

**A FIELD SURVEY ON BURUNDIAN RADIO LISTENING
HABITS, REACTIONS TO RADIO IJAMBO PROGRAMS,
AND CRISIS-RELATED LISTENER NEEDS**

by

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Executive Summary

The rationale for undertaking an audience survey in Burundi at this particular time was twofold. The longer-term goal was to build indigenous survey capacity that could provide audience information at all stages, from the time of up-front situation mapping and program planning to follow-up evaluation. The second purpose of the Burundi survey was to gather information on the general patterns of radio listening, plus specific data on listener reactions to Studio Ijambo programs.

The study reported here, due to applying the CGP Rapid Survey Method, required only two weeks' time to plan and field, which included conceptualization of the survey method, designing a survey questionnaire, establishment of respondent categories and sample-size quotas within each category, training of a 10-member Burundian survey team, and collection of complete questionnaire returns on a sample of 400 Burundians, complete with quality checks on the returned questionnaires. The survey was conducted in four locations: Bujumbura, the capitol of Burundi; Gatomba, a Hutu displaced village about ten miles west of Bujumbura; Bubanza, a rural town about 30 miles north of Bujumbura; and Gitega, a town about 50 miles east of Bujumbura. The selection of the four locations was intended to provide a diverse representation of the sample, including rural and urban listeners, and Hutus and Tutsis.

The results from the survey analysis indicate that Studio Ijambo programs are well known and recognized by the intended audience. Several of the respondents mentioned that they like to see the Studio having its own radio station. In addition, the programs reach their intended specific groups of audience. Young respondents, for example, recognized programs such as Sangwe, while more educated, older respondents recognized Actualite. The levels of satisfaction with the programs were usually higher among the intended groups of audience; this means that younger youth were more satisfied with a program such as Sangwe; and, less educated respondents were more satisfied with Magazine Amasanganzira. More profoundly, the Studio is successful in presenting neutral, ethnically-acceptable, messages through its programs. Ethnic differences were not significant in most instances.

One major finding from this study is that the radio soap opera, Umubanyi Niwe Muryango, is a very successful program that attracts all sections of the Burundian society. Respondents' satisfaction with the content and accomplishments of the program is high. This program was remarkable in terms of the scores it received for its success in delivering messages of peaceful co-existence and conflict resolution. Respondents obviously viewed this program as providing useful information, helping to bring people together, presenting real situations and initiating discussions. Given the nature of the ethnic conflict in Burundi, it is plausible that the success of the program was regarded almost equally by both ethnic groups. No significant differences existed between Hutus and Tutsis on any of the questions related to this program. This implies that its content and presentation are suitable for both groups. Gender differences, too, were not existent when responding to this section of the survey.

Among respondents, the older, more educated population seemed to be the least to express satisfaction with the outcomes of certain programs- namely, Sangwe and Umubanyi Niwe Muryango; one is a musical program for youth, and the other is a soap opera. Perhaps these types of programs, unlike news- and politically-focused programs, are not presented in ways that appeal to the older more educated population. Further interviews and discussion with this population may help in developing programs that may meet their needs.

For the process of conducting this type of evaluation, the survey results proved that the questions included were highly reliable and valid for addressing the issues of audience listening patterns and opinions. Two key practices contributed greatly to the success of this survey: Training local interviewers on conducting interviews, and; including local informants from different backgrounds in the survey design stage.

Several sections of the survey may serve as baseline data for future programming and efforts. Specifically, the issues raised by the respondents as problems and needs, and the issues that the Studio could help with, are good examples of such baseline data. More in-depth data analysis, application of qualitative research methods, and follow-up surveys may provide useful ongoing tools for the Studio to assess how the programs are connected to the needs of the people.

Finally, this survey was one part of a comprehensive evaluation effort for Studio Ijambo. It is important to recognize that being one piece of a larger task makes it necessary to review the information in this report in light of information in other documents related to this evaluation.

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The rationale for undertaking an audience survey in Burundi at this particular time was twofold. The longer-term goal was to build indigenous survey capacity that could provide audience information at all stages, from the time of up-front situation mapping and program planning to follow-up evaluation.

The immediate purpose of the Burundi survey was to gather information on the general patterns of radio listening, plus specific data on listener reactions to Studio Ijambo programs, with emphasis on the following:

1. to determine the proportion of individuals who listened to radio, and, more especially, the number who listened to Studio Ijambo programs and could accurately describe the issues they address.
2. to measure the over-all amount of radio listening for each hour of the broadcast day -- needed to guide program scheduling decisions.
3. to learn from respondents in a wide range of listener categories their perceptions concerning the acceptability and likely usefulness of the Studio Ijambo programs as tools for peacemaking, reconciliation, and resettlement.

Studio Ijambo foresees using Burundi's trained local survey team in the future not only to perpetuate the survey activities mentioned above, but also to undertake the following:

4. to gather detailed program reactions and advice of a formative (diagnostic) nature from key stakeholder groups, such as internally displaced persons, leaders of governmental and non-government organizations, other especially knowledgeable or influential individuals, and persons across a wide range of demographic categories -- done to identify strong and weak aspects of the subject matter and presentation.
5. to learn what measurable outcomes are brought about by the programs in the categories of knowledge, attitudes, and actions -- done to evaluate program effectiveness.
6. to allow for the acquisition of trend data -- needed to track changes in audience responses over time.
7. to perform situation mapping, which consists of measuring, for example: (a) the extent, nature, and dynamics of the conflicts, (b) the nature and extent of disruptions in the traditional mechanisms of conflict resolution, and the presence of factors that might tend to advance or impede conflict resolution, ranging from ethnic feuds, war trauma, and counterproductive community attitudes toward returnees, to a spirit of grassroots generosity, tolerance, and innovativeness in the creation of coping mechanisms -- all of which are carried out for the two-fold purpose of identifying the priority needs that radio might attempt to address, and informing decisions on the establishment of curriculum content and goals (in terms of pre-intended audience outcomes), and on the choice of program formats and presentational designs.

These survey activities are not mere abstract possibilities, but are integral to the emerging CGP research in various production centers.

II. SURVEY METHODS AND PROCEDURES.

The study reported here, due to applying the CGP Rapid Survey Method, required only two weeks' time to plan and field, which included conceptualization of the survey method, designing of a survey questionnaire, establishment of respondent categories and sample-size quotas within each category, training of a 10-member Burundian survey team, and collection of complete questionnaire returns on a sample of 400 Burundians, complete with quality checks on the returned questionnaires. The Burundian survey team was assembled and led by Dr. Ed Palmer and Mr. Amr Abdalla,

who conducted a one-day training for the survey team on how to conduct interviews. The evaluation team was able to utilize the training workshop as a final tool for editing and refining the survey for its content and its cultural appropriateness. In four days the survey team successfully completed 400 interviews, which were immediately coded, and preliminary findings were presented to CGP staff on site.

A. Scope.

The survey was conducted in four locations: Bujumbura, the capitol of Burundi; Gatumba, a Hutu displaced village about ten miles west of Bujumbura; Bubanza, a rural town about 30 miles north of Bujumbura; and Gitega, a town about 50 miles east of Bujumbura. The selection of the four locations was intended to provide a diverse representation of the sample, including rural and urban listeners, and Hutus and Tutsis.

B. The interception point sampling strategy.

Interception point sampling, as the term suggests, consists of intercepting respondents at convenient locations -- i.e., at locations where many individuals who fit each of the survey's pre-designated audience categories can be found. Thus, all the respondents required to fill a pre-set sampling quota of displaced persons were intercepted at a camp for displaced persons, taxi drivers at the taxi garage, Burundian nationals employed by international NGOs at their workplace, college students on the university campus, street vendors, housewives, and unemployed in the city's main vending districts and at their homes, and so on.

The use of interception point sampling is the key not only to the speed and affordability of the CGP Rapid Survey Method, but also to its special suitability for use in war zones, where travel can be hampered by physical obstructions, and where the application of classical survey sampling methods can expose survey teams to violent or otherwise unsafe conditions. In terms of personnel qualifications, the interception point sampling method, as compared with classical survey sampling, also greatly reduces the demand for sophisticated survey planning and sampling expertise which otherwise would be required to select and physically locate the respondents.

One caution in the use of interception point sampling is that the two critical steps that include making the choice of respondent categories, and establishing pre-designated sample-size quotas within these categories, are activities that require some technical understanding. Guidelines for identifying a suitably diverse and balanced sample of respondents are given in Palmer, 1998a, where this and other technical matters associated with the use of the method are addressed. Although these technical considerations concerning the method are grounded in powerful statistical models, they are described in the related CGP documents in common sense terms. By a "suitably diverse" sample is meant a set of respondent categories that reasonably well reflects the diversity that is found in the population group to which the results are to be generalized. By "balanced" is meant that the relative quota sizes established for the different respondent groups should correspond reasonably well to the relative occurrence of these groups in the larger population. At the same time, these quota sizes need to be large enough in number in order to allow for making reasonable statistical inferences about the different groups within the larger population.

Another important consideration with the techniques of sample design for surveys conducted in foreign countries, which still suffer from post-war or crisis circumstances, is the inclusion of locals of the country in the sampling design process. Locals are more capable of providing insights on the unique characteristics of their population that may be unseen by researchers from another culture. Therefore, in the design of this sample, Burundian locals participated in identifying the sample categories, survey locations, and quota size within each category and location.

C. Sample size and composition.

The sample consisted of 400 Burundians, chosen according to the interception-point sampling plan described below. The respondent categories, along with the pre-designated quota size (which is also the same actually obtained sample/quota size of respondents for each category) are shown in the table below.

Pre-designated respondent categories and associated sample-size quotas.
(N indicates both the planned and actually obtained sample-size quota)

Bujumbura	N	Gatumba	N	Interior (Bubanza and Gitega)	N
Burundian (NGO/UN) professionals	20				

Ministry cadre	20			Ministry cadre	10
Private sector professionals (Doctors, Lawyers, Bankers)	20			Private sector professionals (Doctors, Lawyers, Bankers)	10
University students	20				
School teachers	20	School teachers	5	School teachers	10
		Top restaurant clients on weekdays	10		
				Displaces persons	10
Secondary students	20			Secondary students	10
		Farmers	10	Farmers	40
Taxi drivers	10				
Domestics	10				
Small business/ Cookshop	20	Small business/ Cookshop	20	Small business/ Cookshop	10
Unemployed	20	Unemployed	10		
Housewives	10	Housewives	15		
Soldiers (troops)	20				
Sidewalk vendors	10				
		Herdsmen	10		
Total	220		80		100

Many technical and situational considerations went into setting the over-all sample size of 400, and category sample sizes in the range from 10 to 40. Because these are discussed at length in the previously cited report on the survey method, they are summarized here only to the extent useful to a clear understanding of the survey results. Specifically:

1. Statistical tables and widely accepted survey practice point to a figure of around 30 as the sample size needed within a respondent category or sub category in order to make valid generalizations, within an acceptable margin of statistical error, to all persons in that category or sub-category in the larger population.
2. In some cases, where the purpose for including a category was not to make population projections to all persons in that category, but simply to provide for category diversity in the over-all sample, the quota size for that category was set lower than the 30 mentioned above.
3. The need to reflect Burundi's ethnic diversity in the sample was ensured by taking substantially large samples from each of three somewhat ethnically distinct locations: Bujumbura being a dominantly Tutsi city, Gatomba inhabited mainly by displaced Hutus, and the "Interior" was a mix of both, yet provided a rural insight into the survey issues .
4. A reasonable balance across gender was also desired. Accordingly, for most (but not all) respondent categories, gender quotas were set, calling for equal numbers of male and female students, teachers, and so on.

The table below shows the sample distribution actually obtained for each of four important demographic groups. The demographic variable "education" was constructed from the responses to the survey question about level of education. The survey question included nine categories ranging from no education at all to completing a graduate degree. The constructed variable of "education" collapsed the initial education variable into three categories: no or low education (including those with no education and those with a primary school degree), some education (including those with some secondary education, a secondary degree, or come college), and higher education (including those with at least a college degree).

The composition of the obtained respondent sample in terms of ethnicity, gender, age, and education.

Ethnicity	Hutus: 44%	Tutsis: 56%	
Gender	Male: 52.3%	Female: 47.7%	
Age	25 or Younger: 28.5%	26-40: 65.3%	41 or Older: 6.3%
Education	No Education: 12.3%	Some Primary: 13.0%	Completed Primary: 11.5%
	Some Secondary: 25.8%	Secondary Degree: 6.5%	Some College: 7.8%
	College Degree: 17.3%	Some Graduate: 2.8%	Graduate: 3.3%

To summarize, because the interception point sampling method departs from the textbook ideal of random sampling, special measures were taken to minimize departures from representativeness in the sample. These measures were meant to insure that the sample would reflect the two important qualities of demographic diversity and reasonably proportionate representation (balance) of different respondent groups. The depiction of the over-all sample in the sample design table reflects the fact that diversity and balance in the over-all sample was achieved in part by judicious category selection and quota setting. Diversity and balance were also achieved by other means. For example, ethnic diversity was insured by taking the sample from ethnically distinct sections of the country. The solid representation of women was achieved in part through direct quota setting, as described earlier, and in part by including a special category of housewives. By contrast, the desired balance in education levels was achieved not by quota setting, but by deliberately selecting respondent categories that would yield a credible range and proportionate representation of different education levels.

In conclusion, the Burundi survey sample, while established by a method that departs from standard survey practice, nevertheless compensates in the several ways described above for the potential loss of precision. The two important tests of technical and common sense judgment leave no cause to believe that the results differ markedly from what would be obtained through the use of a much more painstaking, time-consuming and costly sampling method.

D. The survey instrument.

Qualifying questions. The survey began with two qualifying questions which required that prospective respondents be someone who is 1) willing to be interviewed, and; 2) "sometimes listens to radio." If the response to either was negative, the interview was terminated. However interviewers collected observational demographic data on the interview candidate. This information was deemed useful for exploring any tendencies towards refusing a survey among certain groups (i.e., females or Hutus).

Radio Listening Questions. Four questions focused on recency of radio listening, various locations where the respondents listened to radio, hours of listening to the radio on weekday and on weekends, and average listening time on a selected week day and in the weekend.

Questions about Radio Programs. One question asked whether the respondent had ever listened to "Studio Ijambo Programs." This was followed by a questions about the problems and issues that the programs talk about. The latter was an open-ended question that allowed for respondents to present their free views on those issues and problems. This was followed by six sets of questions, each related to one of the Studio's programs. Each set included playing a tape-recorded excerpt of its standard theme music, then asked, "Is this a program you have heard on the radio?" Those who responded in the negative skipped to a later part of the survey. Those who responded in the affirmative were asked about the frequency of listening to the program in the past month. Following this they were asked about their views on how the program accomplished its specific intended outcomes. The intended outcomes varied from one program to the other. The questions related to these outcomes were developed during an intensive session with the Studio staff in which they provided detailed information on each program, its purpose and its content. Questions were then tailored to reflect the content and purpose of each program. One questions that was asked in all six program sets was "Do people like you discuss the issues raised in this program after listening to it?"

Demographics. The questionnaire included four items on respondent demographics. Specifically, these items asked for gender, age (using the age categories shown in table above), and education level (also as shown in the table above). The fourth item, ethnicity, was deemed by all who gave input into the survey design to be too sensitive to ask.

Therefore, interviewers were asked to determine, using their best guess, the ethnicity of the respondent. This was accepted as an approach to assessing ethnicity after almost all members of the survey team, and others we interviewed, confirmed that they could, with at least 80% confidence, determine a Burundian's ethnicity based on several personal characteristics. However, it is important to note here that despite explaining to the survey team the research and evaluation reasons behind requiring respondents' ethnic information, they showed discomfort with the idea. This is because it is obvious that the ethnic division in that country, and what it caused to the people, are highly sensitive matters. They must be treated by researchers, evaluators, and other non-Burundian working in that country, with according sensitivity and respect, lest they cause distrust and suspicion among the locals about the motives of such work.

Respondents' Urgent and Unresolved Problems and Needs. Respondents were asked two open-ended questions in this category. The first inquired about "the problems you face because of the crisis that nobody is helping you solve," and the other question was "of the problems you just mentioned, which ones would you like to see talked about in Studio Ijambo radio programs?" Respondents were asked to limit their response to three of these problems.

III. RESULTS.

The demographic distribution of the respondents in terms of age, gender, education and ethnicity have been described above. The specific sample categories, and survey locations were also discussed earlier. In this section the discussion will focus on the responses to the questions in each of the survey sections. The discussion will include the results for all respondents, then will be followed, for selected questions, by comparisons based on four demographic variables: ethnicity, gender, age, and education. For each of the demographic comparisons a Chi-Square analysis was conducted to determine the statistically significant differences between groups in each demographic variable. The results for the demographic comparisons are included in tables, with each row relating to one demographic variable. Shaded row(s) indicate that the differences among groups in the particular demographic variable are statistically significant ($P \leq .05$).

Radio Listening Questions

Apart from today, when did you listen to the radio?

Yesterday	75.9%
Last Week	23.3%
Last Four Weeks	.8%

The results in the table above show that the large majority of respondents listened to the radio the day before they were interviewed. This indicates that listening to the radio is a daily pattern for most respondents. The table below shows the differences among demographic groups in terms of when they listened to radio last. As indicated earlier, shaded rows indicate that the differences between a demographic group are statistically significant. So in this case, it is clear that more Tutsi respondents (82.1%) listened to radio the day before they were interviewed, compared to Hutu respondents (68.0%). In addition, the higher the education level, the more likely someone listened to the radio the day before the survey. Differences also existed between gender and age groups, yet they were not statistically significant.

Listening to Radio Yesterday

Ethnicity	Tutsi: 82.1%	Hutu: 68.0%	
Gender	Male: 79.9%	Female: 71.6%	
Age	25 or Younger: 66.7%	26-40: 79.6%	41 or Older: 80.0%
Education	No or Little Education: 65.1%	Some Education: 77.5%	Higher Education: 90.3%

Where do you Listen to Radio?

Respondents were provided with five options for where they listen to radio: home, work, someone else's house, restaurant, and other places. Respondents were allowed to mention all places where they listened to radio. The following are the percentages for each place of listening:

Listening at Home	89.5%
Listening at Work	16.8%
Listening at Others' Homes	35.0%
Listening at Restaurants	17.5%
Listening at Other Places	8.3%

These results were analyzed based on the four demographic variables. The following charts show the differences within each demographic variable:

Listening at Home

Ethnicity	Tutsi: 90.6%	Hutu: 88.1%	
Gender	Male: 86.1%	Female: 93.2%	
Age	25 or Younger: 90.4%	26-40: 88.1%	41 or Older: 100%
Education	No or Little Education: 78.2%	Some Education: 93.8%	Higher Education: 100%

The results above provide a type of “reality check”, and also speaks for the internal validity of the survey instrument. This is because it is expected that in Burundi there are more women staying home, thus are more likely to listen to the radio at home. The significant difference illustrated above between the percentage of women, which is higher, and the percentage of men, listening to radio at home validates that fact. It also lends credibility to the way by which respondents answered this survey’s questions; this type of internal validity was found with the responses to several other questions throughout the survey, and will be mentioned in this report whenever proper.

Another finding found in the chart above is related to the significant difference among education categories: those with higher education were more likely to report listening to radio at home. This finding, perhaps, reflects increased availability of radio, and time to listen to it, at the homes of those with more education.

Listening at Others’ Homes

Ethnicity	Tutsi: 29.0%	Hutu: 42.6%	
Gender	Male: 34.4%	Female: 35.6%	
Age	25 or Younger: 43.0%	26-40: 34.1%	41 or Older: 8.0%
Education	No or Little Education: 40.1%	Some Education: 36.3%	Higher Education: 24.7%

The results from the chart above shows that more Hutus reported listening to radio at someone else’ home. This finding, probably, reflects Hutus’ conditions of displacement and need to rely on others in order to gain access to resources. It also reflects the overlap of demographic variables, and how they affected radio listening habits. This survey’s demographic distribution had shown that more Tutsis had higher education than Hutus. Consequently, fewer Tutsis, and fewer highly educated, reported that they listened to radio at someone else’s home.

For Listening at Work, Restaurant and Other Places, significant differences existed between male and female respondents regarding listening at work- more male respondents reported listening to radio at work. More educated respondents were also more likely to listen at “Other Places”; this was mainly about listening in their cars.

When Are You Likely to Listen to Radio?

For this question respondents were asked about the hours of the day when they were likely to listen to radio. The question covered all radio transmission hours (5 a.m. to 11 p.m.) For weekdays, Saturdays, and Sundays. The following charts show the percentages of listening to each hour. A complete listing of hours of listening for each of the weekdays and the weekends is included in the appendix:

Percentage of Respondents’ Hours of Radio Listening

	Monday-Friday	Saturday	Sunday
5_6 a.m.	45.5	44.5	46.7
6_7 a.m.	73.2	70.2	73.7
7_8 a.m.	49	63.2	65.7
8_9 a.m.	21	52.5	53
9_10 a.m.	14	39.5	40.2
10_11 a.m.	11.2	32.7	31

11_12 a.m.	12.5	31	32.7
12_1 p.m.	67	59	59
1_2 p.m.	59.2	52.5	51
2_3 p.m.	32	41.7	44
3_4 p.m.	20.2	36	36.7
4_5 p.m.	22.5	37.7	37.2
5_6 p.m.	30.2	37.5	38.2
6_7 p.m.	44	45.5	46.2
7_8 p.m.	70.7	61.7	60.5
8_9 p.m.	77.5	65	69.7
9_10 p.m.	59.5	52	55.5
10_11 p.m.	33	35.2	34.7

These charts showed the hours when respondents were most likely to listen to the radio. The information could assist Radio Ijambo staff in planning their program transmission hours. Further information on hours of listening are included in the appendix.

How Many Hours do You Listen to the Radio on The following Days (Tuesday, Saturday and Sunday)?

The average listening hours to radio on these three days are listed below. The selection of Tuesday from among the weekdays was a random selection intended to provide an estimation of listening hours for any given weekday.

Average Number of Listening Hours

	Tuesday	Saturday	Sunday
Overall	5.19	7.47	7.75
Males	4.93	7.01	7.46
Females	5.48	7.96	8.07
Tutsi	4.84	7.03	7.25
Hutu	5.63	8.02	8.40
No or Low Education	5.20	6.81	7.34
Some Education	5.20	7.56	7.74
Higher Education	5.16	8.34	8.42
25 or Younger	4.68	7.32	7.38
26-40 Years Old	5.42	7.62	7.97
41 or Older	5.08	6.60	7.24

The shaded cells in the chart above indicate significant difference between the average listening hours within demographic groups. The major finding here is that Hutus reported more listening hours in all the days compared to Tutsis.

Questions About Studio Ijambo Programs

Have you ever Heard Studio Ijambo Programs?

Responding to this question, a vast majority (86.5%) reported having heard Studio Ijambo Programs. The chart below shows the differences between demographic groups in response to this question:

Ever listened to Studio Ijambo programs on the radio? (Yes responses)

Ethnicity	Tutsi: 89.3%	Hutu: 83.0%	
Gender	Male: 86.6%	Female: 86.4%	
Age	25 or Younger: 90.4%	26-40: 87.0%	41 or Older: 64.0%
Education	No or Little Education: 83.0%	Some Education: 91.9%	Higher Education: 82.8%

Significant differences existed within age and educational groups. For age, the pattern was that those who were older were less likely to report having heard Studio Ijambo programs. For education, those with some education (some secondary to some college) were more likely to report having heard these programs.

What problems and Issues do These Programs Deal With?

This question was an open-ended one. The purpose of designing the question in an open-ended format was to ensure that respondents were not led to select specific categories of issues. Upon collecting data, the evaluation staff conducted a meeting with all the survey team in order to discuss the responses to this question, and to generate a list of the issues and problems that were reported by respondents. After the list of issues and problems had been generated by those who collected the data, they embarked upon the task of coding each response with the proper issue category (i.e., poverty, embargo, education, etc.). This same process was used to code the other two open-ended questions in the survey which were related to respondents' problems that resulted from the crisis, and how the radio can help with them. The following chart shows the most frequently mentioned issues which respondents reported that Studio Ijambo programs deal with. These are listed in a ranked order by frequency of reporting. The complete list of all issues that were reported is included in the Appendix.

Issues Covered by Studio Ijambo

Issue	Percent Reported the Issue
Social Problems	35.5
News	18.8
Culture	16.3
Political Problems	14.5
Peace	13.3
Youth Problems	11.5
Conflict Resolution and Reconciliation	10.8
Aids	10.0

These responses reflected, to a great extent, the issues and topics which were covered by Studio Ijambo. A review of the issues that were reported by at least 10% of respondents showed that matters of peace, conflict resolution, along with news coverage, and emphasis on social, political and youth issues, were all included in the most frequent responses. This is an indication that the main messages of conflict resolution and peace, which the programs intend to deliver, were cited more frequently by survey respondents.

Magazine Amasanganzira

This magazine is in Kirundi and is intended to cover various political issues. The following chart shows the percentage of those who recognized the program after a segment was played by the interviewer, and the average number of times they listened to it in the last month.

Program Name	Percent of Respondents who Recognized the Program	Average Times of Listening in the Past Month
Magazine Amasanganzira	70.5	2.18

The chart below shows that there were significant differences between ethnic, age and educational groups in regard to recognizing the program. More Hutus, with lower education, female respondents recognized the Magazine. The fact that the program is conducted in Kirundi explains its appeal to groups that are less likely to speak French. This is a positive finding, because it shows that the program reaches its intended audience.

Percent of Listeners to Magazine Amasanganzira

Ethnicity	Tutsi: 64.7%	Hutu: 77.8%	
Gender	Male: 67.9%	Female: 73.3%	
Age	25 or Younger: 81.6%	26-40: 68.2%	41 or Older: 44.0%
Education	No or Little Education: 76.9%	Some Education: 71.9%	Higher Education: 58.1%

The following chart shows the percentage of those who reported that the Magazine provided useful information, and that people discusses issues that were raised in the program. This is followed by two charts that include comparisons of demographic groups for the two questions.

Magazine Amasanganzira	Very Successful/ A lot	Somewhat Successful/ Sometimes
Successful in providing useful information	52.1%	32.3%
People discuss issues in the program	29.4%	37.2%

Magazine Amasanganzira is Successful in Providing Useful Information

Ethnicity	Tutsi: 84.8%	Hutu: 84.4%	
Gender	Male: 87.3%	Female: 84.4%	
Age	25 or Younger: 79.6%	26-40: 86.5%	41 or Older: 91.0%
Education	No or Little Education: 85.8%	Some Education: 80.9%	Higher Education: 88.9%

People Discuss Issues of Magazine Amasanganzira

Ethnicity	Tutsi: 69.0%	Hutu: 64.2%	
Gender	Male: 66.9%	Female: 66.4%	
Age	25 or Younger: 60.3%	26-40: 68.5%	41 or Older: 90.9%
Education	No or Little Education: 63.7%	Some Education: 68.7%	Higher Education: 68.5%

The results above showed that a vast majority of respondents found that the Magazine was successful in providing useful information (84.4%). No significant differences existed within demographic groups on this matter, which indicates that there is consensus among respondents that the Magazine is successful in providing useful information. Discussing Magazine issues was reported by 66.6% of respondents. This result, too, was not different based on the demographic distribution of respondents.

Magazine Express

Magazine Express is the French version of Magazine Amasanganzira. This means, in relation to the Burundian social map, that it is intended for a more educated audience. The following are the results for the questions on program recognition and frequency of listening.

Program Name	Percent of Respondents who Recognized the Program	Average Times of Listening in the Past Month
Magazine Express	31.5	2.08

Compared to the Kirundi version, this French magazine was recognized by fewer respondents. This, however, is expected given the fact that only 23.3% of respondents had a college degree. Frequency of listening in the last month was similar to that of Magazine Amasanganzira (2.08 for Magazine Express, and 2.18 for Magazine Amasanganzira). Accordingly, this Magazine was listened to by significantly larger numbers of Tutsis and more educated respondents (see chart below). Individuals in the middle age group (26-40 years old) were also more likely to listen to this magazine.

Percent of Listeners to Magazine Express

Ethnicity	Tutsi: 37.5%	Hutu: 23.9%	
Gender	Male: 33.5%	Female: 29.3%	
Age	25 or Younger: 24.6%	26-40: 35.6%	41 or Older: 20.0%
Education	No or Little Education: 9.5%	Some Education: 38.1%	Higher Education: 54.8%

The chart below shows that among those who recognized Magazine Express, 80.9% found it successful in providing useful information. This percentage is close to the one obtained for Magazine Amasanganzira, and indicates that both magazine are regarded as successful in providing useful information, regardless of the language they are transmitted in. The same was true about discussing issues brought up by either Magazine.

Magazine Express	Very Successful/ A lot	Somewhat Successful/ Sometimes
Successful in providing useful information	36.5%	44.4%
People discuss issues in the program	19.8%	45.2%

Magazine Express is Successful in Providing Useful Information

Ethnicity	Tutsi: 82.1%	Hutu: 78.6%
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Gender	Male: 87.2%	Female: 73.2%	
Age	25 or Younger: 71.4%	26-40: 82.8%	41 or Older: 100%
Education	No or Little Education: 50.0%	Some Education: 80.3%	Higher Education: 90.2%

People Discuss Issues of Magazine Express

Ethnicity	Tutsi: 61.9%	Hutu: 71.4%	
Gender	Male: 74.3%	Female: 53.6%	
Age	25 or Younger: 50.0%	26-40: 69.9%	41 or Older: 60.0%
Education	No or Little Education: 50.0%	Some Education: 64.0%	Higher Education: 70.6%

The results of comparing demographic groups showed that the more educated groups were more likely to find the Magazine successful in providing useful information. This was no surprise given the fact that the program was in fact intended for this population. Yet, the reasons why those with lower education do not view it in the same way may be worth exploration. More men reported discussion of the Magazine issues. This is perhaps a reflection of the society's norms which allows for more men interaction and dialogue on such matters.

Sangwe

Sangwe is a musical program designed for young people. It is intended to close the ethnic gap between Burundian young people by providing opportunities to connect them on with music and similar matters that could strengthen their sense of bonding and unity. The program was recognized by 65.4% of respondents; the largest majority of them were young people. The fact that significant differences existed based on education level should be regarded with caution. This is because in this case it was the young age which determined the audience's profile. Younger ones in this survey are categorized as "no or low education" or as "some education" because they are either still attending school or college. Therefore it is important not to conclude here that education was related to recognizing Sangwe, without qualifying such a statement with the effect of age.

Program Name	Percent of Respondents who Recognized the Program	Average Times of Listening in the Past Month
Sangwe	65.4	2.13

Percent Listening to Sangwe

Ethnicity	Tutsi: 62.8%	Hutu: 68.8%	
Gender	Male: 66.0%	Female: 64.7%	
Age	25 or Younger: 70.2%	26-40: 66.2%	41 or Older: 36.0%
Education	No or Little Education: 69.4%	Some Education: 71.3%	Higher Education: 48.9%

The table below shows the percentages of those who found that Sangwe was successful in bringing Burundian youth together, bringing hope to them, and in providing positive role models. It appears that more respondents found that Sangwe was more successful in achieving the first two goals, than the third one. The demographic comparison below shows that for all three goals, males were more likely to agree that the program was successful in reaching these goals. Older respondents appeared less emphatic about the success of the program in reaching the last two goals, compared to younger ones. While it is understood that the program is designed to target younger youth, it could be useful to gain in-depth insight from female and older respondents on what could make the program more successful in attaining these goals. Differences based on education in this case, again, are likely driven by age factors rather than education, as explained earlier.

Sangwe	Very Successful/ A lot	Somewhat Successful/ Sometimes
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Successful in bringing Burundi youth together	64.5	24.8
Successful in bringing hope to Burundi youth	62.5	24.9
Successful in its choice of hosts and guests who are positive role model for Burundian Youth	51.0	21.8

Sangwe is Successful in Bringing Burundian Youth Together

Ethnicity	Tutsi: 90.0%	Hutu: 88.4%	
Gender	Male: 92.8%	Female: 85.4%	
Age	25 or Younger: 93.8%	26-40: 87.3%	41 or Older: 88.8%
Education	No or Little Education: 89.3%	Some Education: 92.1%	Higher Education: 82.2%

Sangwe is Successful in Bringing Hope

Ethnicity	Tutsi: 88.5%	Hutu: 85.9%	
Gender	Male: 91.3%	Female: 87.4%	
Age	25 or Younger: 92.5%	26-40: 85.4%	41 or Older: 77.8%
Education	No or Little Education: 87.3%	Some Education: 91.2%	Higher Education: 77.8%

Sangwe is Successful in its choice of hosts and guests who are positive role model for Burundian Youth

Ethnicity	Tutsi: 70.7%	Hutu: 72.8%	
Gender	Male: 78.9%	Female: 65.9%	
Age	25 or Younger: 81.3%	26-40: 69.8%	41 or Older: 55.5%
Education	No or Little Education: 75.5%	Some Education: 76.3%	Higher Education: 57.8%

Au Dela Des Faits

This is a new program that introduces international examples of conflict situations, and discusses how they have been handled towards a peaceful resolution. Recently before the evaluation team visited Burundi in January, 1999, the program focused on the last Fall peace agreement between the Palestinians and the Israelis (The Wye Plantation Accords). Naturally, this type of program appeals to the more educated, older population, which represents a small segment of the Burundian society and the survey sample. Therefore, it was not surprising that only 32.2% recognized the program. This small percentage of listeners could also be explained by the fact that this program has been on the air for a short time (one month). In comparing demographic groups' frequency of listening to this program, those with more education were more likely to listen to the program, and to find it successful in achieving all its goals.

Program Name	Percent of Respondents who Recognized the Program	Average Times of Listening in the Past Month
Au Dela Des Faits	32.3	2.50

Percent Listening to Au Dela Des Faits

Ethnicity	Tutsi: 35.7%	Hutu: 28.0%	
Gender	Male: 33.5%	Female: 31.1%	
Age	25 or Younger: 24.8%	26-40: 35.2%	41 or Older: 36.0%
Education	No or Little Education: 10.9%	Some Education: 30.2%	Higher Education: 69.9%

A large percentage of those who recognized the program found that it was successful in choosing examples of conflict resolution models (83.7%), and 71.4% stated that people discuss issues brought up in the program. More educated persons were more likely to emphasize the programs' success, and so were the Tutsi and older respondents. Although this is likely the case because it is more Tutsi, and older ones who are more educated, the question remains: why do not Hutus, who listen to the program, find it as successful? This is another example of evaluation questions that requires in-depth, further, investigation using interview and focus group techniques. Such information could be of great value to Studio Ijambo staff when planning programs which focus is conflict resolution.

Magazine Au Dela Des Faits	Very successful/ very often	Somewhat Successful/ Sometimes
Successful in choosing examples of conflict resolution	62.8	20.9
People discuss issues in the program	33.3	41.1

Au Dela Des Faits Successful in Choosing Examples of Conflict Resolution

Ethnicity*	Tutsi: 83.8% (71.3%, 12.5%)	Hutu: 83.7% (49.0%, 34.7%)	
Gender	Male: 81.4%	Female: 86.4%	
Age	25 or Younger: 71.5%	26-40: 87.0%	41 or Older: 88.9%
Education	No or Little Education: 56.3%	Some Education: 77.1%	Higher Education: 95.4%

* When “Very Successful” and “Somewhat Successful” scores are separated, there is a statistically significant difference. The scores in the parentheses reflect those two sub-categories respectively.

People Discuss Issues of Au Dela De Faits

Ethnicity	Tutsi: 82.1%	Hutu: 74.4%	
Gender	Male: 72.9%	Female: 76.3%	
Age	25 or Younger: 46.5%	26-40: 80.5%	41 or Older: 74.4%
Education	No or Little Education: 43.8%	Some Education: 58.3%	Higher Education: 93.9%

Umubanyi Niwe Muryango

This program is a radio soap opera. According to the results of this survey, it is the most popular, highly regarded program by the widest audience. The percentage of those who recognized the program is 94.8%, and the average listening time in the past month was 6.26 time- this is out of eight possible transmission times per month. Compared to any of the other programs, this one was obviously the most listened to, and most popular.

Program Name	Percent of Respondents who Recognized the Program	Average Times of Listening in the Past Month
Umubanyi Niwe Muryango	94.8	6.26

Percent Listening to Umubanyi Niwe Muryango

Ethnicity	Tutsi: 92.2%	Hutu: 97.2%	
Gender	Male: 92.8%	Female: 96.9%	
Age	25 or Younger: 99.1%	26-40: 94.6%	41 or Older: 76.0%
Education	No or Little Education: 100%	Some Education: 97.5%	Higher Education: 81.7%

This program was remarkable in terms of the scores it received for its success with each of the issues included in the questions. Respondents obviously viewed this program as providing useful information, helping to bring people together, presenting real situations and initiating discussions. Given the nature of the ethnic conflict in Burundi, it is plausible that the success of the program was regarded almost equally by both ethnic groups. No significant differences existed between Hutus and Tutsis on any of the questions related to this program. This implies that its content and presentation are suitable for both groups. Gender differences, too, were not existent when responding to this section of the survey.

Umubanyi Niwe Muryango	Very successful/ very often	Somewhat Successful/ Sometimes
Success in providing useful information	95.3	4.0
People discuss issues in the program	87.6	10.0
Successful in helping to bring Burundian people together	92.1	5.5
Presents real situations	95.0%	2.%

Umubanyi Niwe Muryango Provides useful information

Ethnicity	Tutsi: 99.5%	Hutu: 98.9%	
Gender	Male: 99.0%	Female: 99.3%	
Age*	25 or Younger: 98.2% (97.3%)	26-40: 99.5% (95.5%)	41 or Older: 100% (78.9%)
Education	No or Little Education: 100%	Some Education: 98.7%	Higher Education: 98.7%

* When “Very Successful” and “Somewhat Successful” scores are separated, there is a statistically significant difference. The “Very Successful” score is included in the parentheses.

People Discuss Issues in Umubanyi Niwe Muryango

Ethnicity	Tutsi: 98.5%	Hutu: 96.5%	
Gender	Male: 97.9%	Female: 97.3%	
Age	25 or Younger: 96.5%	26-40: 98.0%	41 or Older: 100%
Education*	No or Little Education: 97.9% (95.9%, 2.0%)	Some Education: 96.8% (83.3%, 13.5%)	Higher Education: 98.7% (80.3%, 18.4%)

* When “Very Successful” and “Somewhat Successful” scores are separated, there is a statistically significant difference. The scores in the parentheses reflect those two sub-categories respectively.

Umubanyi Niwe Muryango Helps bonding Burundian people Together

Ethnicity	Tutsi: 98.6%	Hutu: 96.4%	
Gender	Male: 97.9%	Female: 97.3%	
Age	25 or Younger: 97.4%	26-40: 97.6%	41 or Older: 100%
Education	No or Little Education: 99.3%	Some Education: 97.5%	Higher Education: 94.7%

Umubanyi Niwe Muryango is Successful in Presenting Real Situations

Ethnicity	Tutsi: 98.6%	Hutu: 96.5%	
Gender	Male: 98.4%	Female: 97.6%	
Age*	25 or Younger: 95.6% (93.8%, 1.8%)	26-40: 98.4% (96.4%, 2.0%)	41 or Older: 100% (84.2%, 15.8%)
Education*	No or Little Education: 98.0% (96.6%, 1.4%)	Some Education: 97.4% (96.8%, .6%)	Higher Education: 97.4% (88.2%, 9.2%)

* When “Very Successful” and “Somewhat Successful” scores are separated, there is a statistically significant difference. The scores in the parentheses reflect those two sub-categories respectively.

The demographic differences for this program existed mainly between education and age groups. Considering the possible overlap between these two demographic categories, it is likely that the driving factor for the significant differences is education. These differences indicated that older respondents with more education were less emphatic about the success of the program. Both groups, older and more educated, were less likely to find the program successful in presenting real situations; older respondents were less likely to acknowledge the usefulness of the program’s information, while more educated respondents were less likely to report discussions of topics covered in the program.

This program represents a successful tool for conveying Studio Ijambo’s’ messages, for Hutus and Tutsis equally. It is obviously more appealing to those who are younger and who are less educated. How this program could become more appealing to a more educated and older audience is worthy of consideration by the Studio staff.

Actualite

This is a news program that is transmitted daily. It was mainly widespread among more educated, professional, respondents. The scores below show that its spread is fairly large (55.3%) compared to similar programs such as Magazine Express(31.5%) and Au Dela De Faits (32.3%).

Program Name	Percent of Respondents who Recognized the Program	Average Times of Listening in the Past Month
Actualite	55.3	4.66

Percent Listening to Actualite

Ethnicity	Tutsi: 56.7%	Hutu: 53.4%	
Gender	Male: 52.2%	Female: 58.6%	
Age	25 or Younger: 42.1%	26-40: 60.2%	41 or Older: 64.0%
Education	No or Little Education: 32.0%	Some Education: 62.5%	Higher Education: 79.6%

The program is regarded as successful in providing truthful information by a large majority (88.7%). Similar results are obtained for its providing an understanding of the crisis, and raising discussion (See table below).

Actualite	Very successful/ very often	Somewhat Successful/ Sometimes
Successful in providing truthful information	54.8	33.9
Successful in Providing an understanding of the crisis	43.0	39.8
People discuss issues of Actualite	35.7	42.1

The results below show that the only significant demographic differences existed for the statement regarding the program's success in providing an understanding of the crisis. Older, more educated respondents were less likely to see the program successful in this regard. This finding is different from others in this report when we consider that the older, more educated were more likely to listen to this program. The pattern that existed for previous programs was that those who listened more often to a program were more likely to be satisfied with its success. Sangwe's success among the youth, and the Soap's success among the less educated, re good examples. For Actualite the opposite was true. Those who listened the most were less satisfied with one aspect of it. This last finding, also, highlights a pattern of less satisfaction among the older, more educated respondents when compared to the younger less educated audience.

Actualite is Successful in Providing Truthful Information

Ethnicity	Tutsi: 88.2%	Hutu: 89.3%	
Gender	Male: 87.2%	Female: 90.2%	
Age	25 or Younger: 87.5%	26-40: 89.2%	41 or Older: 87.6%
Education	No or Little Education: 80.8%	Some Education: 93.0%	Higher Education: 97.8%

Actualite is Successful in Providing an Understanding of the Crisis

Ethnicity	Tutsi: 83.4%	Hutu: 81.9%	
Gender	Male: 80.7%	Female: 84.9%	
Age	25 or Younger: 81.2%	26-40: 88.1%	41 or Older: 75.1%
Education*	No or Little Education: 78.8% (51.1%, 27.7%)	Some Education: 86.0% (51.0%, 35.0%)	Higher Education: 81.1% (27.0%, 54.1%)

* When “Very Successful” and “Somewhat Successful” scores are separated, there is a statistically significant difference. The scores of each category are included respectively in the parentheses.

People Discuss Issues of Actualite

Ethnicity	Tutsi: 79.5%	Hutu: 75.6%	
Gender	Male: 81.7%	Female: 77.8%	
Age	25 or Younger: 77.1%	26-40: 77.7%	41 or Older: 77.8%
Education	No or Little Education: 74.4%	Some Education: 80.0%	Higher Education: 77.0%

Unresolved and Urgent Problems and Needs of Respondents

In this section respondents were asked two open-ended questions- one about the issues and problems they face as result of the crisis, and which no one helps with, and the other is about which of these problems and issues could Studio Ijambo help with. In general, the response rate to these two questions was fairly high- approximately 95% of all respondents spoke about issues and problems that they faced, and also suggested how Studio Ijambo could help. This willingness to talk and express such concerns was suspected in the initial stages of this survey’s design. This was due to what several key informants described as “fear,” “distrust” and “silence” among the population as a result of the conflict.

The fact that respondents expressed their views freely, and in large numbers probably suggests that the in-person interview by Burundian individuals, was a successful tool in collecting data, and more profoundly, in breaking the fear among the sampled population. Interestingly, it was noted during the data processing that more of the better educated respondents were *less likely* to respond to these two questions, compared to the less educated ones.

The process of categorizing responses to these questions was described earlier in this report. The following is a chart that includes the most frequently mentioned categories of responses to the question about the issues and problems facing the respondents. The same chart also includes the percentage of respondents who indicated that Studio Ijambo could help with these issues. The Appendix includes the complete listing of these issues.

Issues and Problems Faced as Result of the Crisis and Studio Ijambo's Expected Role

Issue	Percent Mentioned the Issue	Percent Indicated that Studio Ijambo Can Help with the Issue
Poverty	34.3	11.3
Security	33.8	14.5
Embargo	32.5	26.3
Inflation	18.5	4.3
Health	16.5	3.5
Unemployment	12.0	6.5
Displaced and Refugees	11.5	9.0
Reconstruction and Housing	10.3	11.8
Social Problems	9.3	14.0

This list of issues provides for Studio Ijambo, and for the rest of the Search for Common Ground organization, a clear picture of what Burundians feel and think are the major problems and issues they are facing as a result of the crisis. It could be a useful tool for developing programs that would meet these needs and help them with their problems. As to how to provide the types of interventions or services that would be meaningful to those people is a matter that requires further investigation. This survey provided a first step in assessing these issues; other evaluation tools may be used to provide more details on the scope, and nature of intervention and services.

In general, respondents indicated that issues of poverty, security, embargo, inflation, health, unemployment, displaced and refugees, and reconstruction and housing, are the most pressing. These issues were mentioned by at least 10% of respondents. Their responses regarding the problems or issues which Studio Ijambo could help with include: Embargo, security, social problems, peace, reconstruction and housing, and poverty. These were mentioned, too, by at least 10% of the respondents.

A comparison of the issues for which they reported that Studio Ijambo could help with, compared to what they stated earlier in this survey that Studio Ijambo *actually* covered, indicates that issues of peace and social problems are both well covered already, and do remain as important issues for the Studio to focus on. Other issues that appears to be of interest to the respondents, and which the Studio may need to include in its programming are: embargo, security, reconstruction and housing, and poverty.

It is also noteworthy here that respondents from different professional background or age group presented issues that were unique to them. For example, farmers emphasized that one of their problems was the lack of agricultural assistance. Students, similarly, indicated that due to the loss of their parents in the bloodshed, they no longer have a source of income to support their school. Therefore, they raised the issue of student assistance. These specific issues which are important for certain groups of the population may also be captured by the Studio staff. In this context, further data analysis could be prepared to provide the Studio staff with detailed information on the listening times and habits of such groups of the population. This will ensure that any special programming on these issues will reach the target population.

IV. SUMMARY AND RECOMMENDATIONS

This survey was one part of a comprehensive evaluation effort for Studio Ijambo. It is important to recognize that being one piece of a larger task makes it necessary to review the information in this report in light of information in other documents related to this evaluation. In summary, specific issues may be discussed in relation to two larger categories. The first category is the Studio Ijambo Programming, and the second is the use of the survey method.

Studio Ijambo Programming

< Studio Ijambo programs are well known and recognized by its intended audience. This was true given the fact that over 80% of respondents recognized it by name. This was further emphasized when respondents listened to segments of the Studio's programs. In most cases, those who thought that they did not know

Studio Ijambo recognized its programs. The reason behind this was that Studio Ijambo does not have its own radio station. Instead it transmits programs via other radio stations. It is noteworthy that several of the respondents mentioned that they like to see the Studio having its own radio station.

- < The programs reach their intended specific groups of audience. Young respondents, for example, recognized programs such as Sangwe, while more educated, older respondents recognized Actualite.
- < The levels of satisfaction with the programs were usually higher among the intended groups of audience; this means that younger youth were more satisfied with a program such as Sangwe; and, less educated respondents were more satisfied with Magazine Amasanganzira. The only exception was with the more educated persons' satisfaction with one aspect of Actualite.
- < The older, more educated population seemed to be the least to express satisfaction with the outcomes of certain programs- namely, Sangwe and Umubanyi Niwe Muryango; one is a musical program for youth, and the other is a soap opera. Perhaps these types of programs, unlike news- and politically-focused programs, are not presented in ways that appeal to the older more educated population. Further interviews and discussion with this population may help in developing programs that may meet their needs.
- < Umubanyi Niwe Muryango is a very successful program that attracts all sections of the Burundian society. Respondents' satisfaction with the content and accomplishments of the program is high. It s appeal to the more educated population, however, seemed to be less than that for the rest of the population. The same recommendation mentioned above, about interviewing and talking to that group, could be applied here.
- < The Studio is successful in presenting neutral, ethnically-acceptable, messages through its programs. Ethnic differences were not significant in most instances. The only exception was the program Au Dela Du Faits. Fewer Hutus reported satisfaction with its selection of conflict resolution examples, and fewer Hutus reported that people discussed issues brought up in that program. This program may benefit from a closer look at the types of examples it presents, and the types of resolutions suggested.
- < The issues reported by respondents as problems that they are facing as a result of the crisis, are useful information for future programming. More information could be provided by the evaluation staff in order to specify details about these issues, and how to present them.

The Audience Survey

- < The survey results proved that the questions included were highly reliable and valid for addressing the issues of audience listening patterns and opinions. This was evident from the manner by which respondents answered questions in ways that represented their specific conditions and situations. For example, less educated persons reported lower frequency of listening to French programs; younger respondents reported more listening to Sangwe; more educated respondents reported more listening to Actualite. The same was true about other responses throughout the survey.
- < Training local interviewers on conducting interviews was an effective tool in eliciting responses from the public. The fear, which had been indicated prior to the survey administration, was eased to a great extent due to effective approaching by interviewers. The survey team reported few incidents of interview refusal. In addition, a high percentage of respondents were willing to express their views regarding problems and issues they faced as a result of the crisis.
- < Including local informants, from different backgrounds, in the survey design stage is crucial to its success. Despite careful efforts that took place prior to the training session to ensure that the survey was proper in its content and its cultural sensitivity, the input that was received from the ten members of the survey team was invaluable. This is perhaps due to the fact that they represented more diverse segments of the society. This allowed them to notice and suggest issues that would have been overlooked if the evaluation team did not solicit their assistance in this matter.
- < Several sections of the survey may serve as baseline data for future programming and efforts. Specifically, the issues raised by the respondents as problems and needs, and the issues that the Studio could help with are good examples of such baseline data. Follow-up surveys may provide a useful ongoing tool for the Studio to assess how the programs are connected to the needs of the people.

- < The process of data analysis and reporting must continue beyond the short period of time following the survey administration. While providing the staff with immediate preliminary results is useful, other levels of analyses are required to respond to some of the questions. Such process needs to be interactive, in which the Studio and CGP staff discuss with the evaluation team aspects that they need responses for, and the evaluation staff provides findings that could further pave the road for effective programming.

- < This survey provided opportunities for further evaluation using qualitative tools. Conducting interviews and focus groups with segments of the population, such as the more educated older population, will add depth to the results of this survey. This would facilitate the task of designing suitable programs for these populations.