

WHEN DOES INFORMATION CHANGE LIVES?



An evaluation of community radio development
in South Sudan and the Three Areas

Report by
Sonya De Masi

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Note: The data collection period for this paper was from December 2010 to March 2011. As is the case with difficult political environments, the context and dynamics of both Sudan and South Sudan were constantly changing throughout the research period and continue to change today. Therefore, it is in this context that Internews would like to acknowledge that some of the information about key institutions and players covered in this paper has changed since the time of the original research. Nonetheless, the lessons presented in this paper about both the difficulty and utility of doing monitoring and evaluation of media development in South Sudan during a period of conflict and political upheaval remain valid. To that end, the lessons learned will offer insights for better understanding and conducting research in challenging, conflict-prone environments.

ABOUT THE AUTHOR

Sonya De Masi is a media and communications specialist specializing in transitional and post-conflict states with more than seven years professional work experience in international media development in sub-Saharan Africa, South Asia and Southeast Asia. She previously served with Internews as Africa Regional Advisor, following three years as Country Director for Ethiopia. Ms. De Masi has field experience in South Sudan and Sudan, Burma, Sri Lanka and Nepal. She has worked for Internews in Sri Lanka and Burma, with the BBC World Service Trust and the United Nations Mission in Nepal (UNMIN), and has direct experience with a wide range of agencies including UNICEF, UNDP, USAID and DfID. Prior to her transition to international development, Ms. De Masi was an award-winning journalist who worked in both radio and television for more than a decade with Australia's national broadcasters, including the international service, Radio Australia. Ms. De Masi holds a master's degree in applied communication from RMIT University.

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An elder is interviewed about the Abyei crisis for Mayardit FM in Turalei. Photo by Sammy Muraya

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EXECUTIVE SUMMARY

A central belief of media assistance is that information changes people's lives for the better; improving governance, promoting economic development and strengthening civil society. But does assistance really lead to those outcomes?

The research presented here examines that question by looking at the effects of five small FM radio stations set up and managed by the international media development organization Internews with funding from the United States Agency for International Development (USAID). The radio stations operate in a vast territory that includes what is now South Sudan and the regions known as the Three Areas;¹ the stations were established during the time of the Comprehensive Peace Agreement (CPA) that ended Africa's longest-running civil war in 2005 and led to the establishment of South Sudan as an independent state in July 2011. Much of the region is accessible only by plane, off-road vehicle or foot, and it remains at risk for violent conflict.

The paper that follows is a first-person account by Internews Sr. Advisor Sonya De Masi of her experience and observations doing research on the impact of the community radio stations Internews set up in South Sudan and the Three Areas'. The major conclusion of this study is that there is enormous potential for media development in South Sudan because of the enthusiasm for and interest in news and information, even in the remotest villages. Local radio is a platform for political and cultural expression and a site for citizen participation, empowerment, and social/political change. Radio is also relatively inexpensive to operate, to program and, for audiences, to receive. According to Donna Kerner, a USAID democracy specialist, community radio in the region "provides an accessible community forum



Photo by Horea Salajan

for diverse views" in "ethnically diverse, multilingual areas that are vulnerable to conflict."² The Internews stations have been effective in providing an open forum for dialogue and debate at the local level, with access for members of government, civil society organizations and the public.

Though the unique circumstances present in the region presented many challenges to the research, the findings were uniformly positive. An overwhelming majority of survey respondents in the study believed that several desirable outcomes could be attributed to their local FM radio stations, including increased voter participation, greater educational opportunities for girls, less gender-based violence, and reduced social conflict generally. The broadcasts mobilized small isolated communities

¹ The Three Areas are Abyei, Blue Nile State and Southern Kordofan/ Nuba Mountains, with a combined population of approximately 4 million people. The Comprehensive Peace Agreement (CPA) that created a pathway to independence for South Sudan left the precise status of these areas unresolved. Abyei was to hold a referendum to determine its status as part of South Sudan or as part of Southern Kordofan. To date, this has not taken place, and the area remains contested, governed by a joint North-South authority. Instead of a referendum on self-determination, Southern Kordofan and Blue Nile, were scheduled to hold "popular consultations," which would have allowed them to accept the CPA as is, or renegotiate the agreement with Khartoum to address any shortcomings. The popular consultations have not been completed to date, and these two territories remain part of Sudan.

² Stevens, A. (2012) "Radio for a New Nation," USAID *Frontlines*. At: http://www.usaid.gov/press/frontlines/fl_jan12/FL_jan12_DRG_SUDAN_RA-DIO.html.

An overwhelming majority of survey respondents in the study believed that several desirable outcomes could be attributed to their local FM radio stations, including increased voter participation, greater educational opportunities for girls, less gender-based violence, and reduced social conflict generally.

around specific democratic processes and became a means of celebrating positive and unifying aspects of local culture and identity. In addition, the stations gave voice to women (including one who ran for and won elective office), to marginalized minorities and the poor, and promoted social trust and solidarity. Listeners identified strongly with their local station, frequently describing it as “their own.” Tellingly, local residents consistently used the word “light” to describe radio’s effects, saying radio illuminated “the darkness.”³

From these findings, this report recommends that media assistance organizations commit to making audience research

integral to their work. Information is most likely to promote positive change when media assistance providers seek to better understand what local populations themselves perceive to be their information needs. Developing baseline measures early on in a project, and conducting ongoing audience research throughout the life of a project, are important components of monitoring and evaluation (MGE). The challenge is learning how to do that in a development context where, as in South Sudan, the logistical obstacles to any kind of research can be daunting; and how to do effective MGE given the constraints of time and resources. Many media assistance providers are attempting to bring new sophistication and new research methods to MGE, and this report is a contribution to the growing body of knowledge that informs that practice.⁴

The report’s findings on the impact and significance of the Internews community radio stations are important for their broader implications, too. They serve as a prompt to further reflect on USAID’s new Evaluation Policy, announced in 2011,⁵ on the difficulty of developing a meaningful research design that can measure impact in an environment prone to conflict and upheaval; and on longstanding assumptions and assertions of the role that media plays in development and democratization.⁶

³ Light in the Darkness, Internews Radio in southern Sudan and the Three Areas. Findings of Community Impact Assessment, Sonya De Masi, May 2011: <http://www.internews.org/research-publications/light-darkness>.

⁴ Evaluating Media Interventions in Conflict Countries Toward Developing Common Principles and a Community of Practice. October 2011, Peaceworks by Amelia Arsenault, Sheldon Himelfarb, and Susan Abbott: <http://www.usip.org/publications/evaluating-media-interventions-in-conflict-countries-0>.

⁵ The USAID evaluation policy, released in January 2011, is available at http://pdf.usaid.gov/pdf_docs/pdacq800.pdf.

⁶ See also, *Media in Conflict: The Evaluation Imperative: The Caux Guiding Principles*, available at http://cgcs.asc.upenn.edu/fileLibrary/PDFs/caux_guiding_principles.pdf.

INTRODUCTION: WHEN DOES INFORMATION CHANGE LIVES?

The small aircraft finally came into sight, high and soundless. There is always one person who will call it as the group gazed up into the sky with shielded eyes. Frantic efforts to clear the dusty, chaotic airstrip continued; local residents, children and adults, donkeys, goats and dogs scattered. The aircraft descended, circled the airstrip, banked gently and flew away. The next scheduled flight was five days away.

Left behind in the dust and sun, the group of Sudanese and expatriate NGO workers sighed collectively at the pilot's declaration of "poor visibility," but there was nothing to be done. The unanticipated delay in Leer came two weeks after the historic referendum in January 2011 that led to the division of Africa's largest country, Sudan. It was near the end of field work for a research project that had spanned tens of thousands of kilometres across Sudan and what is now South Sudan, into the Nuba Mountains and to the edge of Blue Nile State, near the border with Ethiopia. Beyond its geography, the region posed a complex set of challenges to rigorous, methodologically sound research; political, social, economic, logistical and security issues all conspired against the best intentions. It occurred to us then (and not for the first time) that the task at hand was probably impossible. Resources and time allocated to this research were limited. Travel was difficult, sometimes impossible. Other project management responsibilities competed for time and attention. Few people could conduct the field work in local languages. At every village site of scattered tukuls—traditional homes of mud and grass—we felt a fresh wave of doubt that the tiny radio stations at the heart of our research could have any measurable impact on these remote, isolated communities, most of them without access to clean water, to medical care, to education. Electricity, when available, depended on the relentless grinding of diesel-fueled generators. These factors among others meant that the research that began in December 2010 was not completed until March 2011. Researchers in post-conflict or fragile states may recognise the exasperation.

South Sudan and its northern neighbor Sudan are fragile, post-conflict states with many triggers for instability: cross-border tension, rebel militia activity, disputed borders, contested natural

**If the radio stopped operating,
I think it would leave the community
in the darkness....**

—Malualkon, February 2011

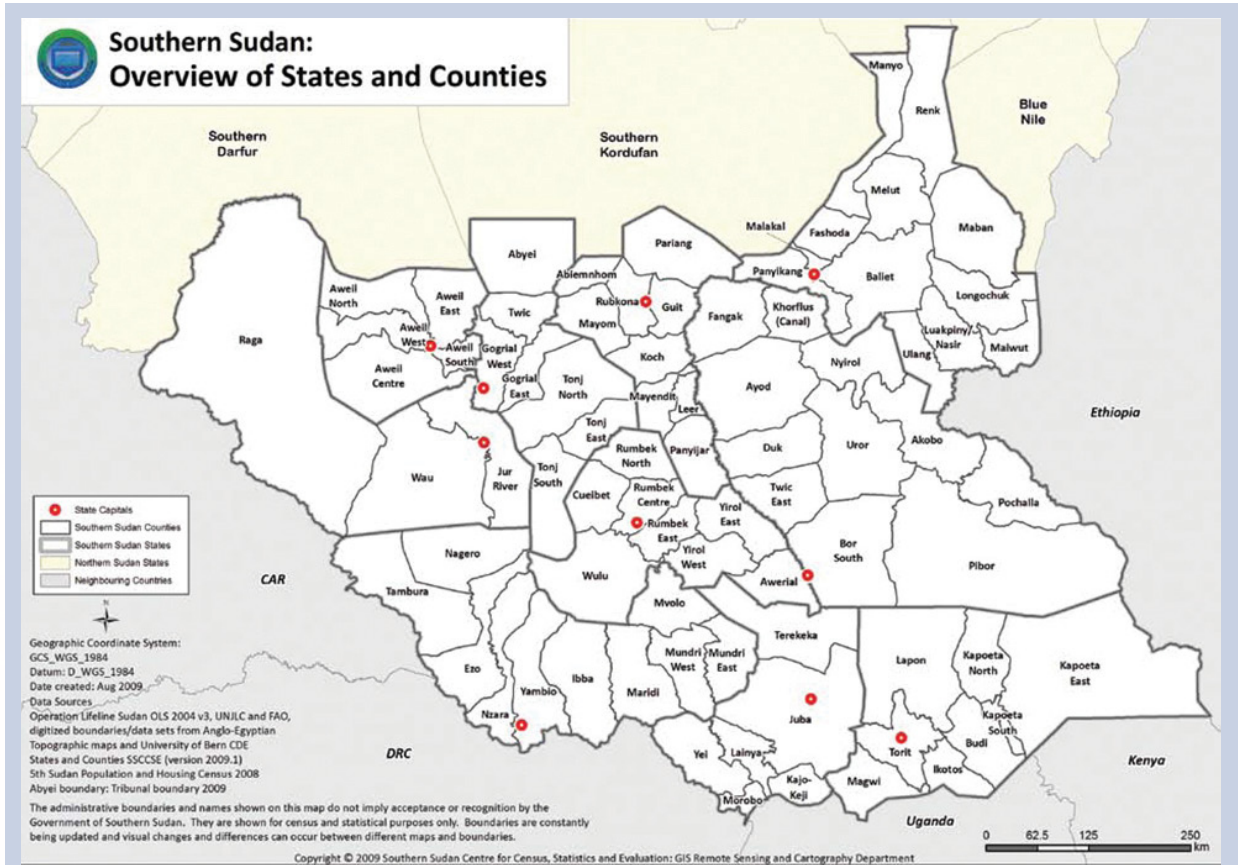
resources, ethnic conflict and displaced communities. South Sudan covers 640,000 square kilometers, equivalent in size to Kenya, Uganda, Rwanda and Burundi combined, yet there are fewer than 100 kilometers of paved roads and much of the country is inaccessible in the rainy season. Scattered communities in this vast territory live in isolation. Education levels are low and it is estimated that only 8 percent of women in South Sudan can read and write, possibly the lowest literacy rate in the world.⁷ Within this social-economic landscape, community radio stations were intended to provide reliable access to information, foster citizen participation, engage the local community actively in radio program creation, and promote responsive governance.

But what are the expectations of the people who face the daily challenge of living in food-insecure, conflict-affected contexts with inadequate access to basic services? From this question, the research sought to determine the priorities and information needs of these people. What do they care about the most? What do they want to talk about? Do they even want to talk publicly about anything—did anyone ask them? This research was not intended as an overall evaluation, and thus departs from the

⁷ See UNESCO (2011), *Building a Better Future: Education for an In-dependent South Sudan*. Available at <http://unesdoc.unesco.org/images/0019/001930/193052E.pdf>.

approach of assessing successes and failures or analysing project results against specific project objectives. Rather, it sought to understand the impact of the stations on the host communities and to explore whether radio was in fact realizing its goals of empowerment, participation and social change. To do this we

attempted to measure how listeners perceived the influence of community radio broadcasts on their lives, specifically its influence on attitudes about and behavior related to the key areas of the stations' broadcast content: peace promotion and democracy, gender equity, the protection of culture and health.



CONTEXT AND PROJECT RATIONALE

Internews' project "Radio for Peace, Democracy and Development" launched in 2006. In the complex post-Comprehensive Peace Agreement context, Internews was tasked with the critical role of providing independent local media. The original source of funding for this project was USAID, with direct funding from 2008, then through a sub-grant from the Mercy Corps' Localizing Institutional Capacity in Sudan (LINCS) project from 2008–2011. In 2011, Internews received direct funding from USAID for an additional 22 months.

TABLE 1: INTERNEWS SUDAN RADIO NETWORK

| Station | Location | Languages |
|---|------------------------------------|-------------------------------------|
| Radio al Mujtama fi Kurmuk (‘Kurmuk community radio’ in Arabic) | Kurmuk, Blue Nile State | simple Arabic, Uduk |
| Voice of Community Kauda | Kauda, Southern Kordofan | simple Arabic, Tira, Aturu, English |
| Naath FM (‘People’/‘Citizen’ in Nuer) | Leer, Unity State | Nuer, English |
| Nhomlaau FM (‘Freedom’ in Dinka) | Malualkon, Northern Bahr el Ghazal | Dinka, simple Arabic, English |
| Mayardit FM (‘big wide’, and the name for the Twic community in Dinka) | Turalei, Warrap State | Dinka, simple Arabic, English |
| Naath FM | Nasir, Upper Nile State | Nuer, English |

Internews stations in Malualkon, Leer and Kauda started broadcasting in 2006; Radio al Mujtama fi Kurmuk went to air in Blue Nile State in 2008, and Mayardit FM launched in Turalei in 2009. All the stations have a maximum broadcast range of 70 kilometers. Listenership is hard to measure reliably. Sudan’s National Bureau of Statistics last conducted a census in April 2008, but the results in South Sudan were disputed and final results were published a year later. Nonetheless, Internews uses the 2008 census results as the best available population figures and estimates that its radio stations (including a station called Naath FM in Nasir, Upper Nile, that started broadcasting in September 2011 after another station was closed the same month) have an estimated audience reach of 1.7 million listeners.

TABLE 2: ESTIMATED LISTENERSHIP TO STATIONS IN THE INTERNEWS SUDAN FM NETWORK

| Station | Estimated listenership |
|----------------------------|------------------------|
| Naath FM, Leer | 162,885 |
| Mayardit FM, Turalei | 334,905 |
| Nhomlaau FM, Malualkon | 333,000 |
| Voice of Community-Kauda | 278,536 |
| Radio al Mujtama fi Kurmuk | 277,000* |
| Naath Nasir | 313,674** |
| Total | 1,700,000 |

*Closed in September 2011 due to fighting.
**Started broadcasting in September 2011.

2

IF COMMUNITY MEDIA IS THE ANSWER, WHAT IS THE QUESTION?⁸

If this question is a theoretical one in the academic community, the development community has already answered it in the field. Over the last two decades donors have looked to independent media as a way to foster social and economic development and to facilitate democratic transition. Community radio has been viewed as a uniquely democratic medium in that effort, and is thought to be particularly effective in ethnically diverse, multi-lingual and conflict-vulnerable contexts such as South Sudan.

Community radio is a form of broadcasting distinct from government (or public) and private, commercial broadcasting, and can be found in both developed and developing countries. Wherever it exists, its mission is to give citizens opportunities that are unavailable in other media to be directly involved in decisions about the kind and the character of station programming, often as content creators, as on-air hosts or program

In many countries community radio is a legally defined and regulated sector of the broadcast system (especially in developed countries), and everywhere it takes different forms depending on its mission and social context. Most commonly, community radio is an alternative to mainstream media; in other cases (such as South Sudan), it is the primary information source. The goals of community radio are broad and diverse, but typically focus on promoting development, equality, and human rights. A broad study by AMARC, the World Association of Community Broadcasters, (known by its French acronym), defines the core goals of community radio as “to increase effectiveness of community radio in achieving Millennium Development Goals; recognize voicelessness and powerlessness as key dimensions of poverty; address the contribution of community radio to accountability, equity and civil rights; ensure the full and effective participation of women; be participatory and inclusive of marginalized groups.”¹⁰

“In developing countries, community radio has a developmental mission and sees itself as uniting either geographical communities or communities of interest around common economic, cultural, or linguistic interests and themes.”

contributors. Donors in intervention situations tend to see community radio as prototypically democratic: not-for-profit, locally owned and controlled, and dedicated to a social mission that is free of commercial or political influences. Community radio expert Mary Myers notes, “In developing countries, community radio has a developmental mission and sees itself as uniting either geographical communities or communities of interest around common economic, cultural, or linguistic interests and themes.”⁹

A media development implementer might have a range of objectives for donor-driven community radio. The most concrete goal could be to establish a station that operates regularly and that broadcasts good-quality, useful, engaging information to the area of interest. A second goal could be to make a station financially self-sustaining, if possible, on the belief that financial independence increases media freedom and the flow of information in a community generally. This allows citizens to make better decisions on important matters like elections and to hold their governments and public

⁸ This question was posed by Alfred E. Opubor of New Africa International Network (Zimbabwe), at a UNESCO seminar on Promoting Community Media in Africa, Kampala, June 1999, cited in Gumucio-Dagron, A. (2001) “Making Waves: Stories of Participatory Communication for Social Change,” The Rockefeller Foundation, New York.

⁹ Myers, Mary (2011). *Voices from Villages: Community Radio in the Developing World*. Washington, D.C.: Center for International Media Assistance, 8.

¹⁰ World Association of Community Radio Broadcasters (2007). *Community Radio Social Impact Assessment: Removing Barriers Increasing Effectiveness*, 7. Available at http://www.amarc.org/documents/books/AMARC_Evaluation_book_June-10_2007.pdf.

officials accountable. Community radio can also promote other development needs, such as improving health practices, aiding humanitarian response, and empowering marginalized groups.

Community radio is a natural fit in participatory models of development that stress the importance of including all stakeholders in determining both “the question” and “the answer” at the onset of any intervention. Journalist, filmmaker and development communication expert Alfonso Gumucio-Dagron argues that a prerequisite for social change is that communities engage with and own the processes that “will allow them to make their voices heard, to establish horizontal dialogues

with planners and development specialists, to take decisions on the development issues that affect their lives, and to ultimately achieve social changes for the benefit of their community” (2009, p. 453).

The Internews community radio project, as we have noted, was launched in Sudan four years before this research in response to immediate humanitarian and conflict-prevention needs. The funder identified the recipient communities based on several objectives, though of course many communities likely would have desired a radio station of their own.

FOR FURTHER READING: COMMUNITY RADIO AND DEVELOPMENT

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3

THE RESEARCH: AN EVALUATION OF COMMUNITY RADIO'S CONTRIBUTION TO DEVELOPMENT

A typical project evaluation might assess success and failure quantitatively: there were x stations built, y many workshops conducted, z incidents of community interaction, and so on. We wanted to supplement these kinds of quantitative measures with qualitative ones that would tell us something about the impact that Internews stations have had on communities in South Sudan, measured in observable or reported social change. We used several sources of data in our analysis, including surveys, interviews, focus groups and project records. We also used independent audience listenership research conducted at three sites around the same time by the BBC World Service Trust.

3.1 Methodology

We collected data in our research through surveys of 150 individuals at each radio site, a total of 750 people. The surveys were developed and conducted in both English and Arabic. Based on responses to those surveys, we gathered qualitative data through 125 community leader interviews (25 at each site). Interview subjects included county authorities, the heads of women's associations, youth leaders, police, teachers, and others, all of them identified by radio station managers as leaders within their communities. Additionally, we conducted 15 focus groups, three at each site, with a total of approximately 150 participants, a mix of male and female listeners, and employees of local and international NGOs and community service organizations (CSOs) working in the area. Finally, we did an assessment of the technical and editorial skills of the broadcasters at each of the five stations.

For the surveys, it was difficult to obtain a stratified random sample, or any "random" sample, in the absence of credible census or demographic data. The survey therefore aimed to achieve an "indicative" or "representative" sample. Interviewers were sent to strategic locations away from each radio station in order to achieve the best coverage of counties, villages, and payams (a unit of local governance structure in rural areas, encompassing several villages) under the broadcast footprint. Typically, we sought a mixture of households, locations, and people of different ages, gender and occupations as interview



Journalist James Keer Noon on the air at Nhomlaau FM in Maluakon. Photo by Horea Salajan

subjects. Night-time surveying was not possible due to security issues, and often during the day tukuls (homes) were vacant or the heads of households unavailable. Interviewers traveled by motorcycle to remote villages, but they did the data collection on foot, often walking long distances.

The survey consisted of 104 questions that included demographics, sources of information, listening habits, interaction with the station, mobile phone usage, media and civil society,

personal beliefs (on democracy, gender, culture and education) and emergency information needs. The research team carried 150 six-page surveys to each remote field site and back to Juba, traveling with the United Nations Humanitarian Air Service (UNHAS). The survey sometimes had to be translated (literally) on the fly from English or Arabic into local languages (Dinka, Nuer, Uduk, etc.) because time and resource constraints did not permit creating hard copies in those languages. Translation constituted a large part of the interviewer training. At each site there was only a day available for training—to explain the intention behind each question and for supervised practice and feedback. At several sites unqualified surveyor candidates had to be replaced and new people recruited, shortening already tight timelines that were often dictated by limited transportation options. As a result, surveys discarded due to error could not be made up. Interviewers were asked to report by mobile phone at the end of each day of data gathering, but this was not possible in the many areas where there is no network coverage.

We made every effort to minimize the potential for bias in our research but we were interviewing citizens of the region about critical aspects of their lives and so some could have been expected to overstate or understate their beliefs. To counter that possibility, our analysis looks beyond the survey answers to the qualitative information derived from interviews and focus groups, which we believe is crucial to drawing out specific examples of positive change.

3.2 “Light in the Darkness”: Key findings

Before the radio, people were getting information from chiefs by sending their messengers to different villages. The other means was the horn or beating the drum to inform people that there is an event. —Listener, Voice of Community Kauda

The approach taken in this research was driven by two key questions: *When* does information changes lives? And *how* do processes of change manifest themselves in communities? Those most qualified to answer these questions seemed to be the targeted beneficiaries themselves; the marginalized people whose stories reported here form the substance of the report. The testimonials are tangible evidence of the vital role played by community radio.

As described above, the stated goals of most community radio stations are promoting civil society; providing access to essential information; fostering democracy, egalitarianism, and political participation, among many others. Do the Internews

Our research subjects report a correlation between information they heard on the radio and actions they took as a result. The media bring new ideas and information to people and allow them to think about their lives in new ways, or to speak on subjects once foreclosed to discussion like political corruption or spousal abuse.

stations do these things? We cannot make indisputable claims about the stations’ performance or the effects of their programming because of the methodological challenges discussed above. But we can offer several qualitative observations on the stations’ impact based on what we learned, particularly in our focus groups and interviews, from which we quote extensively in the sections that follow. As we note throughout, some of the claims for radio’s effects are almost certainly overstated—the decision to send a child to school, to rethink long-held ideas about gender roles or to refrain from attacking one’s neighbor, are doubtless affected by factors beyond radio programming. Nonetheless, it is significant that our survey subjects consistently attributed to radio a critical role in making such decisions, and often identified radio as the unique factor in making those decisions.

3.2.1 INCREASED PARTICIPATION IN DEMOCRATIC PROCESSES

Violence and instability have defined the history of Sudan, and the tumultuous Comprehensive Peace Agreement (CPA) era that began in 2005 was no exception.¹¹ Peace, never mind democracy, is new to this land, and burdens of poverty, poor infrastructure, ethnic division and isolation all militate against their success. Understanding those challenges, one of the objectives of the Internews radio stations is to promote citizen engagement in the political process, and this section illustrates how listeners consistently identified their local FM station as a primary source of information about, and a means of connecting with, the political process. This included understanding the CPA, the 2011 independence referendum, local and state elections, and the progress towards Popular Consultation in Blue Nile State and Southern Kordofan. Residents of those two regions respectively noted in focus group discussions:

¹¹ Sudan gained independence from Britain in 1956 but conflict between the north and south of the country led to two prolonged periods of violent conflict, between 1955 and 1972 and again between 1983 and 2005, in which an estimated 2.5 million people died, most of them civilians.

During the last elections all people were engaged in the process and currently all eyes are toward the Popular Consultation.¹²

New Sudan gives people freedom and democracy. We now express our voices through the Voice of Community Kauda.¹³

Our research subjects report a correlation between information they heard on the radio and actions they took as a result. The media bring new ideas and information to people and allow them to think about their lives in new ways, or to speak on subjects once foreclosed to discussion like political corruption or spousal abuse. This was evident in interviews across a range of issues and all of the radio sites, including in Southern Kordofan, which held general elections in May 2010 about a poorly understood popular consultation process. Internews' Voice of Community Kauda prepared programming specifically about the referendum. As a respondent to a January 2011 focus group said:

In April 2010 we used the radio to raise the awareness of the people on the elections. When the radio was airing programs on voter and civic education we realized that the people turned up in large numbers to register....the radio station gave an opportunity to everyone to air their views and you didn't have to be affiliated to any party or leader to be given an opportunity to speak on the radio. People even approached me and told me that they appreciated the radio and they were more aware why they were going to participate in the elections. They know the importance of elections but they don't know the importance of *participating* in the elections.

Other discussants in our research offered similar reports, and while again they are anecdotal evidence, they were consistently positive in particular on the active promotion of participation and engagement by community members.

3.2.2 IN SUPPORT OF PEACE

In tandem with support for democratic processes, the stations also focused on peace promotion in their programming. Communities in Sudan and what is now South Sudan experienced extreme violence during the civil war and continue to be affected by high levels of inter-communal tension, trauma, militarization and under-development, all of which can undermine democratic transition. Public education in local languages

is lacking. The government's ability to manage land disputes, ethnic tension and conflict resolution is limited. Against those challenges, local communities say, radio is a source of information that mitigates conflict and promotes peace either through partner programming (such as the National Democratic Institute's "Let's Talk" program, which was frequently cited in focus group discussions) or each station's own call-in and other programs. The positive influence of the FM stations is seen to be effective because it is local, as in the case of Mayardit FM, in Turalei:

Before Mayardit FM people were fighting each other, but now due to programs aired through the radio people unite themselves, and to give you an example Mayardit united different counties like Abyei and Gogrial West.¹⁴

Local radio stations have been instrumental in supporting the work of the humanitarian community engaged in conflict mitigation. One of the most telling examples was in communication with and about returnees, more than a quarter of a million of whom had arrived in South Sudan from the north, from Abyei and neighboring states, before the referendum. Their arrival raised concerns about conflict over already scarce resources, in particular water. In such cases, for example in Maluakon, radio programs that focused on humanizing the returnees, sharing their experiences and stories, and connecting long-separated families and friends, shifted the focus from potential friction to a more equitable, sustainable coexistence:

The majority now know that they have returnees in the area...and without this [radio] others could even stay not knowing how the returnees feel about their own home, what they are feeling, when they are coming back, what did they experience in their previous area, what do they need? Nobody will know. Others are hooking up now with their relatives that they have not seen for years and it is through this [radio].¹⁵

The research found that Internews radio stations broadcasting into areas with high concentrations of returnees were frequently cited by residents as providing important information not only for the returnees (regarding provision of food and other support services) but also for the host communities, despite their very different information needs.

From the anecdotal evidence it would seem that programming

¹² Listeners; focus group discussion.

¹³ Listeners; focus group discussion.

¹⁴ Male listeners, focus group discussion, Turalei, Warrap State, February 2011.

¹⁵ NGO focus group participant, Maluakon, Northern Bahr el Ghazal, February 2011.

at Internews' stations has played a role in conflict management in a number of ways. Broadcasters had received training in Internews' "Reporting for Peace" methodology, which focuses on peace building and conflict resolution. As a result, radio programming at all stations included dispassionate discussion of issues in local communities, a focus on balanced reporting and fair examination of the underlying causes of conflict. Examples of such programming cited by interview and focus group subjects included feature stories exploring grassroots conflict-resolution mechanisms, support for dialogue on resource sharing, and participation of all communities (including returnees) in decisions about their livelihoods, and government policies. Call-in programs regularly and actively promoted dialogue between government and citizens. Radio programs promoting messages of peace were identified by the NGO community in Leer, Unity State, as being effective in an environment with a long-standing history of inter-tribal conflict:

People used to go and raid cattle from the Dinka community, the Dinka also come and take cows from here. That is definitely a source of conflict. Now the government is coming to the radio and informing the community, "Why are you taking the property of people, why are you using violence?" Sudan has just come from war to peace. They are smelling the truth of peace.¹⁶

In focus groups participants talked about a variety of conflict situations that had been addressed on radio, such as at Nhomlaau FM in Malualkon, Northern Bahr el Ghazal State, where a weekly program features interviews with local youth. The program has focused on topics including employment, youth crime, and the positive work of youth organizations in the community. This issue was also raised in Leer, where youth gangs had been causing security concerns. The violent attacks of one such gang, known as the "yo-yo boys" in reference to contemporary American rap culture, led to the imposition of a night-time curfew. In focus groups there was strong demand to air these issues on the community radio station Naath FM and to promote open discussion on youth culture:

Even here in the county they are having youth conflict. The same clan. You know clans have some sections—each section goes and attacks the other. So Naath FM, through different actors, [can] give them information about what are the disadvantages of violence. So people will be encouraged by using peaceful means.¹⁷

3.2.3 CELEBRATING CULTURE

A contributing factor to post-CPA conflict in South Sudan is the marked absence of public space and opportunity for people to fully participate in discourse not only about issues of democratic change and peace, but also about their own socio-economic development. The situation is worsened by a lack of interaction between the different ethnic groups and clans, and between government authorities and civil society. The result is strong and persistent feelings of social exclusion. One of the most powerful elements of community radio is its inclusive aspect, its ability to provide information in local languages and to be a platform for the celebration of culture. The broadcast schedule of each of the Internews FM stations included programming specifically on celebrating and articulating culture, whether in songs, music, poetry, story-telling or other forms of expression.

One of the most powerful elements of community radio is its inclusive aspect, its ability to provide information in local languages and to be a platform for the celebration of culture.

One night in Turalei at Mayardit FM, around 8.30 pm, close to the end of the broadcast day, an elderly woman approached the station supported by a younger woman. They told the station manager they were recent returnees from Sudan, and that the elder wished to tell a story on the radio. The woman was welcomed into the studio, and after introductions she launched into a poem, recounting experiences in recent years and her feeling about "coming home." The station was immediately flooded with callers, local residents and listeners in the returnee camps who had heard the broadcast and who wanted to participate in sharing experiences and reactions. This was an example of the power of radio to tap into the interests and experiences of local communities, providing an inclusive and unifying platform for cultural expression and celebration. This sentiment was expressed at other sites where returnees were hosted, in Malualkon in Northern Bahr el Ghazal, and in Leer, Unity State, as a senior tribal leader attested:

¹⁶ NGO focus group participant, Leer, Unity State, February 2011.

¹⁷ Male listeners, focus group discussion, Leer, Unity State, February 2011.

In my village we are mixed up the different ethnicities....many tribes are comprised in this village, returnees from northern Sudan are also [here], and we have managed to stay as one community.¹⁸

Listeners in Kurmuk remarked on how hearing music of different tribes helped break the ice between communities. One listener said the sound of music from the radio brought neighbors to his door in appreciation, leading over time to more social contact than they had previously shared. The NGO focus group discussion explored the extent to which the radio had been able to bring together disparate communities in Kurmuk. It was clear there was a great deal of enthusiasm for the ability of local radio to build rapport and support culture and cultural expression in a positive way, promoting inclusive interactions:

There's a big change, an attitude change, political change. People did not used to be staying together [peacefully] a long time ago. Since the FM was here, it has been talking about peace and development and all those things and there's a positive attitude change.¹⁹

Other anecdotal evidence from the community survey across all sites suggests that access to information in local languages contributes significantly to improving dialogue and understanding between tribes. The previously referenced "Reporting for Peace" methodology challenges stereotypes and aims to promote understanding and (where relevant) reconciliation and healing. In conflict-sensitive regions such as the Nuba mountains, listeners attributed better social interaction to the sustained focus on Voice of Community Kauda on encouraging acceptance of other tribes:

Before the radio came it was very difficult for non-Nuba people to come here and be accepted, especially the Arabs and other non-Nuba tribes. But after the radio you find that there are so many non-Nuba people around and they are able to open shops and carry on their work normally.²⁰

The role of the community radio stations as a focal point for the expression of cultural and linguistic identity is self-evident, we believe, and our research subjects confirmed that view.

¹⁸ Nyadang Gatwech Ruei, Assistant Head Chief, Leer County, Unity State.

¹⁹ Male listeners focus group discussion, Kurmuk, Blue Nile, December 2010.

²⁰ Women listener, focus group discussion, Kauda, Southern Kordofan, January 2011.

3.2.4 PROMOTING HEALTH-SEEKING BEHAVIOR

Because of the extremely poor resources in the region, public health emerged as a significant key issue at all station locations. Health programming is broadcast across all of Internews' radio stations, and although audience interest varies from station to station, listeners regularly cite health and hygiene programs as important programming. This includes health messaging in programs from other organizations engaged in promoting health awareness and changes in community hygiene and sanitation behavior. At Naath FM in Leer, Unity State, weekly programs feature health discussions with community health workers from the international medical humanitarian NGO Médecins Sans Frontières (MSF), child protection issues hosted by Save the Children, and a third program focusing on HIV and related issues.

Between December 2010 and January 2011, Irish NGO GOAL used Internews' Mayardit FM to amplify the message of community outreach workers who were calling for people to take their children for vaccinations in Twic County amid concerns about a measles outbreak. Messaging on the radio was consistent with that of the community outreach and health workers, and included interviews and community announcements. The multiplier effect of radio was frequently mentioned in relation to hygiene and sanitation issues at almost all sites:

Like sometimes when there are things that are happening in other places, or when there is heavy rain or when people need to clean the market, so people can just go to the radio station and they inform everybody and then people will go for general cleaning here, in the villages, in the market.²¹

Almost 95 percent of listeners to Internews radio "agreed" or "strongly agreed"²² that as a result of listening to their local FM station they were better able to protect their own health and that of their families. Other listeners identified the radio stations as having changed community behavior and attitudes towards a wide range of issues addressed in programming, including awareness about HIV/AIDS, improved nutritional practices and hygiene:

The way that people are communicating within the community according to me is also different. Like now if someone wants to eat he has to wash his hands using soap. Even when people visit the toilet they do wash their hands and I have to say that the

²¹ Male listener, focus group discussion, Malualkon, February 2011.

²² Likert Scale

²³ NGO focus group discussion, Kauda, January 2011.

water and sanitation programs in Kauda have really improved. I remember we did slabs for household latrines and people were not using them because of some traditional beliefs. But we used the radio to pass messages on the importance of sanitation and I can tell you that the community now has noticed that the water diseases have decreased because of the use of latrines so this is a big impact brought by the radio station. If we didn't have the radio station people would never have changed their habits.²³

3.2.5 TOWARD GENDER EQUALITY

The role of women and girls is the most contentious issue in social change because it challenges the very foundations of some traditional societies. It would be overstating matters to say that changes in this area can be attributed solely or even primarily to radio, but our research found that the radio stations are seen as an important factor in empowering women to be heard and to articulate their opinions and aspirations. In Blue Nile State, listeners to Radio al Mujtama fi Kurmuk (male listeners in particular) emphatically made the point in focus groups that the first time they heard women from their community speaking publicly was on community radio. To hear women speaking in their own language, in the public sphere, about issues that concerned them directly, was considered a significant event.

It is impossible to identify each and every contributing factor to the greater mobilization of women, which would surely be the result of a range of influences. However, the FM stations actively promoted gender equality, including through their own staff: each had at least one woman staff member who shared on-air duties. In both Kurmuk and Turalei, listeners went as far as to cite women staff at Radio Al Mujtama fi Kurmuk and Mayardit FM, respectively, as community role models for encouraging parents to educate their female children:

In the past girls were kept at home doing home activities because if they are sent to school they will be spoiled by men but after Mayardit FM delivered messages on girls' education, and I can give example here, we have Christine Akol the Mayardit FM reporter, she is the role model every parent needs, send their girls to school so that she can work like Christine.²⁴

The broadcast schedule of each station carries programming for a target audience of women and/or that address issues relating to women. These include rights issues (forced marriage, land inheritance, education access, employment), sexual and

²⁴ Male listeners, focus group discussion, Turalei, Warrap State, February 2011.



A young woman fled from violence in Abyei, arriving at the Turalei radio station. Photo by Sammy Muraya

gender-based violence, and health information for women and children. Listeners frequently cited the accessibility of the stations as a factor in promoting women's engagement; women could call a station from their home and talk with the radio host (usually familiar to them, as the stations are all in small communities), who would encourage them to request a song, contribute to a conversation, or express an opinion. It is significant that radio is a venue not bound by tradition; while women may be traditionally excluded from many areas of life, there is no precedent for excluding them from radio. Some women claimed this emboldened them to expand their public engagement, initially during programs hosted by local women's associations, but over time on any occasion when they had an opinion to share. Listeners from all the stations noted the increased participation of women in the public sphere, including in Leer, where both the men's and women's listener groups discussed the issue at length:

Right now I can say that women are always participating. This radio has changed the kind of behavior that women do because they used to hide themselves and now they are talking openly. They will just call Naath FM. Sometimes a woman is thinking of something they want to bring up and she will just call to the radio and say there is this issue that I want us to discuss.²⁵

²⁵ Male listener, focus group discussion, Leer, Unity State, February 2011.

Another change attributed to radio programs is increased educational opportunity for girls. One listener in Kauda claimed that girls are less likely to go to school in areas where the topography makes FM reception inaccessible because they are unable to hear programming broadcast on Voice of Community Kauda that actively promotes the education of girls. The radio station in Kauda has been long established and well accepted by the local community; it provides a focal point for community mobilization, including by local CSOs, and has taken an active role in championing the goal of gender equality:

I think the radio has changed the community too much compared to other communities without the radio. Right now here the people are sending their girls to school. If you go to a place like Ferich which is on the other side of that hill and which has no means of communication, the children there are still looking after cows and girls are still not being sent to school. This means that they don't have a means for community mobilization. So for me I think that the radio is very strong in mobilizing people within the community.²⁶

Again, other factors will be critical in determining whether girls go to school, chief among them affordability and access. Nonetheless, radio appears to have facilitated discussion on the subject.

Another gender issue on which radio has promoted discussion is violence. In Leer, Turalei and Maluakon, in particular, participants raised concerns about the rise in violence against women attributed to traditional gender roles and fueled by alcohol and frustration about employment. Again, information heard on Internews radio stations was cited as a source of information that contributed to changing behavior in the community through regular discussion on the airwaves that frequently and powerfully included the voices of women. According to male listeners in Maluakon, culture is changing as a result of education, development, and consistent programming on women's rights issues:

Like those days when you are with your wife, you just quarrel with your wife, you fight your wife, you can beat her with a very big stick. But now, through the information that we heard over the radio, we understand that your wife is always equal like you. So you live together, you live in peace, you love one another, and you also bring up your children, then you take them all together to the school.²⁷

²⁶ NGO focus group discussion, Kauda, Southern Kordofan, January 2011.

²⁷ Male listeners, focus group discussion, Maluakon, Northern Bahr el Ghazal, February 2011.

The FM stations consistently broadcast programming in support of greater gender equality, actively encouraged women's participation in the referendum and electoral processes, and recognized women's important role as citizens in their communities. Examples of such programming include, at Maluakon's Nhomlaau FM, a 30-minute program produced by broadcaster Angelina Achol and, in 2011, a series of public service announcements (PSAs) on girls' education. Some two years earlier, Voice of Community Kauda launched a weekly program for children, coordinated by an employee of the education department of South Sudan, featuring children ages 3 to 14 singing, reciting poetry, performing drama and answering quiz questions on subjects that included geography, mathematics and government.

MAYARDIT FM IN TURALEI

Beginning in 2010, Mayardit FM in Turalei began a weekly 30-minute education program hosted by Station Manager Deng Bol. The show regularly focuses on girls' education, and episodes have included interviews with teachers and students in local schools as well as the county education office.

As a result of these kinds of interventions, listeners expressed a high degree of recognition of women's rights issues to the extent that community leaders at all sites credited their local radio station as a source of empowerment for women and girls. In Turalei, focus group participants felt this emphasis was particularly pertinent as they had just experienced the unprecedented election of a woman as governor of Warrap State.²⁸

We the women now are respected by men. Nyandeng Malek has been elected as governor of Warrap State. It is because of respectful behaviors towards women and girls, our daughters are not forced to early marriage as a result of information heard on the radio (Aluel Majok Anzui, Chairwoman, Women's Association, Wunrock).

I think we have more respectful behaviors towards our women and girls as a result of information we heard on the radio. Because that time we voted for

²⁸ The once-celebrated woman governor of Warrap is now in the middle of a diplomatic row. She is accused of threatening a UN flight captain and his crew. Consequently, UN flights to Warrap were suspended.

Nyandeng Malek as a governor of Warrap State. It is because we have more respect to them....Also we let our daughters go to school, because the radio is informing us all the time about the girls.

(Peter Mangiel Majok, Deputy Chief Inspector, Police, Twic County).

The focus group discussions suggest communities were sensitized to the issue of gender equality and supportive of women's political activity and community engagement at least in part as a result of information they heard on their local Internews station. This finding applied across all stations and in all languages.

3.2.6 ENHANCING AGRICULTURAL PRACTICES

Most people in South Sudan are engaged in agriculture and livestock keeping. The Nuer community in Unity State is no exception. Community radio is an ideal medium to disseminate information on improved farming techniques, commercial farming/cattle keeping and marketing, good farming practices and related topics. In Leer, German NGO *Vétérinaires Sans Frontières* produces a popular program on animal health, while community announcements relating to lost cattle regularly dominate the daily broadcast, as the Traditional Head Chief of Adok Payam, Gatluak Mabour, attested:

I myself am a most benefitting person. Last year I lost my three cows but because of the FM I got my cows recently....I am very happy because these are social welfare, I feed my children with them.

In Turalei, there is high demand for agricultural information. The quantitative research found that agriculture and livelihoods were important subjects in Turalei, particularly in relation to the reintegration of returnees. Listeners rated agriculture and income generation (75.1 percent) as the most important programming topics, second only to local news (84.7 percent).

In 2010, Mayardit FM began producing a weekly agriculture program, "Puor Pee Piir," ("Agriculture" in Dinka). The show is produced by Christine Akuol and includes feature stories on agriculture-related events in the area (e.g., news about the distribution of seeds and tools), as well as interviews with local farmers and NGOs working in agriculture (e.g., representatives of the Mercy Corps TALME and BRIDGE programs). In Turalei, listeners in focus groups attributed an increase in farming directly to programs broadcast on Mayardit FM. Focus group participants identified these programs as important to the local community:

Mayardit has played a great role in teaching people how they can cultivate. Mayardit used to broadcast to people about agriculture. You see now people are cultivating this year. I have seen a big change because

of Mayardit, many people are cultivating.²⁹

Mayardit FM is one of the newer stations in the Internews FM network. Broadcasting from Turalei in Warrap State, the station can be heard in Agok, with the signal stronger in the morning and evenings even though reception is neither clear nor stable. People in Abyei do listen but following conflict there many relocated to Agok, and it is from there that they are able to receive the Mayardit FM signal. Paramount Chief of Abyei Kual Deng Kual stated, "People are telling me about Mayardit FM, in Agok especially." This is significant because the people of Abyei/Agok have expressed an interest in a local radio station, as discussed below.

3.3 Information needs in Abyei

Internews was originally scheduled to build a radio station in Abyei in 2009, but due to insecurity in the area the station was constructed in the southern region of Turalei instead.³⁰ In late 2010, the local Abyei administration and the community in Agok formally requested an international NGO operating in Agok to establish a radio station in the locality. One request came directly from the Minister of Services, whose portfolio includes information. This request did not specify Agok or Abyei as the source of need, only that the government was keenly aware of an information gap that it felt could best be filled by a local radio service. This first request was soon followed by a second, this time directly from the community. As of this writing there is no station in Abyei, but Internews plans to build one in the near future as funds become available for it.

The future of Abyei, claimed by both South Sudan and Sudan, is still uncertain. The Abyei protocol stipulating a referendum that offered a choice to join an independent south or remain a special administrative territory within the north was postponed indefinitely amid disputes over who was eligible to vote. In this politically unstable climate where neither side is willing to compromise, an assessment of the information needs in Abyei and Agok found residents had few sources of information and none in the local language. Respondents cited rumor originating from unreliable sources and passed on by mobile phones as their primary source of information. The perception of interviewees was of an information vacuum contributing to instability:

²⁹ Female listeners' focus group discussion, Turalei, February 2011.

³⁰ Internews received funding for a project titled "Information access for Abyei, establishing local radio for timely, critical dialogue around reconciliation and development," from the US State Department, Office of the U.S. Special Envoy to Sudan and South Sudan, in September 2012.



A reporter from Mayardit FM, one of the radio stations managed by Internews in Southern Sudan, interviews a woman who has fled the border region of Abyei south to Turalei. Photo by Sammy Muraya/Internews

A radio station has been a dream for so long—we heard rumors in Juba but they have come to nothing, until now there is no radio.³¹

We [need] a station as soon as possible because the voices of Abyei citizens have never been heard. [They need] to express their opinions themselves, there is real vulnerability, and the people experiencing the pain are currently voiceless.³²

I would be loving it—to have news of the place where you are sitting.³³

Abyei is likely to remain a flashpoint for conflict for some time. In the context of the current humanitarian situation, solutions for meeting the information needs of this region are critical. Respondents in interviews conducted prior to the June 2011 occupation by Sudan Armed Forces, which has since resulted in a United Nations peace-keeping mission, believed a radio station or radio service would give conflict-affected and displaced communities information in a timely fashion while providing a forum for communication between government and citizens.

³¹ Interview, Kual Deng Kual, Paramount Chief, Abyei, 7 April, 2011.

³² Interview, Francis Nyok, Co-chairperson, Abyei Voter's Education Forum (AVEF), 6 April 2011.

³³ Interview, driver, Abyei market, 5 April 2011.

3.3.1 TRADITIONAL COMMUNICATION METHODS IN ABYEI

Lack of information is one of the challenges; there is a big gap between the government and the citizens. Citizens don't understand what government is doing; government doesn't sense what the citizens want.³⁴

When officials have something to communicate to the local population it resorts to traditional methods that include calling chiefs together for briefings on a situation, then relying on them to report back to their villages. Alternatively a vehicle may circulate in the community with a loudspeaker calling the public to meetings. Neither method is effective, but as Aywel Kiir from the Agok local administration says, "It is the only option."

Traditional communication methods provide limited possibilities for communities to engage actively with the political leadership or for expressing differing views and perspectives. The former Speaker of the Abyei Legislative Assembly, Charles Abyei (who held this position at the time of the research and interview), made the point that communicating the business of government is a great challenge and the current situation is unsatisfactory, both for the government and for the citizens:

³⁴ Interview, Ayom Mewein, AVEF Co-chairperson, 6 April 2011.

Delegations are sent to go and represent the interests of the people; this information should be reflected and made available to people. In the absence of a local information platform, government resorts to calling public meetings. Stakeholders must be gathered separately, but locating and informing them is a constant challenge. In a security-unstable environment, appeals to attend public rallies do not always result in the desired attendance and therefore many citizens have no access to first-hand information. There are also many voices that are not heard in the public sphere, for example women, civil society or special interest groups such as traders.³⁵

A community radio station in this information-dark and conflict-prone area would provide programming in the local language with a focus on issues of direct relevance to residents. There was strong demand for a way to facilitate public discourse and two-way engagement between the citizens of Agok/Abyei and their elected officials. Accurate, credible information about security was seen as critical. In the event of a security-related incident, people are primed to react to information heard through the mobile phone network or word of mouth, neither of which is particularly reliable. As Charles Abyei observed, “In such a situation it is important to have those in charge of security to speak directly to the people,” a position affirmed separately by the head of security in Agok.

In our discussions with people in Abyei about the value and benefit of a radio station, many lamented the fact the community was left in the dark about political processes because of the lack of local media institutions. Everyone in the area has in some way been touched by conflict and violence. For this reason, many interviewees cited peace-building and conflict-mitigation programs as a key element of civic activity. Political awareness and sensitization were also considered important issues that should be given prominence on any local radio station. Although these relate to the political process, there

A community radio station in this information-dark and conflict-prone area would provide programming in the local language with a focus on issues of direct relevance to residents.

is a need for long-form programming beyond news bulletins. Interviews, debates and round-tables, call-in programs, dramas—all these would provide an opportunity for more sustained coverage of critical issues while inviting two-way communication with, and engagement by, the local community.

Health implementers in Abyei/Agok face many of the same difficulties as the government in reaching out to communities. The international NGO GOAL, for example, has a range of programs including health promotion, such as the Expanded Program on Immunization (EPI) and nutrition. As is frequently the case in parts of South Sudan, community outreach workers and volunteers must physically go out into the community to collect and distribute information, a time-consuming and labor-intensive process. James Riak, the Area Health Manager for Abyei, noted that if there were a radio in Agok/Abyei it would be “very easy to communicate to the people.” He added that without a direct means of communication his agency is limited in what it can achieve: “For example, if we have a potential outbreak, we can’t reach everyone, but with radio, we can reach all Abyei in one hour.” GOAL is an example of success in reaching into Blue Nile and Warrap states through Internews radio; in Twic County, between December 2010 and January 2011, GOAL used Internews’ Mayardit FM to communicate news of a measles outbreak that threatened the community and to mobilize people to take their children for vaccinations.

³⁵ Interview, Charles Abyei, Legislative Assembly, Abyei, 7 April 2011.

4

REFLECTIONS ON MEDIA DEVELOPMENT RESEARCH

The research findings presented here on audience interaction with media sources gleaned from fieldwork in South Sudan, Southern Kordofan, Blue Nile State and Abyei lend some insight into audience perceptions and the connection between information and action.

Obviously, because of methodological challenges, it is not possible for us to prove a causal link or even correlation between information broadcast on the radio stations and increased voter participation, more girls attending school, less gender-based violence, reduced incidences of community conflict or the election of a woman governor. But we can show through qualitative research that *people believe these desirable outcomes are directly attributable to their local FM radio station*. This suggests something unique about the power and utility of community radio.

Media development as a sector of international assistance is directed at supporting efforts to catalyze good governance in developing and transitioning societies. The rationale for investment in media is that without freedom of expression and access to information, economic, social, and political development are hard to achieve. The anecdotal evidence from the testimonials reported above, and supported by surveys, suggests that in such contexts radio programs can contribute to the development of more democratic and pluralistic media spaces. As a communications medium, radio is relatively inexpensive to operate and receive, and uniquely accessible to rural and low-literacy populations. As a result, radio is increasingly recognized as a vital component of pluralistic media sectors, a valuable source for local information and cultural exchange, and as a tool for communication for indigenous and minority groups.

A coherent theory of change is an essential component of any media development project. It defines and articulates assumptions about how social change happens. It is not mere academic jargon (even if it draws from the academic lexicon), but an important foundation for a set of realistic, achievable goals and objectives. When the Internews radio project began in Sudan several years ago, project indicators were clear but

not as robust as they are today, a sign that media development has matured significantly in just the past few years, putting into practice research methods and techniques that employ sound, result-based monitoring and evaluation systems and founded on a theory of change that informs and guides project implementation.

4.1 Research in challenging environments

The theory of change—the *raison d'être* of this project—is informed by the tenet that providing information to people can be a legitimate end in itself and can contribute to human development. The distinction between bottom-up and top-down communication strategies, a subject of much discussion in the academic literature, is not entirely helpful to furthering discussions on the potential role and impact that radio can serve in marginalized and isolated communities. The voices and experiences of the five communities engaged in this research suggest the implementation of donor-driven communication initiatives, while not perhaps ideal, can nonetheless produce strongly positive results.

As we proposed at the outset, research into the information needs of a population should be an integral part of any program like the one described here. Baseline research was done in three of the five radio sites—audience surveys of where people got their information and what information they wanted—but did not gather data with which we can measure behavioral change. Nonetheless our research has been a valuable learning experience, made more poignant by the extraordinarily challenging context in which it was carried out. The scars on the land and the people of South Sudan, Southern Kordofan, Blue Nile State and Abyei after more than two decades of civil war



Journalist Gabriel Deng in Malualkon, South Sudan. Photo by Horea Salajan

remain visible and deep. We learned important lessons regarding the difficulty of recruiting and training local interviewers, developing data collection tools, managing effective translation and ensuring integrity of results. Realistic expectations, adequate allocation of time and resources, and a clearly articulated theory of change to inform research design are of crucial importance. But despite those problems, this research demonstrates that qualitative data are a valid complement—we think an essential one—to quantitative data in conducting research in low-resource, post-conflict environments.

No doubt there are other tools that could improve research of this kind. In an era of open source tools for mobile data collection, many designed specifically for developing contexts, there are now practical and effective alternatives to implementing surveys in paper format. Digital tools using inexpensive phone handsets are an effective means to control question sequencing and to record the timing and completion of surveys. In the context of South Sudan and transitional areas, the saving of data for upload directly to a computer in the absence of consistent network coverage would have helped considerably, obviating the need for transporting 5,000 pages of copied material across the five regions and, most importantly, improving quality control and oversight. Of course, reliance on technology raises other issues, particularly in a place like South Sudan—security of data and equipment, for example—but innovation can remedy some of those problems. For instance, a survey

application could be prepared at relatively low cost that could operate on mobile telephones.

Reliable translation in conducting cross-cultural research is critical, and translation was a significant challenge in the design of this research project. The community survey and leader questionnaire were first developed in English and then translated into Arabic in Juba. The lack of time and resources meant they could not be translated back into English before going to field. This resulted in the late emergence of errors and correction of inconsistencies, an unwelcome complication and delay while in the field. In retrospect, these documents could have been developed in Dinka and Nuer given the substantial numbers of people surveyed in these languages. Moreover, during training local-language translation posed problems for interviewers, making the process of managing multiple language needs arduous and time-consuming. Local capacity for research was limited and few non-researchers understood the importance of integrity in data collection. The training time allocated was insufficient to guarantee quality results, particularly when translation issues loomed so large. At some sites, surveys were discarded because they were either incorrectly filled out or incomplete, and time and logistical restraints made it impossible to make up the unusable surveys. The uniformity of the results notwithstanding, further research is needed to corroborate these findings.

Against all these difficulties, we think it all the more remarkable that our qualitative findings on the importance of community radio are so uniformly positive. Those findings suggest the need for many more community radio stations in the region, additional funding for training for local researchers and interviewers, and, based on ongoing research, regular outreach to the communities the stations serve, as well as to other humanitarian NGOs working in the region in areas such as health promotion, education, civil society building, agriculture, and others.

4.2 Rethinking the approach to evaluation of media interventions

Monitoring and evaluation (M&E) are essential to the success of any project (and to building institutional memory), and yet it is rare to find a project with even 5 percent of its budget dedicated to that task. Impact assessments are not routinely included in budgeting. And longer-term “outcome evaluations” are probably even more rare.

In the South Sudan Internews radio project there was no specific allocation for M&E in the original budget. The project, originally funded by the Office of Transition Initiatives (OTI) at USAID, according to USAID official Donna Kerner, began as a humanitarian mission to provide critical information to a low-literacy population in a post-conflict environment. “Just getting the radio stations established and working was a success,” Kerner said, “and it was a huge challenge operationally, like putting a station on Mars.” While long-term sustainability was not a primary concern at the time of the Internews intervention, that objective became a part of USAID’s focus when it eventually took over the project from OTI. Over time, Kerner said, USAID would like to have a better understanding of the radio stations’ audiences and their information needs. Do the stations’ programs in fact reduce the potential for conflict or promote gender equity or meet other goals?

Throughout the project, Internews has gathered information on a huge variety of outputs: percentage of airtime given to speech versus music; number of training days for staff and the training topics; number of journalists trained; number of civic education messages aired; percentage of programs on gender, conflict, governance and a variety of other issues. But as the industry shifts its focus away from counting outputs and towards more impact- and outcome-related measurements, Internews also has begun to do more significant research, starting with this assessment. Surveys and audience baselines were conducted at the launch of several stations (e.g. Malualkon, Turalei), but an in-depth, long-term methodology for measuring behavioral change and impact was developed at the later stages of the

project. In addition, since the initial inception of the project Internews has employed a full-time M&E expert who spends significant time in the field working with local researchers to gather and analyze data from all six stations regarding broadcast content, training, and community interaction, all of which are essential to measuring and demonstrating impact.

4.3 The challenge of qualitative evaluation

Media development has been a substantial enterprise for more than 20 years now, since the so-called “third wave” of democratization began in the 1980s. The critical issue facing the field is not whether any one project or program is successful (leaving aside for the moment what measures indicate success), but whether or not media interventions are contributing to democratization or development. For the most part research on the effectiveness of media development has looked at questions either from a macro perspective—how do media relate to development, across countries and over time?—or have tried to evaluate individual projects from a micro perspective, as this research on the Sudan project does.

A consistent and understandable problem for both implementers and donors is conflating micro- and macro-level progress. Even if a project achieves its goals, and can be convincingly shown to have had local impact, does that success affect the larger media environment or society generally? How do we know? Although every assistance situation is different, presumably there are some universally relevant values such as conflict-prevention or citizen engagement. Determining a project’s effect on advancing those goals is difficult, however, since of course there are countless other factors affecting a community. Would it ever be possible to demonstrate a media project’s ability to “promote peace-building?” We tried with “Light in the Darkness” to demonstrate radio’s impact on reducing conflict using both qualitative and quantitative methods. Our findings were positive (and triangulated), but this was for small FM stations in isolated communities. For a different project (for example “Reporting for Peace” training with government media), the relationship between an outcome and a project would be much more difficult to identify.

Roy and Susman-Peña took on this problem in a “Design for Quantifying Donor Impact on the Media Sector.”³⁶ They proposed a research design that first tests media as a dependent

³⁶ Sanjukta Roy and Tara Susman-Peña (2011). “Design for Quantifying Donor Impact on the Media Sector,” available at <http://www.mediama-resource.org/wp-content/uploads/2011/04/Design-for-quantifying-donor-impact-on-media.pdf>.

variable – “Does donor aid increase the quality of media and information in a country?” – and then tests media as an independent variable – “If the answer is yes, does a better quality of media and information in a country in turn improve people’s lives?” But the research design runs into a critical problem at precisely the point we want most to understand: “Quantifying the collective impact of donor projects across a country: how to aggregate from project level to country level?” While the authors propose some tentative solutions, the problem is an almost insurmountable one. How would we calculate how the sum of all individual projects at different points in time—with perhaps differing or even competing goals, and their various successes and failures—together affect the evolution of democracy and economic development of a country?

Many of these questions are qualitative, and investigating them requires the methods of anthropology or journalism rather than

quantitative social science. The Sudan radio study is a good example: Its approach to qualitative research was to generate data through surveys and focus groups rather than merely observe behavior. This makes sense: qualitative research often relies on in-depth study of a few people, providing results that while insightful are not generalizable; subjects like “peace-building” or “conflict prevention” are best studied using large populations and data that can be quantified and compared. Qualitative research is often open-ended, always time-consuming and sometimes expensive, and the sheer quantity of data it gathers can be challenging to analyze. And because qualitative researchers tend to be personally familiar with the people and processes they study, subjectivity is a risk. The payoff in qualitative research is that it can provide data and raise questions that no quantitative methods can, above all because it allows for the discovery of the completely unexpected.



Journalist Chris Marol interviews authorities in Maluakon. Photo by Horea Salajan

5

RECOMMENDATIONS AND CONCLUSION

Media development organizations frequently make the claim that information changes lives, but it is not always obvious what information is most essential in a development context.

"Development" is a slippery and contentious construct to begin with, and information provision in post-conflict or transitional environments is often complicated by complex logistics, damaged infrastructure and low literacy rates; short-term objectives and high donor expectations; and limited opportunity to gather or disseminate information through research, monitoring and evaluation. Doing the research that will make information provision most effective requires understanding its challenges and estimating its value. With that in mind, we make these recommendations:

- Measuring information and communication exchange in a development context is complex and sometimes logistically daunting. Media development organizations must allocate appropriate time and resources to research as part of the project cycle. In short, research should be an integral part of development work, but assistance providers have to be realistic about what kind of research is possible, at what expense of time and resources, and with what return.
- Research in development projects should focus as much as possible on the needs of the populations the assistance provider intends to serve. That research should be part of the project *from the beginning*, so as to establish baseline data with which to judge the project's effectiveness; and it should be *ongoing*, so as to guide necessary changes during the life of the project.
- Our research found people's actions were directly influenced by information heard on their local FM radio station. Program records show some of this information was not in the form of messages with behavior change objectives, but information in the form of news, interviews and feature stories. Research that focuses on the information needs of the affected population can help to identify the specific kinds of programming that further development and democratization.

All these houses you are seeing around, at least 90 percent have radios—in the past maybe you [would] travel 2 kilometers not seeing a radio around...but now most of the homes they have radios, specifically for Naath FM.

Listener, Naath FM, Leer, Unity State

The results of this research show there is enormous potential for media development in South Sudan because of the enthusiasm for and interest in news and information, even in the remotest villages. Local radio is a platform for political and cultural expression and a site for citizen participation, empowerment, and social/political change. Donna Kerner, a USAID democracy specialist, believes community radio in South Sudan is vital because it "provides an accessible community forum for diverse views" in "ethnically diverse, multilingual areas that are vulnerable to conflict."³⁷ Our research suggests the Internews stations have been effective in providing an open forum for dialogue and debate at the local level, with access for members of government, civil society organizations and the public alike. *'The radio also is the voice of the voiceless...when there is a radio, that can inform them, they can hear from the radio what is going on there and what is not going on.'*³⁸ A majority of respondents said the radio station was central in facilitating interaction and engagement between the political leadership

³⁷ Stevens, A. (2012) "Radio for a New Nation," USAID Frontlines. At: http://www.usaid.gov/press/frontlines/fl_jan12/FL_jan12_DRG_SUDAN_RA-D10.html.

³⁸ *ibid.*

and their community. In Malualkon, Northern Bahr el Ghazal, listeners were enthusiastic about the unprecedented opportunity to engage in local affairs. 'Also when there is a public meeting made by the government, we can go direct to [make] aware the community...so our people are improving, they are learning. Everybody is looking for a radio to know what is going on in the community.'³⁹ The network of stations in South Sudan and transitional areas demonstrates the transformative power of local media as an amplifier for other interventions aimed at a range of development objectives. The investment in informed, accurate, engaging information on radio brings sustainable returns and provides an unprecedented forum for dialogue between local community members, local authorities, political representatives, and international humanitarian and development agencies.

Clearly, then, information does change lives, but it is most conducive to change when media assistance providers attempt to ascertain precisely what local populations themselves perceive to be their information needs. There is nothing wrong, particularly in critical contexts like South Sudan Southern Kordofan, Blue Nile and Abyei, with providers making those judgments independently. Indeed, in emergencies it may be impractical, if not impossible, to do more than that. For this reason other researchers have urged that information assessment be a routine part of all development programs so that when crises do occur there is a baseline of knowledge with which to work. But if interventions are to be most effective, if information provision is to have lasting impact, aid organizations owe it themselves—and even more to those in need and to their donors—to make audience research a core component of their work.

³⁹ *ibid.*

APPENDIX A



| Location | Int | # | |
|----------|-----|---|--|
| | | | |

Sudan Community Survey– *Radio Al Mujtama fi Kurmuk* *Voice of Community Kauda*

A. INTERVIEW

| | | |
|------------|------------------------|-------------------------|
| A01 | Location | |
| A02 | Date (dd/mm/yy) / time | ___/___/___ Time: _____ |
| A03 | Respondent ID number | |
| A04 | Interviewer | |

B. DEMOGRAPHICS (please ✓ appropriate box)

| | | |
|------------|---------------------------------------|---|
| B01 | Age | 1. Under 16 2. 16-25 3. 26-35 4. 36-45 5. 45+ |
| B02 | Gender | 1. Male 2. Female |
| B03 | Language(s) | 1. 2. 3. 4. 5. Other: _____ |
| B04 | Education (indicate highest level) | 1. No schooling, illiterate 2. No schooling, literate 3. Some Primary 4. Primary, complete 5. Some Secondary 6. Secondary, complete 7. in College/University 8. Completed College/University 9. Madrassa 10. Other (please specify): _____ |
| B05 | Do you own a TV set? | 1. Yes 2. No |
| B06 | ... a Radio? | 1. Yes |
| B07 | ... a cell phone? | 1. Yes |
| B08 | ... a computer? | 1. Yes |
| B09 | What is your primary source of income | 1. Shop/business 2. Farmer/Pastoralist 3. Labor <input type="checkbox"/> 4. Teacher <input type="checkbox"/> 6. Housewife 7. None 9. Other (please specify): _____ |

C. SOURCES OF INFORMATION

| | | |
|------------|---|---|
| C01 | Which of the following do you use to get information? (please ✓ against each one they report getting information from) | 1. Radio <input type="checkbox"/> 2. TV <input type="checkbox"/> 3. Newspapers and Magazines <input type="checkbox"/> 4. Word of mouth (Friends/family) <input type="checkbox"/> 5. Internet <input type="checkbox"/> 6. Mobile phone <input type="checkbox"/> 7. Church/mosque <input type="checkbox"/> 8. Police <input type="checkbox"/> 9. Billboards/posters <input type="checkbox"/> 10. Community events <input type="checkbox"/> 11. Other: _____ |
| C02 | What is the source of information that you trust the most? (one answer only) | 1. Radio <input type="checkbox"/> 2. TV <input type="checkbox"/> 3. Newspapers and Magazines <input type="checkbox"/> 4. Word of mouth (Friends/family) <input type="checkbox"/> 5. Internet <input type="checkbox"/> 6. Mobile phone <input type="checkbox"/> 7. Church/mosque <input type="checkbox"/> 8. Police <input type="checkbox"/> 9. Billboards/posters <input type="checkbox"/> 10. Community events <input type="checkbox"/> 11. Other: _____ |
| C03 | How important do you think access to information / media is to your life? | 1. Very important <input type="checkbox"/> 2. Important <input type="checkbox"/> 3. A little important <input type="checkbox"/> 4. Not important <input type="checkbox"/> |
| C04 | Do you have any problems accessing information? | 1. No problem <input type="checkbox"/> 2. No money <input type="checkbox"/> 3. No time <input type="checkbox"/> 4. No interest <input type="checkbox"/> 5. Not available <input type="checkbox"/> 6. Not allowed 7. Other: _____ |



D. RADIO ACCESS, USAGE (* if never listen to the radio- thank for their time and close survey)
 (*if never listen - thank for their time and close survey)

| | | |
|-------------|--|---|
| D01 | Do you have a radio set (yourself or at home)? | 1. No <input type="checkbox"/> 2. Yes <input type="checkbox"/> |
| D02 | If no, do you have access to a radio? | 1. No <input type="checkbox"/> 2. Yes <input type="checkbox"/> |
| D03 | How often do you listen to the radio? | 1. Daily <input type="checkbox"/> 2. Weekly <input type="checkbox"/> 3. Monthly <input type="checkbox"/> 4. Less than once a month <input type="checkbox"/> 5. Never * <input type="checkbox"/> |
| D04 | Where do you listen to the radio?(multiple answers) | 1. Home <input type="checkbox"/> 2. Work <input type="checkbox"/> 3. At friends' or family's place <input type="checkbox"/> 4. Collective places (water point...) <input type="checkbox"/> 5. NGO <input type="checkbox"/> 6. At school <input type="checkbox"/> 7. In the fields <input type="checkbox"/> 8. I take my radio everywhere with me <input type="checkbox"/> |
| D05 | With whom do you listen to the radio? | 1. Alone <input type="checkbox"/> 2. Family <input type="checkbox"/> 3. Friends <input type="checkbox"/> 4. Colleagues <input type="checkbox"/> 5. Anyone <input type="checkbox"/> |
| D06 | Who turns on the radio or chooses the station? | 1. Myself <input type="checkbox"/> 3. Child <input type="checkbox"/> 5. Brother / Sister <input type="checkbox"/> 2. Spouse <input type="checkbox"/> 4. Parent <input type="checkbox"/> 6. Other: _____ |
| D07 | Do you know people who do not listen to the radio? | 1. No-one <input type="checkbox"/> 2. 1 to 5 <input type="checkbox"/> 3. 5 to 10 <input type="checkbox"/> 4. More than 10 <input type="checkbox"/> |
| D08 | If so, why don't they listen to the radio? | 1. No access to a radio set <input type="checkbox"/> 2. No interest <input type="checkbox"/> 3. No coverage <input type="checkbox"/> 4. Other: _____ |
| D09 | At what times do you listen to the radio? | 1. Morning <input type="checkbox"/> 2. Afternoon <input type="checkbox"/> 3. Evening <input type="checkbox"/> 4. Night <input type="checkbox"/> 5. All day <input type="checkbox"/> |
| D010 | What are your favorite times to listen to the radio? | 1. Morning <input type="checkbox"/> 2. Afternoon <input type="checkbox"/> 3. Evening <input type="checkbox"/> 4. Night <input type="checkbox"/> 5. All day <input type="checkbox"/> |
| D011 | Please name the radio stations you listen to. | 1. 2. 3. 4. 5. |
| D012 | Which of these radio stations do you listen to? | 1. BBC <input type="checkbox"/> 2. * Radio Al Mujtama fi Kurmuk/Voice of Community Kauda <input type="checkbox"/> 3. Sudan Radio Service (SRS) <input type="checkbox"/> 4. Miraya FM 5. Radio Omdurman |
| D013 | How important to you as an information source is BBC? | 1. Very important <input type="checkbox"/> 2. Important <input type="checkbox"/> 3. A little important <input type="checkbox"/> 4. Not important <input type="checkbox"/> |
| D018 | How important to you as an information source is Radio Al Mujtama fi Kurmuk? | 1. Very important <input type="checkbox"/> 2. Important <input type="checkbox"/> 3. A little important <input type="checkbox"/> 4. Not important <input type="checkbox"/> |
| D019 | How important to you as an information source is SRS? | 1. Very important <input type="checkbox"/> 2. Important <input type="checkbox"/> 3. A little important <input type="checkbox"/> 4. Not important <input type="checkbox"/> |
| D020 | How important to you as an information source is Miraya FM? | 1. Very important <input type="checkbox"/> 2. Important <input type="checkbox"/> 3. A little important <input type="checkbox"/> 4. Not important <input type="checkbox"/> |
| D020 | How important to you as an information source is Radio Omdurman? | 1. Very important <input type="checkbox"/> 2. Important <input type="checkbox"/> 3. A little important <input type="checkbox"/> 4. Not important <input type="checkbox"/> |

E. PROGRAMMING (please ✓ appropriate box)

| Which topics are of importance to you? Please rank them by order of priority | |
|--|---|
| E01 | Local news (community) 1.Very important <input type="checkbox"/> 2.Important <input type="checkbox"/> 3. A little important <input type="checkbox"/> 4. Not important <input type="checkbox"/> |
| E02 | International news 1.Very important <input type="checkbox"/> 2.Important <input type="checkbox"/> 3. A little important <input type="checkbox"/> 4. Not important <input type="checkbox"/> |
| E03 | Politics 1.Very important <input type="checkbox"/> 2.Important <input type="checkbox"/> 3. A little important <input type="checkbox"/> 4. Not important <input type="checkbox"/> |
| E04 | Education 1.Very important <input type="checkbox"/> 2.Important <input type="checkbox"/> 3. A little important <input type="checkbox"/> 4. Not important <input type="checkbox"/> |
| E05 | Women 1.Very important <input type="checkbox"/> 2.Important <input type="checkbox"/> 3. A little important <input type="checkbox"/> 4. Not important <input type="checkbox"/> |
| E06 | Agriculture/Income generation 1.Very important <input type="checkbox"/> 2.Important <input type="checkbox"/> 3. A little important <input type="checkbox"/> 4. Not important <input type="checkbox"/> |
| E07 | Health/ Hygiene 1.Very important <input type="checkbox"/> 2.Important <input type="checkbox"/> 3. A little important <input type="checkbox"/> 4. Not important <input type="checkbox"/> |
| E08 | Religion/Faith 1.Very important <input type="checkbox"/> 2.Important <input type="checkbox"/> 3. A little important <input type="checkbox"/> 4. Not important <input type="checkbox"/> |
| E09 | Youth 1.Very important <input type="checkbox"/> 2.Important <input type="checkbox"/> 3. A little important <input type="checkbox"/> 4. Not important <input type="checkbox"/> |
| E010 | Sports 1.Very important <input type="checkbox"/> 2.Important <input type="checkbox"/> 3. A little important <input type="checkbox"/> 4. Not important <input type="checkbox"/> |
| E011 | Arts/ Culture 1.Very important <input type="checkbox"/> 2.Important <input type="checkbox"/> 3. A little important <input type="checkbox"/> 4. Not important <input type="checkbox"/> |
| E012 | Economy 1.Very important <input type="checkbox"/> 2.Important <input type="checkbox"/> 3. A little important <input type="checkbox"/> 4. Not important <input type="checkbox"/> |
| E013 | Entertainment 1.Very important <input type="checkbox"/> 2.Important <input type="checkbox"/> 3. A little important <input type="checkbox"/> 4. Not important <input type="checkbox"/> |
| E014 | What kind of information would you like to know about, that is not currently available to you? 1. _____ 2. _____ 3. _____ |

F. SPECIFIC PROGRAMMING Radio Al Mujtama fi Kurmuk /Voice of Community Kauda

| | |
|------------|---|
| F01 | Please name your favourite programmes on Radio Al Mujtama fi Kurmuk? 1. _____ 2. _____ 3. _____ |
| F02 | Please name your favourite presenters on Radio Al Mujtama fi Kurmuk? 1. _____ 2. _____ 3. _____ 4. _____ 5. _____ |
| F03 | Which of these programmes on Radio Al Mujtama fi Kurmuk is useful to you? a. News (Arabic) a1.Very useful <input type="checkbox"/> 2. Somewhat useful <input type="checkbox"/> 3. Not useful <input type="checkbox"/> 4. Don't listen <input type="checkbox"/> b. News (Uduk) b1.Very useful <input type="checkbox"/> 2. Somewhat useful <input type="checkbox"/> 3. Not useful <input type="checkbox"/> 4. Don't listen <input type="checkbox"/> c. Breakfast Show c1.Very useful <input type="checkbox"/> 2. Somewhat useful <input type="checkbox"/> 3. Not useful <input type="checkbox"/> 4. Don't listen <input type="checkbox"/> d. 'Saba Al Kher Kurmuk' d1.Very useful <input type="checkbox"/> 2. Somewhat useful <input type="checkbox"/> 3. Not useful <input type="checkbox"/> 4. Don't listen <input type="checkbox"/> e. Listeners Live Call-in e1.Very useful <input type="checkbox"/> 2. Somewhat useful <input type="checkbox"/> 3. Not useful <input type="checkbox"/> 4. Don't listen <input type="checkbox"/> f. Learning Village (education) f1.Very useful <input type="checkbox"/> 2. Somewhat useful <input type="checkbox"/> 3. Not useful <input type="checkbox"/> 4. Don't listen <input type="checkbox"/> g. Salam Wa Tenmia (peace & development) g1.Very useful <input type="checkbox"/> 2. Somewhat useful <input type="checkbox"/> 3. Not useful <input type="checkbox"/> 4. Don't listen <input type="checkbox"/> h. Moathen Bukra (women, children & youth) h1.Very useful <input type="checkbox"/> 2. Somewhat useful <input type="checkbox"/> 3. Not useful <input type="checkbox"/> 4. Don't listen <input type="checkbox"/> i. Zeraa Le Haya (agriculture) i1.Very useful <input type="checkbox"/> 2. Somewhat useful <input type="checkbox"/> 3. Not useful <input type="checkbox"/> 4. Don't listen <input type="checkbox"/> j. Soukna (business) j1.Very useful <input type="checkbox"/> 2. Somewhat useful <input type="checkbox"/> 3. Not useful <input type="checkbox"/> 4. Don't listen <input type="checkbox"/> k. Moatho Ta Saha (Health) k1.Very useful <input type="checkbox"/> 2. Somewhat useful <input type="checkbox"/> 3. Not useful <input type="checkbox"/> 4. Don't listen <input type="checkbox"/> l. Community Messages l1.Very useful <input type="checkbox"/> 2. Somewhat useful <input type="checkbox"/> 3. Not useful <input type="checkbox"/> 4. Don't listen <input type="checkbox"/> |



INTERNEWS

| | | |
|------------|--|---|
| | <p>m. Let's Talk (peace & democracy)</p> <p>n. Terbia Advance</p> <p>o. Derdesha</p> <p>p. 'Misa Al Kher Kurmuk'</p> <p>q. Religious programs</p> <p>r. Talim Le Kul (education)</p> <p>s. Niha Minu (culture)</p> <p>t. Sot Al Sharia (local community issues)</p> <p>u. Sot Al Mara (women)</p> <p>v. Reyada Le Ta Gayer (sport)</p> | <p>m1. Very useful <input type="checkbox"/> 2. Somewhat useful <input type="checkbox"/> 3. Not useful <input type="checkbox"/> 4. Don't listen <input type="checkbox"/></p> <p>n1. Very useful <input type="checkbox"/> 2. Somewhat useful <input type="checkbox"/> 3. Not useful <input type="checkbox"/> 4. Don't listen <input type="checkbox"/></p> <p>o1. Very useful <input type="checkbox"/> 2. Somewhat useful <input type="checkbox"/> 3. Not useful <input type="checkbox"/> 4. Don't listen <input type="checkbox"/></p> <p>p1. Very useful <input type="checkbox"/> 2. Somewhat useful <input type="checkbox"/> 3. Not useful <input type="checkbox"/> 4. Don't listen <input type="checkbox"/></p> <p>q1. Very useful <input type="checkbox"/> 2. Somewhat useful <input type="checkbox"/> 3. Not useful <input type="checkbox"/> 4. Don't listen <input type="checkbox"/></p> <p>r1. Very useful <input type="checkbox"/> 2. Somewhat useful <input type="checkbox"/> 3. Not useful <input type="checkbox"/> 4. Don't listen <input type="checkbox"/></p> <p>s1. Very useful <input type="checkbox"/> 2. Somewhat useful <input type="checkbox"/> 3. Not useful <input type="checkbox"/> 4. Don't listen <input type="checkbox"/></p> <p>t1. Very useful <input type="checkbox"/> 2. Somewhat useful <input type="checkbox"/> 3. Not useful <input type="checkbox"/> 4. Don't listen <input type="checkbox"/></p> <p>u1. Very useful <input type="checkbox"/> 2. Somewhat useful <input type="checkbox"/> 3. Not useful <input type="checkbox"/> 4. Don't listen <input type="checkbox"/></p> <p>v1. Very useful <input type="checkbox"/> 2. Somewhat useful <input type="checkbox"/> 3. Not useful <input type="checkbox"/> 4. Don't listen <input type="checkbox"/></p> |
| F04 | <p>Which of these presenters do you listen to on Radio Al Mujtama fi Kurmuk?</p> <p>a. Dominic Santo</p> <p>b. Abdalaziz Ramadan</p> <p>c. Khadija Abdalaziz</p> <p>d. Samuel Chula</p> <p>e. Al Tayeb Al Jaliy</p> | <p>1. Always <input type="checkbox"/> 2. Sometimes <input type="checkbox"/> 3. Never <input type="checkbox"/></p> <p>1. Always <input type="checkbox"/> 2. Sometimes <input type="checkbox"/> 3. Never <input type="checkbox"/></p> <p>1. Always <input type="checkbox"/> 2. Sometimes <input type="checkbox"/> 3. Never <input type="checkbox"/></p> <p>1. Always <input type="checkbox"/> 2. Sometimes <input type="checkbox"/> 3. Never <input type="checkbox"/></p> <p>1. Always <input type="checkbox"/> 2. Sometimes <input type="checkbox"/> 3. Never <input type="checkbox"/></p> |

G. INTERACTION (please ✓ against each one they report doing)

| Please indicate how often you interact with Radio Al Mujtama fi Kurmuk/Voice of Community Kauda? | | |
|--|--|---|
| G01 | Listen | <p>1. Never <input type="checkbox"/> 2. About once a month <input type="checkbox"/> 3. Several times a month <input type="checkbox"/></p> <p>4. About once a week <input type="checkbox"/> 5. Several times a week <input type="checkbox"/> 6. More often <input type="checkbox"/></p> |
| G02 | Phone-in | <p>1. Never <input type="checkbox"/> 2. About once a month <input type="checkbox"/> 3. Several times a month <input type="checkbox"/></p> <p>4. About once a week <input type="checkbox"/> 5. Several times a week <input type="checkbox"/> 6. More often <input type="checkbox"/></p> |
| G03 | SMS | <p>1. Never <input type="checkbox"/> 2. About once a month <input type="checkbox"/> 3. Several times a month <input type="checkbox"/></p> <p>4. About once a week <input type="checkbox"/> 5. Several times a week <input type="checkbox"/> 6. More often <input type="checkbox"/></p> |
| G04 | Write | <p>1. Never <input type="checkbox"/> 2. About once a month <input type="checkbox"/> 3. Several times a month <input type="checkbox"/></p> <p>4. About once a week <input type="checkbox"/> 5. Several times a week <input type="checkbox"/> 6. More often <input type="checkbox"/></p> |
| G05 | Visit | <p>1. Never <input type="checkbox"/> 2. About once a month <input type="checkbox"/> 3. Several times a month <input type="checkbox"/></p> <p>4. About once a week <input type="checkbox"/> 5. Several times a week <input type="checkbox"/> 6. More often <input type="checkbox"/></p> |
| G06 | Make a programme | <p>1. Never <input type="checkbox"/> 2. About once a month <input type="checkbox"/> 3. Several times a month <input type="checkbox"/></p> <p>4. About once a week <input type="checkbox"/> 5. Several times a week <input type="checkbox"/> 6. More often <input type="checkbox"/></p> |
| G07 | Volunteer | <p>1. Never <input type="checkbox"/> 2. About once a month <input type="checkbox"/> 3. Several times a month <input type="checkbox"/></p> <p>4. About once a week <input type="checkbox"/> 5. Several times a week <input type="checkbox"/> 6. More often <input type="checkbox"/></p> |
| G08 | Guest on-air | <p>1. Never <input type="checkbox"/> 2. About once a month <input type="checkbox"/> 3. Several times a month <input type="checkbox"/></p> <p>4. About once a week <input type="checkbox"/> 5. Several times a week <input type="checkbox"/> 6. More often <input type="checkbox"/></p> |
| G09 | Interviewed | <p>1. Never <input type="checkbox"/> 2. About once a month <input type="checkbox"/> 3. Several times a month <input type="checkbox"/></p> <p>4. About once a week <input type="checkbox"/> 5. Several times a week <input type="checkbox"/> 6. More often <input type="checkbox"/></p> |
| G10 | Attended event | <p>1. Never <input type="checkbox"/> 2. About once a month <input type="checkbox"/> 3. Several times a month <input type="checkbox"/></p> <p>4. About once a week <input type="checkbox"/> 5. Several times a week <input type="checkbox"/> 6. More often <input type="checkbox"/></p> |
| G011 | <p>Other (please specify):</p> <p>_____</p> <p>_____</p> | <p>1. Never <input type="checkbox"/> 2. About once a month <input type="checkbox"/> 3. Several times a month <input type="checkbox"/></p> <p>4. About once a week <input type="checkbox"/> 5. Several times a week <input type="checkbox"/> 6. More often <input type="checkbox"/></p> <p>1. Never <input type="checkbox"/> 2. About once a month <input type="checkbox"/> 3. Several times a month <input type="checkbox"/></p> <p>4. About once a week <input type="checkbox"/> 5. Several times a week <input type="checkbox"/> 6. More often <input type="checkbox"/></p> |
| G012 | What would make you more likely to interact with your community radio station? | |



INTERNEWS

H. MOBILE PHONE (please ✓ appropriate box)

| | | |
|------------|--|---|
| H01 | Do you have a mobile phone? | 1.Yes <input type="checkbox"/> 2.No <input type="checkbox"/> |
| H02 | Do you ever use your mobile phone to SMS people? | 1. Never <input type="checkbox"/> 2. About once a month <input type="checkbox"/> 3. Several times a month <input type="checkbox"/> 4. About once a week <input type="checkbox"/> 5. Several times a week <input type="checkbox"/> 6. More often <input type="checkbox"/> |
| H03 | Have you ever sent an SMS to a radio station? | 1.Yes <input type="checkbox"/> 2.No <input type="checkbox"/> |
| H04 | Would you consider sending SMS to a radio station? | 1.Yes <input type="checkbox"/> 2.No <input type="checkbox"/> |
| H05 | Do you ever access information on your mobile phone? | 1. Never <input type="checkbox"/> 2. About once a week <input type="checkbox"/> 3. Several times a week <input type="checkbox"/> 4. About once a month <input type="checkbox"/> 5. Several times a month <input type="checkbox"/> 6. More often <input type="checkbox"/> |
| H07 | If yes, what kind of information? | |
| H08 | If information were available to you by mobile phone, would that be useful to you? | 1. Very useful <input type="checkbox"/> 2. Useful <input type="checkbox"/> 3. Somewhat useful <input type="checkbox"/> 4. Not useful <input type="checkbox"/> 5. Don't know <input type="checkbox"/> |
| H09 | If yes, do you know what kind of information would be useful? | 1. _____ 2. _____ 3. _____ |

I. CIVIL SOCIETY & MEDIA

Thinking specifically about Radio Al Mujtama fi Kurmuk, please answer the following.

| | | |
|-------------|--|---|
| I01 | Radio is an essential source of information in my community. | 1. Strongly agree <input type="checkbox"/> 2. Agree <input type="checkbox"/> 3. Neither agree or disagree <input type="checkbox"/> 4. Disagree <input type="checkbox"/> 5. Strongly disagree <input type="checkbox"/> 6. Don't know <input type="checkbox"/> |
| I02 | Radio has improved my access to information. | 1. Strongly agree <input type="checkbox"/> 2. Agree <input type="checkbox"/> 3. Neither agree or disagree <input type="checkbox"/> 4. Disagree <input type="checkbox"/> 5. Strongly disagree <input type="checkbox"/> 6. Don't know <input type="checkbox"/> |
| I03 | The radio station has helped me to be more tolerant of cultural differences. | 1. Strongly agree <input type="checkbox"/> 2. Agree <input type="checkbox"/> 3. Neither agree or disagree <input type="checkbox"/> 4. Disagree <input type="checkbox"/> 5. Strongly disagree <input type="checkbox"/> 6. Don't know <input type="checkbox"/> |
| I04 | My attitude/behaviour towards women and girls is different because of information I hear on the radio. | 1. Strongly agree <input type="checkbox"/> 2. Agree <input type="checkbox"/> 3. Neither agree or disagree <input type="checkbox"/> 4. Disagree <input type="checkbox"/> 5. Strongly disagree <input type="checkbox"/> 6. Don't know <input type="checkbox"/> |
| I05 | People in my community are more respectful of each other as a result of information heard on the radio. | 1. Strongly agree <input type="checkbox"/> 2. Agree <input type="checkbox"/> 3. Neither agree or disagree <input type="checkbox"/> 4. Disagree <input type="checkbox"/> 5. Strongly disagree <input type="checkbox"/> 6. Don't know <input type="checkbox"/> |
| I06 | Radio has given me a better understanding of daily life in my community. | 1. Strongly agree <input type="checkbox"/> 2. Agree <input type="checkbox"/> 3. Neither agree or disagree <input type="checkbox"/> 4. Disagree <input type="checkbox"/> 5. Strongly disagree <input type="checkbox"/> 6. Don't know <input type="checkbox"/> |
| I07 | Radio has given me a better understanding of the events beyond my community. | 1. Strongly agree <input type="checkbox"/> 2. Agree <input type="checkbox"/> 3. Neither agree or disagree <input type="checkbox"/> 4. Disagree <input type="checkbox"/> 5. Strongly disagree <input type="checkbox"/> 6. Don't know <input type="checkbox"/> |
| I08 | As a result of information I hear on the radio, I am better able to make decisions to protect my health and that of my family. | 1. Strongly agree <input type="checkbox"/> 2. Agree <input type="checkbox"/> 3. Neither agree or disagree <input type="checkbox"/> 4. Disagree <input type="checkbox"/> 5. Strongly disagree <input type="checkbox"/> 6. Don't know <input type="checkbox"/> |
| I09 | The radio station in my community is a credible source of information. | 1. Strongly agree <input type="checkbox"/> 2. Agree <input type="checkbox"/> 3. Neither agree or disagree <input type="checkbox"/> 4. Disagree <input type="checkbox"/> 5. Strongly disagree <input type="checkbox"/> 6. Don't know <input type="checkbox"/> |
| I010 | The radio station in my community provides a platform for interaction. | 1. Strongly agree <input type="checkbox"/> 2. Agree <input type="checkbox"/> 3. Neither agree or disagree <input type="checkbox"/> 4. Disagree <input type="checkbox"/> 5. Strongly disagree <input type="checkbox"/> 6. Don't know <input type="checkbox"/> |
| I011 | As citizens, we should be active in our community. | 1. Strongly agree <input type="checkbox"/> 2. Agree <input type="checkbox"/> 3. Neither agree or disagree <input type="checkbox"/> 4. Disagree <input type="checkbox"/> 5. Strongly disagree <input type="checkbox"/> 6. Don't know <input type="checkbox"/> |

J. DEMOCRACY

Thinking specifically about Radio Al Mujtama fi Kurmuk, please answer the following.

| | | |
|------------|---|---|
| J01 | Information is essential to a peaceful and democratic society. | 1. Strongly agree <input type="checkbox"/> 2. Agree <input type="checkbox"/> 3. Neither agree or disagree <input type="checkbox"/> 4. Strongly disagree <input type="checkbox"/> 5. Disagree <input type="checkbox"/> 6. Don't know <input type="checkbox"/> |
| J02 | Participation is essential to a peaceful and democratic society | 1. Strongly agree <input type="checkbox"/> 2. Agree <input type="checkbox"/> 3. Neither agree or disagree <input type="checkbox"/> 4. Strongly disagree <input type="checkbox"/> 5. Disagree <input type="checkbox"/> 6. Don't know <input type="checkbox"/> |
| J03 | Radio has increased my understanding of political processes (CPA, referendum). | 1. Strongly agree <input type="checkbox"/> 2. Agree <input type="checkbox"/> 3. Neither agree or disagree <input type="checkbox"/> 4. Strongly disagree <input type="checkbox"/> 5. Disagree <input type="checkbox"/> 6. Don't know <input type="checkbox"/> |
| J04 | The political leadership in my community is visible and interacts with communities. | 1. Strongly agree <input type="checkbox"/> 2. Agree <input type="checkbox"/> 3. Neither agree or disagree <input type="checkbox"/> 4. Strongly disagree <input type="checkbox"/> 5. Disagree <input type="checkbox"/> 6. Don't know <input type="checkbox"/> |
| J05 | As citizens, we should be active in questioning the actions of our leaders. | 1. Strongly agree <input type="checkbox"/> 2. Agree <input type="checkbox"/> 3. Neither agree or disagree <input type="checkbox"/> 4. Strongly disagree <input type="checkbox"/> 5. Disagree <input type="checkbox"/> 6. Don't know <input type="checkbox"/> |

K. EMERGENCY RADIO

Thinking specifically about Radio Al Mujtama fi Kurmuk, please answer the following.

| | | |
|------------|--|---|
| K01 | In times of crisis, radio is a critical source of information. | 1. Strongly agree <input type="checkbox"/> 2. Agree <input type="checkbox"/> 3. Neither agree or disagree <input type="checkbox"/> 4. Strongly disagree <input type="checkbox"/> 5. Disagree <input type="checkbox"/> 6. Don't know <input type="checkbox"/> |
| K02 | In the event of crisis, I would turn to the radio for information. | 1. Strongly agree <input type="checkbox"/> 2. Agree <input type="checkbox"/> 3. Neither agree or disagree <input type="checkbox"/> 4. Strongly disagree <input type="checkbox"/> 5. Disagree <input type="checkbox"/> 6. Don't know <input type="checkbox"/> |
| K04 | In a crisis, I would want the radio to stay on-air with information. | 1. Strongly agree <input type="checkbox"/> 2. Agree <input type="checkbox"/> 3. Neither agree or disagree <input type="checkbox"/> 4. Strongly disagree <input type="checkbox"/> 5. Disagree <input type="checkbox"/> 6. Don't know <input type="checkbox"/> |
| K05 | In times of crisis, which would you turn to for information? | 1. Radio <input type="checkbox"/> 2. TV <input type="checkbox"/> 3. Newspapers and Magazines <input type="checkbox"/> 4. Word of mouth (Friends/family) <input type="checkbox"/> 5. Internet <input type="checkbox"/> 6. Mobile phone <input type="checkbox"/> 7. Church/mosque <input type="checkbox"/> 8. Police <input type="checkbox"/> 9. Billboards/posters <input type="checkbox"/> 10. Community events <input type="checkbox"/> 11. Other: _____ |
| K05 | In times of crisis, what is the most important thing to hear on radio? | |

L. REFERENDUM

Thinking specifically about Radio Al Mujtama fi Kurmuk, please answer the following.

| | During the Referendum period, which topics are of importance to you? Please rank them by order of priority | | | | |
|-------------|--|--|---------------------------------------|--|---|
| L01 | Where to register | 1. Very important <input type="checkbox"/> | 2. Important <input type="checkbox"/> | 3. A little important <input type="checkbox"/> | 4. Not important <input type="checkbox"/> |
| L02 | Where to vote | 1. Very important <input type="checkbox"/> | 2. Important <input type="checkbox"/> | 3. A little important <input type="checkbox"/> | 4. Not important <input type="checkbox"/> |
| L03 | Results in my community | 1. Very important <input type="checkbox"/> | 2. Important <input type="checkbox"/> | 3. A little important <input type="checkbox"/> | 4. Not important <input type="checkbox"/> |
| L04 | Results in other communities | 1. Very important <input type="checkbox"/> | 2. Important <input type="checkbox"/> | 3. A little important <input type="checkbox"/> | 4. Not important <input type="checkbox"/> |
| L05 | North/South relations | 1. Very important <input type="checkbox"/> | 2. Important <input type="checkbox"/> | 3. A little important <input type="checkbox"/> | 4. Not important <input type="checkbox"/> |
| L06 | Political speeches | 1. Very important <input type="checkbox"/> | 2. Important <input type="checkbox"/> | 3. A little important <input type="checkbox"/> | 4. Not important <input type="checkbox"/> |
| L07 | Political analysis | 1. Very important <input type="checkbox"/> | 2. Important <input type="checkbox"/> | 3. A little important <input type="checkbox"/> | 4. Not important <input type="checkbox"/> |
| L08 | Conflict | 1. Very important <input type="checkbox"/> | 2. Important <input type="checkbox"/> | 3. A little important <input type="checkbox"/> | 4. Not important <input type="checkbox"/> |
| L09 | Movement of people | 1. Very important <input type="checkbox"/> | 2. Important <input type="checkbox"/> | 3. A little important <input type="checkbox"/> | 4. Not important <input type="checkbox"/> |
| L010 | Local news | 1. Very important <input type="checkbox"/> | 2. Important <input type="checkbox"/> | 3. A little important <input type="checkbox"/> | 4. Not important <input type="checkbox"/> |
| L011 | Popular Consultation | 1. Very important <input type="checkbox"/> | 2. Important <input type="checkbox"/> | 3. A little important <input type="checkbox"/> | 4. Not important <input type="checkbox"/> |
| L012 | International news | 1. Very important <input type="checkbox"/> | 2. Important <input type="checkbox"/> | 3. A little important <input type="checkbox"/> | 4. Not important <input type="checkbox"/> |
| L013 | Non-referendum programming | 1. Very important <input type="checkbox"/> | 2. Important <input type="checkbox"/> | 3. A little important <input type="checkbox"/> | 4. Not important <input type="checkbox"/> |
| L014 | Music | 1. Very important <input type="checkbox"/> | 2. Important <input type="checkbox"/> | 3. A little important <input type="checkbox"/> | 4. Not important <input type="checkbox"/> |
| L015 | Other (please specify) | 1. Very important <input type="checkbox"/> | 2. Important <input type="checkbox"/> | 3. A little important <input type="checkbox"/> | 4. Not important <input type="checkbox"/> |



Internews Washington, DC Office
1640 Rhode Island Ave. NW Suite 700
Washington, DC 20036 USA
+ 1 202 833 5740

Internews Administrative Headquarters
PO Box 4448
Arcata, CA 95518 USA
+1 707 826 2030

www.internews.org
E-mail: info@internews.org
Twitter: [@internews](https://twitter.com/internews)
facebook.com/internews

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