listeners was discussing the programs with religious and community leaders (13%).

Table 30 displays respondents' frequency of listening to the youth radio soap opera *Gwadaban Matassa* and their attitudes towards this particular program. Like *Sada Zumunci*, the stations listenership was fairly large, and most of them listened in multiple times per week (38%) or at least weekly (51%). Only 15% listened less frequently than weekly. Nearly 72% of its listeners found the program to be "extremely appealing," with another 24% saying the series' programs were "appealing." As with *Sada Zumunci*, most listeners (92%) underscored that the programs reflected their culture and believed that the series was "very trustworthy" (87%).

Table 31 shows respondents' interactions with *Gwadaban Matassa*, which mirrored those of *Sada Zumunci*. Other than discussing the programs with friends and family (53%), only discussions with religious and community leaders (11%) were engaged in by more than 7% of listeners.

Table 28: Sada Zumunci				
	<u>2+ weekly</u>	<u>Weekly</u>	<u>Monthly</u>	<u>Rarely</u>
Niger	58	87	6	19
Hausa	52	81	6	18
Men	36	48	4	11
Women	22	39	2	8
Youth	24	29	3	6
Adult	34	58	3	13
	<u>Extremely Appealing</u>	<u>Appealing</u>	<u>Slightly Unappealing</u>	<u>Not at all Appealing</u>
Niger	117	49	4	0
Hausa	109	44	4	0
Men	68	27	4	0
Women	49	22	0	0
Youth	36	24	2	0
Adult	81	25	2	0
	<u>Reflects Culture</u>	<u>Does not Reflect Culture</u>		
Niger	166	4		
Hausa	153	4		
Men	95	4		
Women	71	0		
Youth	60	2		
Adult	106	2		
	<u>Very Trustworthy</u>	<u>Somewhat Trusworthy</u>	<u>Somewhat Untrustworthy</u>	<u>Very Untrustworthy</u>
Niger	146	18	2	4
Hausa	135	16	2	4
Men	81	13	2	3
Women	65	5	0	1
Youth	50	9	2	1
Adult	96	9	0	3

Table 29: Sada Zumunci Activity							
	<u>SMS</u>	<u>IVR</u>	<u>Voicemail</u>	<u>Quiz</u>	<u>LDG</u>	<u>Discuss Friends/Family</u>	<u>Discuss Religious/Comm</u>
Niger	10	11	6	15	12	93	22
Hausa	10	11	6	14	11	88	22
Men	8	8	4	9	8	52	17
Women	2	3	2	6	4	41	5
Youth	6	4	3	10	3	35	4
Adult	4	7	3	5	9	58	18

Table 30: Gwadaban Matassa				
	<u>2+ weekly</u>	<u>Weekly</u>	<u>Monthly</u>	<u>Rarely</u>
Niger	61	88	11	14
Target Languages	61	87	11	14
Men	38	48	7	7
Women	23	40	4	7
Youth	23	30	7	4
Adult	38	58	4	10
	<u>Extremely Appealing</u>	<u>Appealing</u>	<u>Slightly Unappealing</u>	<u>Not at all Appealing</u>
Niger	124	42	7	1
Target Languages	123	42	7	1
Men	67	26	7	0
Women	57	16	0	1
Youth	43	17	4	0
Adult	81	25	3	1
	<u>Reflects Culture</u>	<u>Does not Reflect Culture</u>		
Niger	160	14		
Target Languages	159	14		
Men	89	11		
Women	71	3		
Youth	58	6		
Adult	102	8		
	<u>Very Trustworthy</u>	<u>Somewhat Trusworthy</u>	<u>Somewhat Untrustworthy</u>	<u>Very Untrustworthy</u>
Niger	152	19	0	3
Target Languages	151	19	0	3
Men	86	12	0	2
Women	66	7	0	1
Youth	56	7	0	1
Adult	96	12	0	2

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Table 31: Gwadaban Matassa Activity							
	<u>SMS</u>	<u>IVR</u>	<u>Voicemail</u>	<u>Quiz</u>	<u>LDG</u>	<u>Discuss Friends/Family</u>	<u>Discuss Religious/Comm</u>
Niger	4	7	2	11	10	92	20
Hausa	4	7	2	11	10	91	20
Men	2	6	2	9	8	51	15
Women	2	1	0	2	2	41	5
Youth	2	3	2	7	4	34	2
Adult	2	4	0	4	6	58	18

Audience Engagement

This section reports respondent preferences for PDev II outreach tools to support listener participation.

Table 32 (presented on the following pages) presents listener preferences for the development of new PDev II social media tools to build off of existing radio programs and engage PDev II beneficiaries. Respondents were permitted to choose multiple responses for this question. This question was only

⁹ "target language" in table 30 refers to the population speaking one of the languages of the program in question, Hausa, Zarma, or Tamasheq

asked to individuals who had engaged with PDev II or listened to the particular programs developed by this project; general preferences for these tools were asked to non-listeners and are presented in the subsequent table. Listeners overwhelmingly reported that they would use a PDev II Facebook page (49%) or a website (34%). Another 20% would be interested in using a forum for listeners, and about 10% said they would interact with a PDev II twitter or download a PDev II phone application. No other tools were listed by more than 9% of respondents.

At the country level, most tools were equally popular in each country. The overall numbers for a Facebook page were inflated by respondents from Chad, where most respondents listed "Facebook page" than Burkina Faso and Niger put together. However, this is more of an indication of the popularity of a Facebook page in Chad than a lack of desire for it in Burkina Faso and Niger - a Facebook page was the most popular tool in every country and by every subset of the data. There were some small country level differences for the less popular tools (podcasts were popular choices in Niger, for example, which had also registered higher rates of smartphone and internet use), and there were small differences by gender and age, but nothing that would change the conclusion: a Facebook page or a website were by far the most likely tools to be used by PDev II listeners.

Table 33 (also presented on the next page) presents responses to the same question as Table 32, but asked to people who listen to the radio but not specifically to PDEV II programming. The substantive conclusions were the same, though many more people said that they would not use any tool to engage with a radio program they listened to—an encouraging reflection on listener interest in and loyalty to the PDev II brand of radio. Facebook was still the most popular tool, followed by a website, and no other tool approached their popularity.

PDev II users and listeners were also asked what tools they would use to stay updated about PDev II's non-radio programs, and their responses are recorded in Table 34. As with preferences for a tool to engage with the radio programs, a Facebook page and a website were again the most popular tools noted, with few respondents who reported that they would use a PDev II Twitter or some other tool. As with the prior question, this holds in every country and every subset of the data.

Table 32: Pdevii Tech Tool							
	<u>App Download</u>	<u>Facebook</u>	<u>Forum</u>	<u>Pdev Phone</u>	<u>Podcast</u>	<u>Question Submission</u>	<u>Ringtones</u>
Overall	83	348	149	63	60	38	63
Country							
Burkina Faso	29	66	17	4	17	11	26
Niger	31	105	59	40	25	24	20
Chad	23	177	73	19	18	3	17
Gender							
Male	56	224	83	35	39	27	40
Female	27	124	66	28	21	11	23
Age							
Youth	48	208	78	33	34	19	35
Adult	35	140	71	30	26	19	28
	<u>SMS Polls</u>	<u>SMS Quiz</u>	<u>Twitter</u>	<u>Website</u>	<u>Other</u>	<u>None</u>	
Overall	46	55	73	243	4	154	
Country							
Burkina Faso	10	17	12	66	0	52	
Niger	29	25	29	88	1	38	
Chad	7	13	32	89	1	64	
Gender							
Male	30	34	45	155	2	62	
Female	16	21	28	88	2	92	
Age							
Youth	17	26	48	129	1	58	
Adult	29	29	25	114	1	96	

Table 33: Generic Tech Tool							
	<u>App Download</u>	<u>Facebook</u>	<u>Forum</u>	<u>Pdev Phone</u>	<u>Podcast</u>	<u>Question Submission</u>	<u>Ringtones</u>
Overall	44	144	72	33	22	8	38
Country							
Burkina Faso	24	40	24	9	6	3	20
Niger	10	54	26	10	3	5	9
Chad	10	50	22	14	13	0	9
Gender							
Male	27	102	43	17	17	6	22
Female	17	42	29	16	5	2	16
Age							
Youth	27	88	41	19	11	4	27
Adult	17	56	31	14	11	4	11
	<u>SMS Polls</u>	<u>SMS Quiz</u>	<u>Twitter</u>	<u>Website</u>	<u>Other</u>	<u>None</u>	
Overall	19	40	11	106	5	159	
Country							
Burkina Faso	9	14	1	47	1	64	
Niger	7	10	6	42	3	61	
Chad	3	16	4	17	1	34	
Gender							
Male	5	26	7	74	3	81	
Female	14	14	4	32	2	78	
Age							
Youth	14	26	6	64	3	61	
Adult	5	14	5	42	2	98	

Table 34: Pdevii Inform Tool					
	Facebook	Twitter	Website	Other	None
Overall	462	79	212	4	71
Country					
Burkina Faso	127	7	66	1	4
Niger	157	50	85	3	12
Chad	192	26	61	0	81
Gender					
Male	281	48	126	3	40
Female	195	35	86	1	57
Age					
Youth	255	41	104	1	41
Adult	221	42	108	3	56

3.8 Television viewership habits

This section presents all information related to television viewership, with a particular emphasis on Equal Access' Nigeria-based, Hausa-language satellite television channel, AREWA24.

Respondents who had previously stated during the media use and frequency section of the survey that they watched television at least once per month were asked what type of television programs they usually watched. Respondents were read the response options and could choose as many as were applicable. In order of popularity, the response options were: (1) news programs, (2) soap operas or other dramas, (3) music programs, (4) movies or films, (5) religious programs, (6) talk shows, (7) sports, (8) documentaries, (9) youth programs, (10) political programs, (11) cultural programs, (12) reality television, (13) cooking programs, or (14) other types of programs. Table 35 presents the responses by country, gender, and age.

	Overall	Burkina Faso	Niger	Chad	Male	Female	Youth	Adult
News	848	228	331	289	466	382	437	411
Soap/Drama	424	121	176	127	148	276	252	172
Music	372	116	136	120	194	178	254	118
Films	357	123	153	81	188	169	219	138
Religious	295	20	227	48	139	156	127	168
Talk Shows	228	46	144	38	144	84	94	134
Sports	223	61	73	89	171	52	138	85
Documentary	223	69	137	17	135	88	113	110
Youth	172	27	103	42	101	71	96	76
Political	134	32	80	22	85	49	65	69
Cultural	117	22	77	18	69	48	61	56
Reality	97	37	59	1	53	44	53	44
Cooking	69	7	58	4	23	46	33	36
Other	23	5	18	0	12	11	9	14

As with the most popular types of radio programs, news programs dominate television viewing and are listed twice as often as the next most popular type of program, dramas. The popularity of news holds true in each country and for every subset of the data. There is some heterogeneity in the data and Niger stands out as especially unique. Niger has the largest number of and most frequent television watchers (for reference, see Table 15), so it's expected that their numbers will be higher. However, respondents from Niger are entirely responsible for the popularity of religious programs in the data, primarily responsible for the popularity of talk shows and documentaries, and are virtually the only people in the sample watching cooking shows at all. Based on this, Niger seems to have a more diverse and developed television market than Burkina Faso or Chad, or at the very least their viewers have more diverse tastes.

Demographically, the substantial difference is that women prefer soaps and dramas more than men. Secondarily, youth are more likely to watch TV than adults and so more represented in this table, but adults are more likely to watch religious programs and talk shows.

3.9 AREWA24 Penetration and Popularity

Respondents claiming to watch TV were asked first if they had heard of AREWA24 and, if so, if they had watched AREWA24. Table 36 presents the data, additionally breaking it down by language since AREWA24 is a Hausa-language television channel. Table 37 shows AREWA24 viewing frequency. It should be noted in analysis that the sample contains only 22 Hausa speakers in Chad and only 9 in Burkina Faso, compared to 436 in Niger (Table 3); thus any discussion of the popularity of AREWA24 in almost exclusively a discussion of the popularity of AREWA24 in Niger. Furthermore, the absolute number of AREWA24 viewers in the sample is relatively small, and the numbers in Burkina Faso and Chad are infinitesimal. Due to extremely small sample size, no conclusions can be drawn from the samples in Burkina Faso and Chad, whose data can be considered suggestive at best. Making the data even more uncertain, eleven of the sixteen AREWA24 viewers in Burkina Faso come from Ouagadougou's Arrondissement 11 and twenty-four of Chad's thirty-three AREWA24 viewers come from Ndjamenas Commune 7 and Commune 8. It's entirely possible that this sample could vastly over represent the popularity of AREWA24 in Burkina Faso and Chad by representing idiosyncratic communities in each country whose viewing patterns do not reflect viewing patterns in the rest of the country. Alternatively, AREWA24 could be popular enough in Ouagadougou and Ndjamenas that any random sample of communities in the capitals will generate at least one community that watches its programs in large proportions. In short, with such a small sample of viewers it is impossible to draw firm conclusions about Burkina and Chad, because the numbers reported for both countries are derived primarily from a small set of respondents in each country's capital.

In Niger, the only country with significant AREWA24 supporters, approximately a third of respondents had heard of AREWA24 and a quarter had watched it. The viewership is very committed, with 75% of viewers in Niger watching every day or every week. As expected, the vast majority of AREWA24 viewers speak Hausa, though this is only true for the Nigerien viewers (more on that below, on AREWA24 viewership in Burkina Faso and Chad). There are no differences between viewing rates for men and women or between viewing rates for youth and adults, so the channel appears to be equally popular amongst all subsets of Nigerien Hausa speakers.

	Heard	Watched
Overall	258	176
Country		
Burkina Faso	27	16
Niger	171	127
Chad	60	33
Gender		
Male	150	95
Female	108	81
Age		
Youth	138	98
Adult	120	78
Language		
Hausa	169	126
Hausa %	36.19%	26.98%

	Daily	Weekly	Monthly	Rarely
Overall	55	57	19	42
Country				
Burkina Faso	0	6	2	5
Niger	49	46	7	25
Chad	6	5	10	12
Gender				
Male	28	33	8	23
Female	27	24	11	19
Age				
Youth	27	30	13	25
Adult	28	27	6	17

Despite having only 31 respondents who identified as Hausa speakers between Burkina Faso and Chad, 87 people from these countries said they had heard of AREWA24, and 49 people reported watching the channel. Rather than dismissing this as an anomaly or a fluke of survey responses, it is possible that either (1) some respondents do not speak Hausa well enough to describe themselves as Hausa speakers but speak enough to enjoy some AREWA24 programming, perhaps music or sports programs, or (2) some non-Hausa speakers have been incidentally exposed to the channel by Hausa-speaking friends in their social network but do not watch in isolation. It's impossible to truly adjudicate between those two options without further study. Of the 17 respondents in the two nations who watch AREWA24 at least weekly, only 5 reported speaking Hausa, leaving 12 non-fluent Hausa speakers who watch AREWA24 at least once per week.

Table 37 presents the responses for the final question concerning AREWA24: program popularity. For this question, enumerators were instructed to await the show titles independently recalled and offered from the surveyed population. Overall, *Tauraruwa* was the most popular of the AREWA24 programs, watched by 52% of all AREWA24 viewers in the sample. Though *Tauraruwa* is a women's role models show geared towards a female audience, it is apparently equally cited by men and women. Likewise, the second most popular program, *Jaruman Wasanni* (46%), is a sports show highlighting local sports teams and activities geared towards men and youth, but is watched in equal numbers by men and women, youth and adults. No other program comes close to capturing 50% of the AREWA24 watching sample, but the third most popular program, daily breakfast chat program *Gari Ya Waye* (40%), is peculiar in that it is the only program with a large following outside of Niger. Almost 1/3 of its viewers within the sample come from Chad, and about half of Chadian AREWA24 viewers watch *Gari Ya Waye* (although due to the small sample, these results cannot be viewed as significant). Nine of the fifteen come from Ndjamena's possibly idiosyncratic Commune 8. Also of note, the AREWA24 soap opera *Dadin Kowa* (34%) has a statistically larger viewership among adults than youth, though sample size

Show	Overall	Burkina Faso	Niger	Chad	Male	Female	Youth	Adult
Tauraruwa	65	1	58	6	33	32	38	27
Jaruman	58	0	55	3	31	27	29	29
Gari	51	1	35	15	24	27	22	29
Dadin	42	0	38	4	22	20	13	29
Matasa	33	2	29	2	23	10	17	16
HipHop	32	3	28	1	24	8	20	12
Alawar	30	0	28	2	14	16	9	21
Waiwaye	24	0	23	1	14	10	7	17
Kannywood	22	0	22	0	13	9	12	10
Zafafa Goma	17	0	16	1	11	6	7	10

limitations undermine the certainty of this age distinction.

In summary, AREWA24 has a limited viewership in our sample, but is quite popular among the Hausa-speaking demographic that resides mostly in Niger. The most popular shows are *Tauraruwa*, *Jaruman Wasanni*, and *Gari Ya Waye*, with the last the only program with substantial support outside of Niger. The small sample size in Burkina Faso and Chad preclude making inferences about viewing patterns from

these data, but the survey hints at a small but dedicated pool of Chadian AREWA24 viewers for the program *Gari Ya Waye*.

3.10 Media Trust

The final substantive section asked respondents about their trust in various institutions. Respondents could answer with the following trust levels for each institution: (1) “a lot,” (2) “some,” (3) “not much,” or (4) “none at all.” The institutions in question were: (1) written press, (2) television, (3) radio, (4) the internet, (5) traditional leaders, (6) politicians, (7) religious leaders, and (8) academics/scholars. Tables 39-46 present the responses given for each institution.

As the tables 39-41 show, there is much more trust in television and radio than in print media. About 50% of the sample has “a lot” or “some” trust in written press, compared with over 66% for TV and about 75% for radio. Among respondents with “a lot” or “some” trust in those institutions, the proportion of respondents expressing the highest level of trust (a lot) vs. the second highest level of trust (some) is also significantly higher for TV (47%) and radio (51%) than written press (40%). This trust pattern (Radio>TV>Written) is true for all three countries in the sample, and generally all other subsets of the data. The exception are youth, who trust television and radio relatively equally (70% for TV, 73% for radio).

Though all countries exhibit the same trend, Chad is unusual in that respondents seem wary about expressing “a lot” of trust in these media institutions. The same pattern was present in Chadians’ PDev II more muted opinions (Table 8) and responses to trust in PDev II programs (Tables 22, 24) and is true of their responses to other institutional trust questions. It is not that Chadians respond with *distrust*—about the same proportion of Chadians express “not much” or “no” trust as Burkinabe and Nigeriens. It is just that Chadians who respond with one of the two

Table 39: Written Press Trust					
	A lot	Some	Not Much	None	NR
Overall	310	479	305	188	273
Country					
Burkina Faso	119	137	94	44	107
Niger	112	115	105	88	87
Chad	79	227	106	56	79
Gender					
Male	181	289	177	79	108
Female	129	190	128	109	165
Age					
Youth	166	280	163	86	114
Adult	144	199	142	102	159

Table 40: TV Trust					
	A lot	Some	Not Much	None	NR
Overall	493	563	293	90	116
Country					
Burkina Faso	162	157	98	29	55
Niger	237	137	87	25	21
Chad	94	269	108	36	40
Gender					
Male	263	327	157	39	48
Female	230	236	136	51	68
Age					
Youth	254	310	167	38	40
Adult	239	253	126	52	76

Table 41: Radio Trust					
	A lot	Some	Not Much	None	NR
Overall	586	574	270	52	73
Country					
Burkina Faso	201	173	83	15	29
Niger	236	138	92	17	24
Chad	149	263	95	20	20
Gender					
Male	308	339	146	19	22
Female	278	235	124	33	51
Age					
Youth	277	318	152	28	34
Adult	309	256	118	24	39

“trusting” options are much more likely to respond with the most modest option than non-Chadian respondents.

Table 42 displays trust in the final media institution, the internet. It’s hard to interpret internet trust, since the internet is even more amorphous and diverse than other media forms, but overall respondents display a fair amount of trust in the internet: 28% trust it “a lot” and another 35% have at least “some” trust in it. Respondents are more trusting of the internet than of the written press, but less so than TV and much less so than radio. There are no statistical differences in overall trust by country, but, as usual, “trusting” respondents from Chad are much less likely to trust “a lot” and more likely to trust “some” than respondents in Burkina Faso or Niger. Youth may be more trusting of internet than adults and males may be more trusting of the internet than females; the smaller numbers of women and adult internet users make it difficult to infer statistically significant differences.

Table 42: Internet (among users) trust								
	No Internet	Internet		A lot	Some	Not Much	None	NR
Overall	969	586		162	204	168	40	12
Country								
Burkina Faso	355	146		31	44	55	9	7
Niger	307	200		85	35	51	26	3
Chad	307	240		46	125	62	5	2
Gender								
Male	419	415		126	144	118	22	5
Female	550	171		36	60	50	18	7
Age								
Youth	399	410		120	142	122	22	4
Adult	570	176		42	62	46	18	8

3.11 Institutional Trust

Tables 43-46 display trust in the societal groups: traditional leaders, politicians, religious leaders, and academics. There is overwhelming trust in religious leaders, and even Chadians break their usual moderation, with almost 52% of respondents in Chad having “a lot” of trust in religious leaders. That percentage is still much lower than Niger (81%) and slightly lower than Burkina Faso (57%), but it indicates how important religious institutions are in these countries. Trust in religious leaders is high for all subsets of the data.

Trust in traditional leaders is also very high, with 70% of respondents expressing “a lot” or “some” trust in traditional leaders. Trust is highest in Niger, but that’s a matter of extremity not direction: over 60% express “a lot” of trust, but far fewer express “some” trust, and roughly the same amount of Nigeriens express low trust (“not much” or “none”) as Burkinabe or Chadians. Adults also express more trust in traditional leaders, but again this is due to more adults (48%) than youth (35%) in the “a lot” category and fewer in the “some” category (24% of adults vs. 32% of youth). Males and females trust traditional leaders equally: Over 40% trust them “a lot,” about 28% trust them “some.”

Trust in politicians is the polar opposite of trust in religious leaders. Almost no one (5%) trusts politicians “a lot,” and almost half the sample says they have no trust in politicians. This is true for every

subset of the data. Not much more needs to be or can be said: respondents in our sample do not trust politicians.

Trust in scholars/academics is high overall, but especially high in Niger, where almost 60% of the sample trusts them “a lot,” only a few percentage points lower than the combined percentage of people in Burkina Faso or Chad who trust academics “a lot” and “some.” The number in Niger jumps to 73% when you add the “some” group to the “a lot” group. There are no major differences other than by country. Youth (70% combined “a lot” and “some”) are a bit more likely than adults (63%) to trust academics, but both are very trusting overall. The same goes for men (70%) and women (63%).

Table 43: Traditional Leader Trust						Table 44: Politician Trust					
	A lot	Some	Not Much	None	NR		A lot	Some	Not Much	None	NR
Overall	646	441	261	141	66	Overall	84	165	477	733	96
Country						Country					
Burkina Faso	204	137	87	39	34	Burkina Faso	22	64	151	219	45
Niger	311	68	76	38	14	Niger	44	35	125	291	12
Chad	131	236	98	64	18	Chad	18	66	201	223	39
Gender						Gender					
Male	349	241	128	92	24	Male	38	93	250	410	43
Female	297	200	133	49	42	Female	46	72	227	323	53
Age						Age					
Youth	286	260	149	82	32	Youth	40	83	262	374	50
Adult	360	181	112	59	34	Adult	44	82	215	359	46

Table 45: Religious Leaders Trust						Table 46: Scholar/Academic Trust					
	A lot	Some	Not Much	None	NR		A lot	Some	Not Much	None	NR
Overall	982	378	132	41	22	Overall	571	465	224	118	177
Country						Country					
Burkina Faso	287	117	63	20	14	Burkina Faso	167	158	63	37	76
Niger	412	70	16	5	4	Niger	297	71	56	32	51
Chad	283	191	53	16	4	Chad	107	236	105	49	50
Gender						Gender					
Male	509	229	68	19	9	Male	301	281	126	54	72
Female	473	149	64	22	13	Female	270	184	98	64	105
Age						Age					
Youth	485	213	82	19	10	Youth	290	277	122	42	78
Adult	497	165	50	22	12	Adult	281	188	102	76	99

3.10 Conclusion

This report has summarized the results from the PDev II Social Media Survey. Key findings for the PDev ii project was the widespread knowledge of PDev II (almost 50% of all respondents) and substantial listenership of PDev II radio programs, especially in Chad. In Chad 54% of all respondents had heard of PDev II in some capacity, and 45% of all Chad respondents (not just Chadians who listen to radio frequently) listen to *Dabalaye* at least every week, and 47% respondents listen to *Chabab al Haye* at least weekly. Knowledge of PDev II is lowest in Burkina Faso, where only 33% of the sample has heard of PDev II. Consequently, the programs in Burkina Faso have the smallest listenership, with only 12% of all Burkinabe listening to *Pinal Sukabe* and 20% listening to *Manegr Sore*. In Niger, 49% of all respondents had heard about PDev II, and 29% listen to *Sada Zumunci* and *Gwadaban Matassa* at least weekly.

Knowledge of PDev II and engagement with PDev II is primarily through PDev II radio programs. There is relatively little knowledge of specific other activities PDev II engages in, but nearly every respondent had knowledge of some PDev II activities – only 43 respondents asked could not name a single PDev II activity, about 6% of those respondents who claimed PDev II knowledge. Other than PDev II radio programs, the most well-known PDev II activities are public campaigns, programs with civic leaders, and mobile theater, with about 10% of the sample overall having knowledge of those. PDev II's radio programs are more than just background noise, and respondents say the programs spark conversation with friends and family in every country, and very often with religious and community leaders in Chad.

In terms of general internet, technology, and media use, the survey found that virtually all respondents either owned or had access to a mobile phone, and that mobile phones were the dominant way of accessing the internet in these countries, especially by youth. Among respondents with internet access (about 1/3 of the sample and over half of youth), over 80% of them accessed social media, and over 95% of respondents who accessed social media used Facebook. SMS and Bluetooth functions were also popular uses for mobile phones, with more than two thirds of mobile users regularly sending or receiving SMS and more than half regularly sharing files via Bluetooth. In addition, traditional media were predictably popular among the survey sample: more than 2/3 of the sample listened to radio regularly and slightly less than 2/3 watched television regularly, with regular television viewership actually slightly surpassing regular radio listenership in Niger.

The survey demonstrates that exploring new media options holds tremendous potential for development projects in the Sahel region. In PDev II countries, use of the Internet and social media is still in its early stages, and there is a need for positive, locally-generated content in local languages to unite youth and harness their energy for constructive purposes. Social media has become a preferred platform for information exchange for youth in particular, and provides a means to quickly and widely spread information. However, these networks are very vulnerable to harmful and extremist messaging, and can be a nesting ground for extremist indoctrination through distance interaction with marginalized youth/users. It is therefore vital that development projects and actors are able to use these powerful communications tools to counteract this potential for negative influence, rechanneling networks towards positive, community-strengthening outcomes. This conclusion is supported by the beneficiaries themselves, as survey respondents overwhelmingly reported that they would use a PDev II Facebook page (49%) or a website (34%); another 20% would be interested in using a forum for listeners, and about 10% said they would interact with a PDev II twitter or download a PDev II phone application.

The survey also indicates the growing prevalence and importance of television. In PDev II, CVE radio programs and PDEV II-supported radio stations have helped reduce listeners' receptivity towards violent extremist narratives by broadcasting non-violent educational messaging, modeling positive behavior, and fostering dialogue and cooperative action. Equitable reach should not, however, be the only factor in deciding which media tool to use for messaging. Despite lower penetration rates in comparison to radio, CVE-based behavior change television could use the visual medium to match or even surpass radios as a behavior change tool. While television is enjoying growing popularity in Niger in particular, there is currently no active targeting or engagement of Nigerien television audiences in the current CVE media architecture in Niger. Adding such an approach would be a logical extension of PDEV II's current media strategy and serve to deliver the same positive CVE messaging as PDEV II's long-running radio magazine and soap opera. The survey suggests that Equal Access Hausa-language free-to-air satellite Television AREWA24 channel might be an ideal platform to leverage for such a pilot CVE program, as approximately a third of the Nigerien respondents had heard of the channel and a quarter had watched

it, with 75% of viewers in Niger watching every day or every week despite the lack of any channel production or promotion in Niger to date.

As PDEV II enters its final year, the project is committed to tailoring activities and interventions to match the country's evolving political and technological landscape. The PDev II Media Team therefore proposes to complement existing media programming to reach a larger audience and more actively engage our current listeners and spread messages of peace, tolerance, and countering violent extremism. The media team is currently in production on a new French-language regional Countering Violent Extremism (CVE)/good governance magazine series, *Réflets du Sahel*, which will create a platform for local discussion of regional themes, as well as production of CVE television content for Niger. To boost listener/viewer engagement and encourage inter-country dialogue, the launch of the new series will coincide with the launch of a new media platform. This new media component of PDEV will set PDev II apart from other development projects, provide more visibility/listenership to project activities and productions, encourage exchanges and links between citizens within and between countries, and underscore project messages of peace, good governance, the promotion of youth and moderate voices.

ANNEX

Annex I: Breakdown of regions, enumerators, PSUs and total surveys

NIGER	# PSUs	# surveys	# enumerators
AGADEZ REGION			
Arlit	2	40	1
Agadez CU	3	60	1
MARADI REGION			
Maradi III	1	20	1
Maradi II	1	20	1
NIAMEY REGION			
Niamey 4	6	120	2
Niamey 5	4	80	2
TILABERI REGION			
Tillabéri	2	40	1
TAHOUA REGION			
Tahoua II	2	40	1
DIFFA REGION			
Diffa	1	20	1
ZINDER REGION			
Zinder I	2	40	1
Zinder II	1	20	1
TOTAL POPULATION SURVEY ZONES	25	500	13
BURKINA FASO	# PSUs	# surveys	# enumerators
CENTRAL REGION			
KADIOGO PROVINCE			
OUAGA/Arrondissement 11	6	120	2
OUAGA/Arrondissement 9	5	100	2

SAHEL REGION			
UDALAN PROVINCE			
Gorom	3	60	1
SENO PROVINCE			
Dori	3	60	1
SOUM PROVINCE			
Djibo	2	40	1
NORTHERN REGION			
YATENGA PROVINCE			
Ouahigouya	4	80	2
ZONDOMA PROVINCE			
Gourcy	2	40	1
TOTAL POPULATION SURVEY ZONES	25	500	10
Chad	# PSUs	# surveys	# enumerators
KANEM REGION			
Mao	3	60	1
BORKOU ENNEDI TIBESTI (BET) REGION			
Faya Largeau	2	40	1
BARH EL GAZAL REGION			
Moussoro	2	40	1
BATHA REGION			
Ati	2	40	1
LAKE CHAD REGION			
Bol	3	60	1
N'DJAMENA REGION			

Commune 7 N'Djamena	6	120	2
Commune 10 N'Djamena	2	40	1
Commune 8 N'Djamena	5	100	2
TOTAL POPULATION SURVEY ZONES	25	500	10

Annex 2: English Language Text of New Media Survey

*Note: text does not show multiple skip patterns built into the survey software to avoid asking unnecessary or repeated questions. Tweaks or updates made to the French version of the survey during pilot stages may not be reflected in this translation.

1. Country *
 1. Niger
 2. Chad
 3. Burkina Faso
2. Region and town *
 1. Kanem- Mao
 2. Borkou - Faya Largeau
 3. Barh el Gazal - Moussoro
 4. Batha- Ati
 5. Lake Chad- Bol
 6. N'djamena- Commune 7
 7. N'djamena- Commune 8
 8. N'djamena- Commune 10
3. Region and town *
 1. Agadez - Agadez
 2. Agadez - Arlit
 3. Maradi- Commune 3
 4. Maradi- Commune 2
 5. Niamey- Commune 4
 6. Niamey- Commune 5
 7. Tilaberi- Tilaberi
 8. Tahoua- Commune 2
 9. Diffa - Diffa
 10. Zinder- Commune 1
 11. Zinder- Commune 2
4. Region and town *
 1. Kadiogo- Ouagadougou arrondissement 9
 2. Kadiogo- Ouagadougou arrondissement 11
 3. Oudalan- Gorom Gorom
 4. Seno- Dori
 5. Soum- Djibo
 6. Yatenga- Ouahigouya
 7. Gourcy- Zondoma
5. "Hello, I am from PDev II—the Peace Through Development project. We are administering a survey about media use in our country. As the media environment changes — with innovations like the internet, smartphones, and satellite television—media development projects like PDev II need to understand the lives, habits and preferences of their of their audiences to know how to create content and activities that they will enjoy. To help us better understand your opinions and experiences I'd like to ask you some questions about a variety of topics. Your input will be strictly confidential, and I will not keep a record of your name. The survey will take approximately 30 minutes. Do you consent to being a part of this survey?" *
 1. Yes
 2. No
6. "Respondent Sex [DO NOT ASK. JUST RECORD]" *
 1. Male
 2. Female
7. How old are you? [AWAIT REPLY. IF AGE IS NOT KNOWN, ASK RESPONDENT TO ESTIMATE]" *
 1. Yes
8. [FOR RESPONDENTS UNDER 15 PARENTAL CONSENT IS REQUIRED. ASK THIS QUESTION TO THE PARENT/GUARDIAN OF THE RESPONDENT]. Do you consent to your child being a part of this survey? *
 1. Yes

2. No
- 9.
10. I'm going to start by asking a few simple questions.
11. What is your Nationality? *
 1. Nigerian
 2. Chadian
 3. Burkinabe
 4. Other
12. Please specify other nationality. [RECORD RESPONDENT ANSWER]
13. Why did you or your family come to this country? *
 1. Work
 2. Escape violence, war or persecution
 3. Escape natural disaster (flood, fire, drought)
 4. Marriage
 5. Join family already in country
 6. No response
 7. Other
14. Why exactly did you or family come to this country? *
15. "What is your ethnic background/nationality? [AWAIT REPLY]" *
 1. Zarma
 2. Dioula
 3. Toubou
 4. Taureg
 5. Hausa
 6. Bambara
 7. Igbo
 8. Yoruba
 9. Gourmantché
 10. Fulani/Peuhl
 11. Béri-béri
 12. Mossi
 13. Arab
 14. Sara
 15. Goran
 16. Kanembou
 17. Ouaddai
 18. Hadjarai
 19. Bilala
 20. Other
 21. No response
16. Please specify other ethnic background: *
17. What religion(s) do you identify with? [READ RESPONSES, SELECT ALL THAT APPLY] *
 1. Islam
 2. Christianity
 3. None/athiest
 4. Judaism
 5. Animist/traditional
 6. Other
 7. No response
18. Please specify other religion [RECORD RESPONDENT ANSWER] *
19. "Which language (or languages) do you speak? [AWAIT REPLY]" *
 1. French
 2. English
 3. Hausa
 4. Fulfulde
 5. Diola
 6. Moore
 7. Kanuri
 8. Tamasheq
 9. Zarma
 10. Gourmantchéma

11. Gourounsi
 12. Bissa
 13. Dagara
 14. San/Samo
 15. Bobo
 16. Arabic
 17. Goran
 18. Kanembou
 19. Sara
 20. Bilala
 21. Hadjarai
 22. Ouaddai
 23. Other
 24. No response
20. What other language do you speak? *
21. Which is your primary language? [AWAIT REPLY] *
1. English
 2. French
 3. Hausa
 4. Fulfulde
 5. Diola
 6. Moore
 7. Kanuri
 8. Tamasheq
 9. Zarma
 10. Gourmantchéma
 11. Gourounsi
 12. Bissa
 13. Dagara
 14. San/Samo
 15. Bobo
 16. Arabic
 17. Goran
 18. Kanembou
 19. Sara
 20. Bilala
 21. Hadjarai
 22. Ouaddai
 23. _____
 24. No response
22. Can you read? *
1. Yes
 2. No
 3. No response
23. Which languages can you read? [AWAIT REPLY. CHECK ALL THAT APPLY] *
1. French
 2. Hausa
 3. Arabic
 4. English
 5. Fulfulde
 6. Diola
 7. Moore
 8. Tamasheq
 9. Zarma
 10. Other
 11. No response
24. [LIST OTHER LANGUAGES RESPONDENT MENTIONS]
25. Can you write? *
1. Yes
 2. No
 3. No response

26. Which languages can you write? [AWAIT REPLY. CHECK ALL THAT APPLY] *
1. French
 2. Hausa
 3. Arabic
 4. English
 5. Fulfulde
 6. Diola
 7. Moore
 8. Tamasheq
 9. Zarma
 10. Other
 11. No response
27. [LIST OTHER LANGUAGES RESPONDENT MENTIONS] *
28. What is the highest level of education you have attained? *
1. No formal education
 2. Quranic school/Almajiri school
 3. Islamiya school
 4. Primary school
 5. Middle school
 6. High School
 7. Vocational school
 8. University / Higher Education
 9. No response
29. What is your current marital status? *
1. married
 2. engaged
 3. unmarried
 4. widowed
 5. divorced
 6. No response
30. "What is your present employment status? Please note that "working" refers to paid work. Are you:
[READ RESPONSE OPTIONS]" *
1. Working at least 4hours/day regularly for a business or a supervisor.
 2. Seasonal or occasional work
 3. Self-employed
 4. Not working
 5. No response
31. "If you're not working, what is your status? [READ RESPONSE OPTIONS]" *
1. Student
 2. Invalid
 3. Non-working pensioner or invalid
 4. Housewife
 5. Temporarily unemployed and looking for work
 6. Temporarily unemployed and not looking for work
 7. Temporarily unemployed but waiting for work to start
 8. Medical or maternity leave
 9. Other
 10. No response
32. Please specify your working status.
33. Have you heard of PDev II? *
1. Yes
 2. No
 3. No response
- 34.
35. What activities of PDev II are you familiar with? [DO NOT READ, AWAIT RESPONSE] *
1. Public campaign
 2. Radio programs
 3. School construction
 4. Activities with religious leaders
 5. Trainings with civic leaders
 6. Donations of school supplies, medicine, etc.

7. Mobile theater
8. Other
9. None
10. No response
36. Please specify other activity. *
37. What is your opinion of the PDev II project? *
 1. Very positive
 2. Positive
 3. Negative
 4. Very negative
 5. No response
38. Do you have regular access to electricity? *
 1. Yes
 2. No
 3. No response
39. Do you own a mobile phone? *
 1. Yes
 2. No
 3. No response
- 40.
41. "Who is your service provider? [AWAIT REPLY]" *
 1. MTN
 2. Airtel
 3. Moov / Telecel
 4. Tigo
 5. Orange
 6. Telmob
 7. Sahel Com
 8. Sonitel
 9. Other
 10. No response
42. Please specify other mobile service provider *
- 43.
44. I would like to ask you some questions about smartphones. Before I do, I would like to show you some examples of smartphones.
45. Android is Google's smartphone Operating System. Android phones are made by Samsung, Sony, HTC, Huawei, Lenovo and others. They look like this:
46. Blackberry is a smartphone line that runs Blackberry's Operating System. Blackberry smartphones most commonly have a hard keyboard. They look like this:
47. Windows is Microsoft's Operating System. Windows phones are most commonly made by Nokia. They look like this:
48. iOS is Apple's smartphone Operating System. iPhones run the Apple iOS. They look like this:
49. Do you own a smartphone? *
 1. Yes
 2. No
 3. No response
50. What operating system does your smartphone use?[AWAIT REPLY] *
 1. Android
 2. Blackberry
 3. Windows
 4. iOS / Apple / iPhone
 5. No response
51. Does someone in your family own a mobile phone? *
 1. Yes
 2. No
 3. No response
- 52.
53. I would like to ask you some questions about smartphones. Before I do, I would like to show you some examples of smartphones.
54. Android is Google's smartphone Operating System. Android phones are made by Samsung, Sony, HTC, Huawei, Lenovo and others. They look like this:

55. Blackberry is a smartphone line that runs Blackberry's Operating System. Blackberry smartphones most commonly have a hard keyboard. They look like this:
56. Windows is Microsoft's Operating System. Windows phones are most commonly made by Nokia. They look like this:
57. iOS is Apple's smartphone Operating System. iPhones run the Apple iOS. They look like this:
58. Does anyone in your family own a smartphone? A smartphone is a mobile phone that performs many of the functions of a computer, typically having a touchscreen interface, Internet access, and an operating system - such as Android, Blackberry, Windows, or Apple iOS - capable of running downloaded applications. *
 1. Yes
 2. No
 3. No response
59. What operating system does your family's smartphone use? [If family has multiple smartphones, ask respondent to pick the one they use most frequently] *
 1. Android
 2. Blackberry
 3. Windows
 4. iOS / Apple / iPhone
 5. No response
60. Do you have regular access to a family member's smartphone? *
 1. Yes
 2. No
 3. No response
61. Do you have regular access to a family member's mobile phone? *
 1. Yes
 2. No
 3. No response
- 62.
63. Do you have regular access to a mobile outside your family? *
 1. Yes
 2. No
 3. No response
- 64.
65. I would like to ask you some questions about smartphones. Before I do, I would like to show you some examples of smartphones.
66. Android is Google's smartphone Operating System. Android phones are made by Samsung, Sony, HTC, Huawei, Lenovo and others. They look like this:
67. Blackberry is a smartphone line that runs Blackberry's Operating System. Blackberry smartphones most commonly have a hard keyboard. They look like this:
68. Windows is Microsoft's Operating System. Windows phones are most commonly made by Nokia. They look like this:
69. iOS is Apple's smartphone Operating System. iPhones run the Apple iOS. They look like this:
70. Do you have regular access to a smartphone outside your family? *
 1. Yes
 2. No
 3. No response
71. What operating system does the smartphone use?[AWAIT REPLY] *
 1. Android
 2. Blackberry
 3. Windows
 4. iOS / Apple / iPhone
 5. No response
- 72.
73. Do you use your mobile phone to make and receive voice calls? *
 1. Yes
 2. No
 3. No response
74. Do you use your mobile phone to send and receive SMS messages? *
 1. Yes
 2. No
 3. No response

75. Are you able to access audio/video files without accessing the internet on your mobile? *
1. Yes
 2. No
 3. No response
76. Do you use bluetooth to send or receive information, audio or video files on your mobile phone? *
1. Yes
 2. No
 3. No response
- 77.
78. "Do you own a tablet? [IF RESPONDENT NEEDS CLARIFICATION ABOUT WHAT A TABLET IS, READ FOLLOWING STATEMENT] By tablet, I mean a flat electronic device like an iPad, that performs many of the functions of a computer. They typically have a touchscreen, Internet access, and allow applications to be downloaded, but they are larger than smartphones and are not necessarily used for calls." *
1. Yes
 2. No
 3. No response
79. What operating system does your tablet use? [AWAIT REPLY] *
1. Android
 2. Blackberry
 3. Windows
 4. iOS / Apple / iPhone
 5. No response
80. Do you have regular access to a tablet? *
1. Yes
 2. No
 3. No response
81. What operating system does your tablet use? [AWAIT REPLY] *
1. Android
 2. Blackberry
 3. Windows
 4. iOS / Apple / iPhone
 5. No response
82. Do you have access to the internet? This includes access to Facebook. *
1. Yes
 2. No
 3. No response
83. "Where can you access the internet? Can you access it: [READ OUT RESPONSE OPTIONS, SELECT ALL THAT APPLY]" *
1. At Home
 2. At Work
 3. At school/university
 4. At a friend or relative's house
 5. At an internet cafe
 6. other
 7. No response
84. Where else can you access internet? *
85. Do you access the internet on your mobile phone or tablet? *
1. Yes
 2. No
 3. No response
86. Which device do you most often use to access the internet *
1. Computer
 2. Mobile phone
 3. Tablet
 4. Other device
 5. No response
87. Please specify any other device used to access the internet. *
88. What kind of internet do you have access to? [CHECK ALL THAT APPLY] *
1. 2G / Edge (E)
 2. 3G

3. 4G
4. WiFi
5. LAN
6. Satellite
7. dongle/usb
8. No response
89. Do you use social media, such as Facebook, Twitter, and Youtube? *
 1. Yes
 2. No
 3. No response
- 90.
91. "Which social media networks do you use? [AWAIT REPLY. CHECK ALL THAT APPLY]" *
 1. Facebook
 2. Twitter
 3. YouTube
 4. WhatsApp
 5. Viber
 6. Skype
 7. Vimeo
 8. Vine
 9. Instagram
 10. Flickr
 11. Imo
 12. Pinterest
 13. LinkedIn
 14. Tumblr
 15. Google+
 16. Eskimi
 17. 2Go
 18. Other
 19. No response
92. Please specify other social media platform used *
93. "Of the networks you use which one do you use the most? [AWAIT REPLY. CHECK ALL THAT APPLY]" *
 1. Facebook
 2. Twitter
 3. YouTube
 4. WhatsApp
 5. Viber
 6. Skype
 7. Vimeo
 8. Vine
 9. Instagram
 10. Flickr
 11. Pinterest
 12. LinkedIn
 13. Tumblr
 14. Google+
 15. Eskimi
 16. 2Go
 17. Other
 18. No response
- 94.
95. "I'm going to talk to you about how often you use media. In general, how often do you usually do each of these activities? Do you do them daily, at least once a week, at least once a month, at least once a year, or less often?"
96. listen to the radio *
 1. daily
 2. at least once a week
 3. at least once a month
 4. at least once a year

5. rarely / never
6. No response
97. Watch television *
1. daily
2. at least once a week
3. at least once a month
4. at least once a year
5. rarely / never
6. No response
98. Read a newspaper *
1. daily
2. at least once a week
3. at least once a month
4. at least once a year
5. rarely / never
6. No response
99. Read a magazine *
1. daily
2. at least once a week
3. at least once a month
4. at least once a year
5. rarely / never
6. No response
100. Use the Internet on a computer *
1. daily
2. at least once a week
3. at least once a month
4. at least once a year
5. rarely / never
6. No response
- 101.
102. Use the internet on a mobile phone or smartphone *
1. daily
2. at least once a week
3. at least once a month
4. at least once a year
5. rarely / never
6. No response
103. Download an application on a smartphone *
1. daily
2. at least once a week
3. at least once a month
4. at least once a year
5. rarely / never
6. No response
104. Use an application on a smartphone *
1. daily
2. at least once a week
3. at least once a month
4. at least once a year
5. rarely / never
6. No response
105. Used an online social media platform/ network *
1. daily
2. at least once a week
3. at least once a month
4. at least once a year
5. rarely / never
6. No response
106. Send or received an SMS (text message) on a mobile phone *
1. daily

2. at least once a week
 3. at least once a month
 4. at least once a year
 5. rarely / never
 6. No response
107. Use a bluetooth to transmit information, audio or video? *
1. daily
 2. at least once a week
 3. at least once a month
 4. at least once a year
 5. rarely / never
 6. No response
- 108.
109. What days of the week do you normally listen to the radio? *
1. Monday
 2. Tuesday
 3. Wednesday
 4. Thursday
 5. Friday
 6. Saturday
 7. Sunday
 8. No response
110. What times of day do you normally listen to the radio? *
1. 6:00am - 9:00am
 2. 9:00am - 12:00pm
 3. 12:00 - 5:00pm
 4. 5:00 - 8:00pm
 5. 8:00pm or later
 6. No response
111. "Where do you listen to the radio? [READ RESPONSE ITEMS]" *
1. your own house
 2. Listening Clubs
 3. on a computer
 4. on my mobile
 5. family member's house
 6. neighborhood or friend's house
 7. café or restaurant
 8. at work
 9. Other
 10. No response
112. Which radio stations do you listen to? [READ RESPONSE OPTIONS AND CHECK ALL THAT APPLY] *
1. Community radio station
 2. Private radio station
 3. Government radio station
 4. Confessional/religious radio station
 5. No response
113. What do you usually listen to on the radio? *
1. Music
 2. Sports
 3. News
 4. Soap Operas/Dramas
 5. Religious Programs
 6. Youth Programs
 7. Political Programs
 8. Talk Shows
 9. Cultural/Educational Programs
 10. Other
 11. No response
114. What other kinds of programs do you watch? *
115. What is your favorite kind of program to listen to on the radio? *

1. Music
 2. Sports
 3. News
 4. Soap Operas/Dramas
 5. Religious Programs
 6. Youth Programs
 7. Political Programs
 8. Talk Shows
 9. Cultural/Educational Programs
 10. Other
 11. No response
116. Have you ever listened to:
117. Pinal Sukabe *
1. Yes
 2. No
 3. No response
118. Manegr Sore *
1. Yes
 2. No
 3. No response
119. Have you ever listened to:
120. Dabalaye *
1. Yes
 2. No
 3. No response
121. Chabab-al-Haye *
1. Yes
 2. No
 3. No response
122. Have you ever listened to:
123. Sada Zumunci *
1. Yes
 2. No
 3. No response
124. Gwadaban Matassa *
1. Yes
 2. No
 3. No response
125. Pinal Sukabe
126. Pinal Sukabe *
1. Every day
 2. Every week
 3. Every month
 4. Rarely
127. Pinal Sukabe *
1. Extremely appealing
 2. Appealing
 3. Slightly unappealing
 4. Not at all appealing
128. What do you like about this program? [AWAIT REPLY, SELECT ALL THAT APPLY] *
1. Trustworthy
 2. Entertaining
 3. High-quality
 4. Relevant/useful
 5. Represents my culture
 6. Educational
 7. Other
129. What do you dislike about this programs? [AWAIT REPLY, SELECT ALL THAT APPLY] *
1. Not trustworthy
 2. Boring
 3. Poor quality

4. Not relevant or useful
 5. Ignores or misrepresents my culture
 6. Other
130. Does this program reflect events or experiences that are relevant to your own life and culture? *
1. Yes
 2. No
131. I would like to ask your opinion of the trustworthiness of the information one can hear on this program. From what you know, is the information you can hear on this program: *
1. Very trustworthy
 2. Somewhat trustworthy
 3. Somewhat untrustworthy
 4. Very untrustworthy
132. Have you ever participated in any of the following activities after listening to this program?
[READ_RESPONSES, CHECK_ALL_THAT_APPLY]
- 133.
134. Sent an SMS message to the program *
1. Yes
 2. No
135. Was your opinion of this interaction positive or negative? *
1. Positive
 2. Negative
- 136.
137. Called the program *
1. Yes
 2. No
138. Was your opinion of this interaction positive or negative? *
1. Positive
 2. Negative
- 139.
140. Left a voice mail for the program *
1. Yes
 2. No
141. Was your opinion of this interaction positive or negative? *
1. Positive
 2. Negative
- 142.
143. Participated in a local call-in or quiz *
1. Yes
 2. No
144. Was your opinion of this interaction positive or negative? *
1. Positive
 2. Negative
- 145.
146. Participated in an official PDev II Listening Group discussion *
1. Yes
 2. No
147. Was your opinion of this interaction positive or negative? *
1. Positive
 2. Negative
- 148.
149. Discussed the subject with friends and family *
1. Yes
 2. No
150. Was your opinion of this experience positive or negative? *
1. Positive
 2. Negative
- 151.
152. Discussed the subject with religious or community leaders *
1. Yes
 2. No
153. Was your opinion of this experience positive or negative? *

1. Positive
 2. Negative
154. Manegr Sore
155. Manegr Sore *
1. Every day
 2. Every week
 3. Every month
 4. Rarely
156. Manegr Sore *
1. Extremely appealing
 2. Appealing
 3. Slightly unappealing
 4. Not at all appealing
157. What do you like about this program? [AWAIT REPLY, SELECT ALL THAT APPLY] *
1. Trustworthy
 2. Entertaining
 3. High-quality
 4. Relevant/useful
 5. Represents my culture
 6. Educational
 7. Other
158. What do you dislike about this programs? [AWAIT REPLY, SELECT ALL THAT APPLY] *
1. Not trustworthy
 2. Boring
 3. Poor quality
 4. Not relevant or useful
 5. Ignores or misrepresents my culture
 6. Other
159. Does this program reflect events or experiences that are relevant to your own life and culture? *
1. Yes
 2. No
160. I would like to ask your opinion of the trustworthiness of the information one can hear on this program. From what you know, is the information you can hear on this program: *
1. Very trustworthy
 2. Somewhat trustworthy
 3. Somewhat untrustworthy
 4. Very untrustworthy
161. Have you ever participated in any of the following activities after listening to this program?
[READ_RESPONSES,_CHECK_ALL_THAT_APPLY]
- 162.
163. Sent an SMS message to the program *
1. Yes
 2. No
164. Was your opinion of this interaction positive or negative? *
1. Positive
 2. Negative
- 165.
166. Called the program *
1. Yes
 2. No
167. Was your opinion of this interaction positive or negative? *
1. Positive
 2. Negative
- 168.
169. Left a voice mail for the program *
1. Yes
 2. No
170. Was your opinion of this interaction positive or negative? *
1. Positive
 2. Negative
- 171.

172. Participated in a local call-in or quiz *
1. Yes
 2. No
173. Was your opinion of this interaction positive or negative? *
1. Positive
 2. Negative
- 174.
175. Participated in an official PDev II Listening Group discussion *
1. Yes
 2. No
176. Was your opinion of this interaction positive or negative? *
1. Positive
 2. Negative
- 177.
178. Discussed the subject with friends and family *
1. Yes
 2. No
179. Was your opinion of this experience positive or negative? *
1. Positive
 2. Negative
- 180.
181. Discussed the subject with religious or community leaders *
1. Yes
 2. No
182. Was your opinion of this experience positive or negative? *
1. Positive
 2. Negative
183. Dabalaye
184. Dabalaye *
1. Every day
 2. Every week
 3. Every month
 4. Rarely
185. Dabalaye *
1. Extremely appealing
 2. Appealing
 3. Slightly unappealing
 4. Not at all appealing
186. What do you like about this program? [AWAIT REPLY, SELECT ALL THAT APPLY] *
1. Trustworthy
 2. Entertaining
 3. High-quality
 4. Relevant/useful
 5. Represents my culture
 6. Educational
 7. Other
187. What do you dislike about this programs? [AWAIT REPLY, SELECT ALL THAT APPLY] *
1. Not trustworthy
 2. Boring
 3. Poor quality
 4. Not relevant or useful
 5. Ignores or misrepresents my culture
 6. Other
188. Does this program reflect events or experiences that are relevant to your own life and culture? *
1. Yes
 2. No
189. I would like to ask your opinion of the trustworthiness of the information one can hear on this program. From what you know, is the information you can hear on this program: *
1. Very trustworthy
 2. Somewhat trustworthy
 3. Somewhat untrustworthy

4. Very untrustworthy
190. Have you ever participated in any of the following activities after listening to this program?
[READ_RESPONSES,_CHECK_ALL_THAT_APPLY]
- 191.
192. Sent an SMS message to the program *
 1. Yes
 2. No
193. Was your opinion of this interaction positive or negative? *
 1. Positive
 2. Negative
- 194.
195. Called the program *
 1. Yes
 2. No
196. Was your opinion of this interaction positive or negative? *
 1. Positive
 2. Negative
- 197.
198. Left a voice mail for the program *
 1. Yes
 2. No
199. Was your opinion of this interaction positive or negative? *
 1. Positive
 2. Negative
- 200.
201. Participated in a local call-in or quiz *
 1. Yes
 2. No
202. Was your opinion of this interaction positive or negative? *
 1. Positive
 2. Negative
- 203.
204. Participated in an official PDev II Listening Group discussion *
 1. Yes
 2. No
205. Was your opinion of this interaction positive or negative? *
 1. Positive
 2. Negative
- 206.
207. Discussed the subject with friends and family *
 1. Yes
 2. No
208. Was your opinion of this interaction positive or negative? *
 1. Positive
 2. Negative
- 209.
210. Discussed the subject with religious or community leaders *
 1. Yes
 2. No
211. Was your opinion of this interaction positive or negative? *
 1. Positive
 2. Negative
212. Chabab-al-haye
213. Chabab-al-Haye *
 1. Every day
 2. Every week
 3. Every month
 4. Rarely
214. Chabab-al-Haye *
 1. Extremely appealing
 2. Appealing

3. Slightly unappealing
 4. Not at all appealing
215. What do you like about this program? [AWAIT REPLY, SELECT ALL THAT APPLY] *
1. Trustworthy
 2. Entertaining
 3. High-quality
 4. Relevant/useful
 5. Represents my culture
 6. Educational
 7. Other
216. What do you dislike about this programs? [AWAIT REPLY, SELECT ALL THAT APPLY] *
1. Not trustworthy
 2. Boring
 3. Poor quality
 4. Not relevant or useful
 5. Ignores or misrepresents my culture
 6. Other
217. Does this program reflect events or experiences that are relevant to your own life and culture? *
1. Yes
 2. No
218. I would like to ask your opinion of the trustworthiness of the information one can hear on this program. From what you know, is the information you can hear on this program: *
1. Very trustworthy
 2. Somewhat trustworthy
 3. Somewhat untrustworthy
 4. Very untrustworthy
219. Have you ever participated in any of the following activities after listening to this program?
_ [READ_RESPONSES, CHECK_ALL_THAT_APPLY]
- 220.
221. Sent an SMS message to the program *
1. Yes
 2. No
222. Was your opinion of this interaction positive or negative? *
1. Positive
 2. Negative
- 223.
224. Called the program *
1. Yes
 2. No
225. Was your opinion of this interaction positive or negative? *
1. Positive
 2. Negative
- 226.
227. Left a voice mail for the program *
1. Yes
 2. No
228. Was your opinion of this interaction positive or negative? *
1. Positive
 2. Negative
- 229.
230. Participated in a local call-in or quiz *
1. Yes
 2. No
231. Was your opinion of this interaction positive or negative? *
1. Positive
 2. Negative
- 232.
233. Participated in an official PDev II Listening Group discussion *
1. Yes
 2. No
234. Was your opinion of this interaction positive or negative? *

1. Positive
 2. Negative
- 235.
236. Discussed the subject with friends and family *
1. Yes
 2. No
237. Was your opinion of this experience positive or negative? *
1. Positive
 2. Negative
- 238.
239. Discussed the subject with religious or community leaders *
1. Yes
 2. No
240. Was your opinion of this experience positive or negative? *
1. Positive
 2. Negative
241. Sada Zumunci
242. Sada Zumunci *
1. Every day
 2. Every week
 3. Every month
 4. Rarely
243. Sada Zumunci *
1. Extremely appealing
 2. Appealing
 3. Slightly unappealing
 4. Not at all appealing
244. What do you like about this program? [AWAIT REPLY, SELECT ALL THAT APPLY] *
1. Trustworthy
 2. Entertaining
 3. High-quality
 4. Relevant/useful
 5. Represents my culture
 6. Educational
 7. Other
245. What do you dislike about this programs? [AWAIT REPLY, SELECT ALL THAT APPLY] *
1. Not trustworthy
 2. Boring
 3. Poor quality
 4. Not relevant or useful
 5. Ignores or misrepresents my culture
 6. Other
246. Does this program reflect events or experiences that are relevant to your own life and culture? *
1. Yes
 2. No
247. I would like to ask your opinion of the trustworthiness of the information one can hear on this program. From what you know, is the information you can hear on this program: *
1. Very trustworthy
 2. Somewhat trustworthy
 3. Somewhat untrustworthy
 4. Very untrustworthy
248. Have you ever participated in any of the following activities after listening to this program?
[READ_RESPONSES,_CHECK_ALL_THAT_APPLY]
- 249.
250. Sent an SMS message to the program *
1. Yes
 2. No
251. Was your opinion of this interaction positive or negative? *
1. Positive
 2. Negative
- 252.

253. Called the program *
1. Yes
 2. No
254. Was your opinion of this interaction positive or negative? *
1. Positive
 2. Negative
255. voicemail_list
256. Left a voice mail for the program *
1. Yes
 2. No
257. Was your opinion of this interaction positive or negative? *
1. Positive
 2. Negative
- 258.
259. Participated in a local call-in or quiz *
1. Yes
 2. No
260. Was your opinion of this interaction positive or negative? *
1. Positive
 2. Negative
- 261.
262. Participated in an official PDev II Listening Group discussion *
1. Yes
 2. No
263. Was your opinion of this interaction positive or negative? *
1. Positive
 2. Negative
- 264.
265. Discussed the subject with friends and family *
1. Yes
 2. No
266. Was your opinion of this experience positive or negative? *
1. Positive
 2. Negative
- 267.
268. Discussed the subject with religious or community leaders *
1. Yes
 2. No
269. Was your opinion of this experience positive or negative? *
1. Positive
 2. Negative
270. Gwadaban Matassa
271. Gwadaban Matassa *
1. Every day
 2. Every week
 3. Every month
 4. Rarely
272. Gwadaban Matassa *
1. Extremely appealing
 2. Appealing
 3. Slightly unappealing
 4. Not at all appealing
273. What do you like about this program? [AWAIT REPLY, SELECT ALL THAT APPLY] *
1. Trustworthy
 2. Entertaining
 3. High-quality
 4. Relevant/useful
 5. Represents my culture
 6. Educational
 7. Other
274. What do you dislike about this programs? [AWAIT REPLY, SELECT ALL THAT APPLY] *

1. Not trustworthy
 2. Boring
 3. Poor quality
 4. Not relevant or useful
 5. Ignores or misrepresents my culture
 6. Other
275. Does this program reflect events or experiences that are relevant to your own life and culture? *
1. Yes
 2. No
276. I would like to ask your opinion of the trustworthiness of the information one can hear on this program. From what you know, is the information you can hear on this program: *
1. Very trustworthy
 2. Somewhat trustworthy
 3. Somewhat untrustworthy
 4. Very untrustworthy
277. Have you ever participated in any of the following activities after listening to this program?
[READ_RESPONSES,_CHECK_ALL_THAT_APPLY]
- 278.
279. Sent an SMS message to the program *
1. Yes
 2. No
280. Was your opinion of this interaction positive or negative? *
1. Positive
 2. Negative
- 281.
282. Called the program *
1. Yes
 2. No
283. Was your opinion of this interaction positive or negative? *
1. Positive
 2. Negative
- 284.
285. Left a voice mail for the program *
1. Yes
 2. No
286. Was your opinion of this interaction positive or negative? *
1. Positive
 2. Negative
- 287.
288. Participated in a local call-in or quiz *
1. Yes
 2. No
289. Was your opinion of this interaction positive or negative? *
1. Positive
 2. Negative
- 290.
291. Participated in an official PDev II Listening Group discussion *
1. Yes
 2. No
292. Was your opinion of this interaction positive or negative? *
1. Positive
 2. Negative
- 293.
294. Discussed the subject with friends and family *
1. Yes
 2. No
295. Was your opinion of this experience positive or negative? *
1. Positive
 2. Negative
- 296.
297. Discussed the subject with religious or community leaders *

1. Yes
 2. No
298. Was your opinion of this experience positive or negative? *
1. Positive
 2. Negative
299. PDev II is preparing to launch new social media and technology tools to support listener participation and access to our radio programs. Which, if any of these features would you be likely to use? [LIST OUT EACH OPTION] *
1. Website for PDev II radio
 2. Internet podcast for on-demand streaming and download of PDev II radio episodes
 3. Downloadable ringtones of PDev II radio jingles
 4. Facebook page for PDev II radio
 5. Twitter for PDev II radio
 6. Forum/message board for listeners of PDev II radio
 7. SMS quiz questions
 8. SMS polls
 9. Submission of questions for future radio guests by SMS, email or Facebook
 10. PDev II radio episodes available to listen to via mobile phone at standard call rates
 11. Downloadable PDev II radio smartphone application
 12. None
 13. other
300. Please specify other social media or technology tool. *
301. Many radio and television stations are launching new social media and technology tools to support listener participation and access to their programs. Which of the following features would you be likely to use for a radio or television program that you enjoyed? (List out each option) *
1. Website for PDev II radio
 2. Internet podcast for on-demand streaming and download of PDev II radio episodes
 3. Downloadable ringtones of PDev II radio jingles
 4. Facebook page for PDev II radio
 5. Twitter for PDev II radio
 6. Forum/message board for listeners of PDev II radio
 7. SMS quiz questions
 8. SMS polls
 9. Submission of questions for future radio guests by SMS, email or Facebook
 10. PDev II radio episodes available to listen to via mobile phone at standard call rates
 11. Downloadable PDev II radio smartphone application
 12. None
 13. other
302. Please specify other social media or technology tool. *
303. PDev II does many activities beyond radio, such as leadership trainings, job skills trainings, reinforcing local government, mobile theater, etc. Which of the following tools would you be likely to use to stay informed about PDev II's other programs? *
1. PDev II website
 2. PDev II Facebook
 3. PDev II Twitter
 4. None
 5. Other
 6. No response
304. What other tools would you like? *
- 305.
306. "You mentioned earlier that you watch TV. What do you usually watch on TV? [READ RESPONSE OPTIONS AND CHECK ALL THAT APPLY]" *
1. Music
 2. Sports
 3. News
 4. Soap Operas/Dramas
 5. Comedies or sitcoms
 6. Religious Programs
 7. Youth Programs
 8. Political Programs
 9. Reality programs

10. Documentaries
 11. Movies/Films
 12. Talk Shows
 13. Cooking Shows
 14. Cultural Programs
 15. Other
 16. No response
307. What other kinds of programs do you watch? *
308. Have you heard of AREWA24? *
1. Yes
 2. No
 3. No response
309. Have you watched AREWA24? *
1. Yes
 2. No
 3. No response
310. "How often do you watch AREWA24? [READ RESPONSE OPTIONS]" *
1. Every day
 2. Every week
 3. Every month
 4. Less than once a month
 5. No response
311. "Which AREWA24 programs do you watch? [AWAIT REPLY. CHECK ALL THAT APPLY]" *
1. Gari Ya Waye
 2. Matasa@360
 3. Dadin Kowa
 4. Tauraruwa
 5. H Hip Hop
 6. Alawar Yara
 7. Waiwaye
 8. Jaruman Wasanni
 9. Kundin Kannywood
 10. Zafafa Goma
 11. Other
 12. No response
312. [LIST OTHER SHOWS THE RESPONDENT MENTIONS] *
313. Have you ever used one of the following tools after watching a show on AREWA24? *
1. AREWA24 Website
 2. AREWA24 Facebook page
 3. AREWA24 Twitter
 4. AREWA24 YouTube
 5. None
 6. No response
- 314.
315. "I am going to name some types of media and people. For each one, could you tell me how much trust you have in them. Do you have a lot of trust, some trust, not much trust, or no trust at all?"
[READ OUT ALL ITEMS ONE AT A TIME]"
316. Written Press *
1. A lot
 2. Some
 3. Not much
 4. None
 5. No response
317. Television *
1. A lot
 2. Some
 3. Not much
 4. None
 5. No response
318. Radio *
1. A lot

2. Some
 3. Not much
 4. None
 5. No response
319. Internet *
1. A lot
 2. Some
 3. Not much
 4. None
 5. No response
320. Traditional leaders *
1. A lot
 2. Some
 3. Not much
 4. None
 5. No response
321. Politicians *
1. A lot
 2. Some
 3. Not much
 4. None
 5. No response
322. Religious leaders *
1. A lot
 2. Some
 3. Not much
 4. None
 5. No response
323. Scholars or academic specialists *
1. A lot
 2. Some
 3. Not much
 4. None
 5. No response
324. Thank you for participating in our survey. Do you have any questions or comments? *
1. Yes
 2. No
325. What questions and/or comments do you have?
326. Also, could we call you or send you a text message to keep you up to date on PDev II media? *
1. Yes
 2. No
327. Thank you. Could I have your telephone number?
328. We would like to recruit more people for our PDev II media mailing list. Could you provide us with the phone numbers of other people who might be interested in participating?
1. Yes
 2. No
- 329.
330. Respondent Telephone number
331. Thank you very much for your time; please do not hesitate to contact us if you have any further questions. [offer brochure]. Have a wonderful day.
332. [RECORD RESPONDENT SEX] *
1. Male
 2. Female
333. [RECORD BEST ESTIMATE OF RESPONDENT AGE] *
334. [RECORD RESPONDENT LANGUAGE] *
1. French
 2. Hausa
 3. Fulfulde
 4. Diola
 5. Moore
 6. Kanuri

7. Tamasheq
8. Zarma
9. Gourmantchema
10. Gourounsi
11. Bissa
12. Dagara
13. San/Samo
14. Bobo
15. Arabic
16. English
17. Other
18. No Response