

Impact evaluation of the UN Peacebuilding Fund's Radio Broadcasting for Community-based Conflict Management. The case of Niger

FINAL REPORT OF FINDINGS

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Statement

The Peacebuilding Fund Impact Evaluation, Learning, and Dissemination (PeaceFIELD) initiative conducts impact evaluations of projects supported by the UN Secretary-General's Peacebuilding Fund (PBF), builds capacity to conduct impact evaluations on PBF-supported projects, and disseminates key evaluation findings. Launched in January 2021, the initiative is a collaboration between the International Security and Development Center (ISDC), the International Initiative for Impact Evaluation (3ie), and the Peacebuilding Support Office (PBSO). Generous support for PeaceFIELD was provided by the German Federal Foreign Office (GFFO) and Global Affairs Canada. The views expressed in this report are of the authors and not necessarily those of PBSO, ISDC, 3ie, and GFFO. The data collection would not have been possible without the additional support of the association LASDEL and the PBF Secretariat in Niger.

Executive Summary

Mali and Niger have witnessed high levels of underdevelopment, political turmoil, fragility and high levels of violence for a number of years. In both countries, violence is particularly acute in the border regions. This violence pertains to extremism, violence instigated by those who believe they stand to benefit materially from it, and because of land-based and intercommunal violence within communities. This tense situation has been further exacerbated by irregular changes of governments the region, including in both Mali and Niger in recent years. It is in this context that the United Nations Secretary-General's Peacebuilding Fund (PBF) has been working. In this evaluation, we consider the effectiveness of the "Support for Cross-Border Community Dialogue Initiatives with Security and Justice Sector Actors for Peacebuilding in Mali and Niger" project.

A key component of the project involved training local community radio stations to broadcast messages and programs broadly considered "peace radio". These broadcasts included comedic plays designed to promote peace through laughter and humour; more serious news-based programming; dramatisations of complex disputes and their peaceful resolution, and interviews with key stakeholders, such as local and national politicians. The broader project was implemented by UNODC and UN Women in Gao and Mékana in Mali and Tillabéri and Niger, at a cost of \$3.1 million, between 2019 and 2020.

To understand the role these broadcasts played in shaping the attitudes of individuals within the coverage areas of the supported radio stations, we collected bespoke data four years after implementation, in June 2024. The purpose of this data was to assess the interventions' effects on individuals' attitudes toward violence and conflict prevention, as well as on trust within and between communities and between communities and institutions. The results presented in this report complement those of a previous analysis of the project's short-term effects on the geographic spread of violence by shedding light on the mechanisms that may have contributed to those outcomes. These analyses draw on a quantitative survey, an embedded messaging prime and qualitative interviews.

Our analysis is based on a sample of 779 individuals surveyed in five areas of the Tillabéri region in Niger. Respondents were asked to listen to either a modified version of a real radio broadcast or comparable audio on an unrelated topic, nutrition. We compare individuals both within and outside the broadcasting coverage areas to assess whether prior exposure influenced their responses to the broadcast. Additionally, we conducted an integrated qualitative data collection exercise with 42 of the 779 original participants, who invited to participate.

Our findings suggest stronger positive trends among individuals previously exposed to the radio broadcast and later exposed to the peace messaging prime. Gains were observed in social trust, driven by trust in family members, and institutional trust, driven by trust in religious leaders. No changes were observed in already low levels of tolerance for violence or in political attitudes. Together, the quantitative and qualitative findings provide a coherent account of how radio-based peacebuilding interventions can shape attitudinal outcomes in conflict-affected settings. They offer suggestive evidence of the impact of both the broadcasts' messaging and the broadcasts themselves.

Background to the Research

The Peacebuilding Fund Impact Evaluation, Learning, and Dissemination (PeaceFIELD) Initiative conducts rigorous impact evaluations of projects supported by the UN Secretary-General's Peacebuilding Fund (PBF), builds capacity to understand, conduct and learn from impact evaluations on PBF-supported projects, and disseminates key evaluation findings directly to relevant stakeholders. Launched in January 2021, the initiative is a collaboration between ISDC – International Security and Development Center, the International Initiative for Impact Evaluation (3ie), and the Peacebuilding Support Office (PBSO). Generous support for PeaceFIELD is being provided by the German Federal Foreign Office (GFFO) and Global Affairs Canada (GAC). The views expressed in this report are of the authors and not necessarily those of PBSO, ISDC, 3ie, GFFO or GAC.

In recognition of key knowledge gaps and associated low-capacity for evidence-based policymaking in the peacebuilding field, the Initiative has worked closely with PBF to understand the effectiveness and mechanisms of key building blocks of PBF strategy and promising, novel, projects that could be the building blocks of future strategies. The identification and analysis of case-study interventions that match these criteria has been a key component of PeaceFIELD. To this end, the Initiative has identified a number of viable situations for study, including: a multi-faceted livelihoods and displacement protection project in Darfur, Sudan; the creation of community registries and support and training of conflict mediators project in Polochic Valley, Guatemala; across-border dialogue and capacity building project for conflict prevention between local communities and security actors, working among other components through community radio stations on the Mali / Niger border; and a land rehabilitation and media project for farmers and herders at the Guinea / Sierra Leone border. In this document, we discuss results that have emerged from a “macro” level study of the Mali / Niger project in the short-term aftermath of the intervention being undertaken. In this work, we take a “helicopter” view of the situation, looking at the relationship between the intervention and key indicators pertaining to peace, analyzed at disaggregated geographic resolutions.

1. Introduction

This report examines the effectiveness of the project “*Support for Cross-Border Community Dialogue Initiatives with Security and Justice Sector Actors for Peacebuilding in Mali and Niger*” project (refs: 00114134 / 00114135 and *IRF-299 – Mali – and IRF-300 – Niger*). The objective of this study is to evaluate the medium-term impacts of the peace-radio broadcasting component four years after its implementation began, with a specific focus on Niger. This time frame is especially relevant for understanding the interventions’ effects over time and the extent to which they are sustainable. The analysis relies on primary data collected at the individual level to draw conclusions on the effect of the intervention on Outcomes 1 and 2. Outcome 1 considers individuals’ attitudes towards violence and conflict prevention, while Outcome 2 considers increased trust within and between communities and between communities and institutions (See: Figure 1)¹. The results presented in this report accompany those of a previous analysis, which showed that the PBF-supported peace radio project resulted in relative reductions in the geographic spread of violence in the short-term aftermath of the project. Violence in areas within the broadcasting range became, relatively, less widespread than in similar areas outside the broadcasting ranges. This evaluation complements these findings, while shedding light on the mechanisms that might have supported these outcomes, as well as assessing the main theory of change of the broadcasts, which focused on developing horizontal and vertical trust.

This links to low levels of trust in the settings under study, which are believed to contribute to the high levels of violence in these communities. The causes of conflict along the Mali-Niger border are complex, and include tensions between different ethnic groups, competition over natural resources, the presence of various armed groups, including violent terrorist groups and international organised crime organisations, and low trust, even within families. The region has also been affected by political instability in recent years, and state institutions do not always have sufficient capacity or reach in conflict-affected borderland areas. Traditional conflict resolution mechanisms and justice systems face challenges, including a lack of coordination among these bodies across different communities, low capacity, low trust, and high levels of politicisation, which in turn lead to perceptions of unfairness. Taken together, these factors mean that border areas experience low levels of trust both *within* communities and *between* communities and authorities, including security and justice actors.

¹ This study forms part of a broader evaluation effort designed to assess progress across all three outcomes of the project. Outcome 1, concerning improved conflict prevention and resolution, was assessed using a macro-level analysis of regional violent events based on ACLED data (Benesh, T., Ferguson, N. T. N., & Hosford, L. (2025). *Impact Assessment: Evaluation of Pro-Peace Interventions to Build Trust and for Awareness-Raising and Sensibilization at the Mali and Niger Border*, PeaceFIELD Report). Outcomes 1 and 2 were evaluated using a combination of quantitative and qualitative research methods.

In response to these factors, the overall PBF-funded project, implemented by UNODC and UN-Women from 2019 to 2020, sought to increase the effectiveness of state and non-state institutions to prevent and resolve local conflicts in border areas, improve relationships between communities and security/justice actors, and facilitate the sharing of best practices in peacebuilding. To do so, the project supported a variety of activities, including capacity building for local security actors, improving the representation of women and youth in conflict management mechanisms, and training local radio stations to broadcast peace-positive messages and programs.

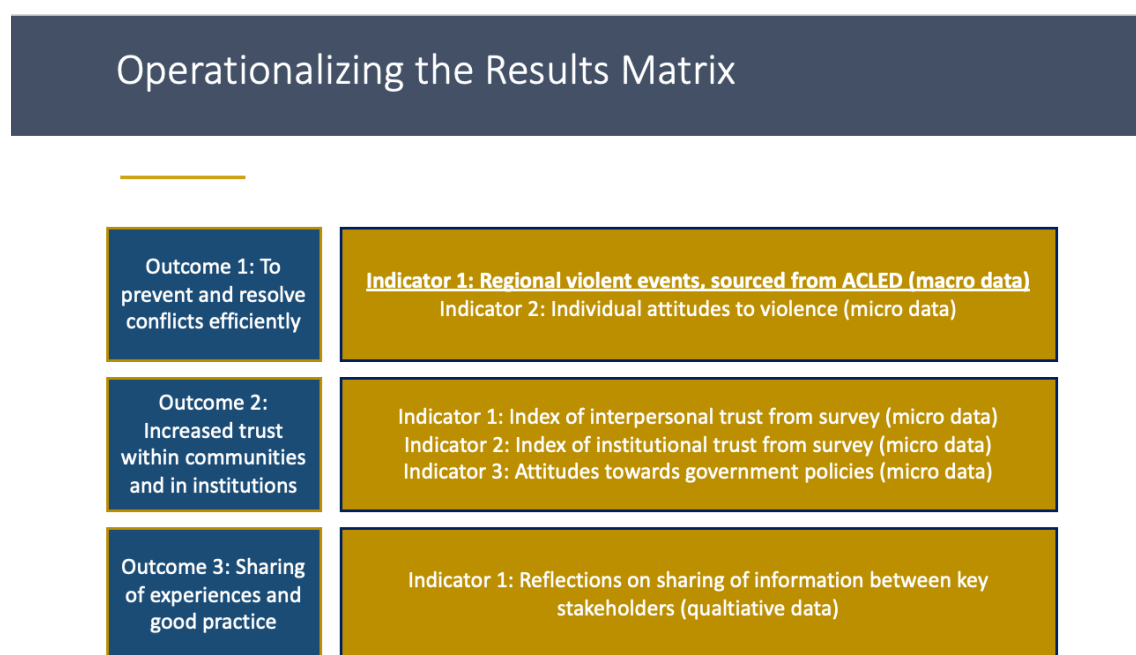


Figure 1: Operationalizing the Results Matrix from Prodocs

This study focuses on programming in the areas of four radio stations in the Tillabéri region in Niger and compares outcomes in those regions to areas just beyond the range that did not receive the peace radio program. Conducting the work with particular reference to these areas allows the definition of treatment communities (those just inside the broadcast range of the supported stations) and valid reference communities (those just beyond the broadcasting range that did not receive support). This allows us to assess the causal contribution of the radio broadcasts to key outcomes. This is important, as it allows us to understand and attribute the changes in individuals' perceptions and attitudes to the broadcasts. Specifically, it allows us to understand how the messaging of the broadcasts influenced outcomes for those who could access them, relative to those who could not, ensuring that the outcomes are not reflective of broader changes driven by other inputs or phenomena. As community radio stations have a short broadcasting range (on average, approximately 35km in radius), and these

broadcasting ranges are known for each case; individuals in targeted areas can readily be identified, as can those in reference areas. Individuals living within 35 km of each of the four radio stations are considered to have prior exposure to the radio program, while those living beyond 35 km and up to 66 km at the time of the project represent individuals who were not previously exposed to the radio program. The four areas considered for the study are Goroual, Ayorou, Bankilaré and Banibangou.

We base our analysis on a sample of 779 individuals surveyed in June 2024 from these four places. We asked individuals to listen to a modified example of a real broadcast from the radio programming or a comparable audio on an unrelated topic (nutrition). This allowed us to assess the direct, short-term impact of the broadcast messaging on perceptions and attitudes. As individuals were selected at random to hear the peace broadcast or the alternative audio, this ensured that differences in outcomes between these groups were attributable solely to the information received. Our analysis considers individuals both within and outside the broadcasting ranges to assess the extent to which prior exposure influenced their responses to the broadcast. An integrated qualitative data collection was undertaken at the same time as the quantitative data and included 42 of the 779 original participants, who were randomly selected and invited to participate. Data were collected in partnership with LASDEL, a research organisation based in Niamey. LASDEL's expertise ensured that all research materials were contextually appropriate, aligned with local ethical norms and expectations, and could be collected in a complex post-coup environment.

Data were collected on a range of outcomes related to trust, beliefs about conflict-resolution norms, and political attitudes. The qualitative data collection involved in-depth, semi-structured interviews designed to elicit rich, nuanced data on these complex issues. Key to this approach was the integration of the quantitative and qualitative data collections. This ensured that the qualitative interviews could probe individuals' responses to the quantitative survey and ask how and why they responded as they did.

Results from the quantitative analysis show that individuals living within the broadcast area at the time of the radio program and who heard the radio priming exhibit higher levels of social and institutional trust than those outside the broadcast area. However, no significant effects are found on political attitudes and beliefs about the legitimacy of violence. These results confirm that the messaging of the broadcasts has significant effects on trust in a very low-trust setting, but that these effects do not extend to individuals' political beliefs or to how they view violent forms of conflict resolution. Importantly, they also show that such responses are, for the most part, statistically significant only for the population who lived within the radio stations' range at the time of these broadcasts. This provides suggestive evidence of the impact of both the broadcasts' messaging and the broadcasts themselves.

The qualitative interviews reveal a population whose daily existence has been fundamentally reorganised around the threat of violence. Respondents describe peace and security not as abstract aspirations but in concrete, material terms: the inability to cultivate fields, forced displacement from villages, and a state of chronic vigilance that disrupts ordinary rest and social life. The qualitative data also illuminate the social texture of trust in this environment: family bonds and religious community remain anchors of confidence, while political leaders are consistently identified as the least trusted actors. This trust landscape is directly relevant to understanding how radio programming may operate on attitudinal outcomes. The qualitative data make apparent that community well-being in the Tillabéri region is experienced not as a stable state to be improved, but as a condition whose most basic preconditions – physical safety, freedom of movement, access to fields – have been removed. Respondents consistently describe a good life in conditional, future-oriented terms: a life that becomes possible once peace returns. The erosion of trust, particularly in institutions and actors beyond the immediate family, is understood not only as a moral injury but as a practical impediment to collective action and economic recovery.

In the remainder of this document, in section 2, we discuss the project's background in Niger. In section 3, we discuss the research design and the selection of individuals and villages for the study. We describe the data collection method and the tools. In section 4, describe the sample and the main outcomes. In Section 5, we discuss the econometric approach and the analysis results. Finally, in Section 6, we provide a discussion and conclusions of the analysis.

2. Background

2.1. Context

Niger is characterized by high-levels of conflict and significant gaps in institutional capacity to resolve this conflict. The Uppsala Conflict Data Program data shows approximately 2000 fatal violent events in Niger since 2015 (UCDP, 2022). A series of threats are faced both in the South East of the country, from cross-border violence perpetrated by Boko Haram; and at the border with Mali, particularly in the Tillabéri region, due to extremism and “violent entrepreneurs” (Bøås et al., 2020).² At the same time, the Government of Niger, with support from national and international partners, continues to undertake efforts to strength security, social cohesion, conflict prevention mechanisms and community resilience across affected regions. A coup took place in Niger in mid-2023, but it lies outside the focus of the work of this evaluation.

The higher-level threats are exacerbated by climate hardships, in particular water stress and a scarcity of natural resources, as well as demographic pressures from high birth

² Bøås, Morten, Abdoul Wakhab Cissé, and Laouali Mahamane. "Explaining violence in Tillabéri: Insurgent appropriation of local grievances?." *The International Spectator* 55.4 (2020): 118-132.

rates (Shekar et al., 2016)³ and high levels of poverty (Zafar, 2021).⁴ These pressures have increased political tensions and conflict across the region (Igrarapé Institute, 2015), with inter-communal conflicts between different groups, including farmers. This is further exacerbated by gaps in the administration of justice in the region and by low trust, within communities, as well as between communities and authorities, including security and justice actors (Ursu, 2018).

The project area includes four communes in Niger (Goroual, Ayorou, Bankilare, and Banibongou) and is located near the border between Mali and Niger. These areas experience a combination of these challenges, including: the presence of armed groups, including extremist groups; inter-ethnic conflicts between farmers and herders related to transhumance routes; scarcity of natural resources and grazing areas; a lack of a human rights-based security approach by security agents; a lack of trust in these security agents; inaccessible justice services due to both the remoteness of these services and corruption; and extreme poverty. Furthermore, conflict prevention and management mechanisms lack the inclusion of women and youth. In this context a single security-based approach would not be sufficient to build lasting peace.

Accordingly, the UN PBF-funded project focused on trust and capacity-building and the inclusion of women and youth in conflict prevention and management. It specifically aimed to improve the capacity of human rights and gender-based capabilities of security actors. Given the nature of the setting, a cross-border approach was undertaken to address the potential that both conflict and its drivers can spillover this border and, indeed, take advantage of institutional weakness on either side of it and that arise due to it. The broadcast of pro-peace, pro-trust, and awareness-raising messaging, including information on the mandate of the security actors, human and women's rights and peaceful resolution of conflicts, is expected to further reinforce these goals.

2.2. Radio Programming

Mass media campaigns, particularly radio, offer the advantage of reaching large audiences at low cost while overcoming literacy barriers by conveying messages in local languages through trusted voices. The project leveraged the robust community radio networks in Niger and Mali, recognizing that radio is the one of the most important sources of information, particularly for marginalized and isolated communities with low literacy rates. It is estimated that the supported radio stations reach approximately 300.000 people in both countries.

In 2019/2020, four community radio stations in Niger were selected to participate in the "Radio broadcasting for community-based conflict management" project. The four

³ Shekar, M., Yazbeck, A., Hasan, R., & Bakilana, A. (2016). Population and Development in the Sahel.

⁴ Zafar, A. (2021). Poverty Traps in the Sahel. In *The CFA Franc Zone* (pp. 55-60). Palgrave Macmillan,

radio stations were chosen for their ease of access, existing cross-border and inter-communal consultations, and the ability to communicate in French with radio coordinators and animators to explain the program's goals and needs. Different local authorities were invited to record a radio program on conflict prevention options, ways to reach out to local authorities for support, and the role of women in resolving and managing conflicts.

The nature of the programming varied by both the broadcaster and the broadcast, but broadly included: radio plays focusing on hypothetical situations and fictional characters; interviews with local and national politicians and representatives of other institutions; and information-based, news-style programming. These radio programs adhere closely to the project's theory of change, which was designed to boost trust, both vertically and horizontally, in the areas reached by the broadcasts. The overall intensity of the programming meant it was broadcast for several hours per day over multiple months, typically in the late afternoon and early evening, when people were less likely to be working.

Figure 2: Example of the structure and content of the radio program

One episode was a 30-minute show in the format of a round table that addressed the topic of social cohesion between communities, with a specific focus on jokes and humor as a method to promote lasting peace. The discussions took place with youth leaders, one religious leader and a cultural coordinator. The show's objective was to increase and build trust between individuals, communities, and institutions. Another episode was a 17 minutes-long broadcast that discussed the causes and solutions to violent extremism with two retired teachers and one civil society actor.

3. Research Design

In this study, we investigate the medium-term effects of the “Radio Broadcasting for Community-Based Conflict Management” program on a range of outcomes four years after its implementation. This section presents the evaluation design and the instruments used for both the quantitative and qualitative analyses.

3.1. Design

We examine the impact of the Radio-broadcasting program on three primary outcomes: trust between individuals and institutions, attitudes towards violence, and political attitudes.

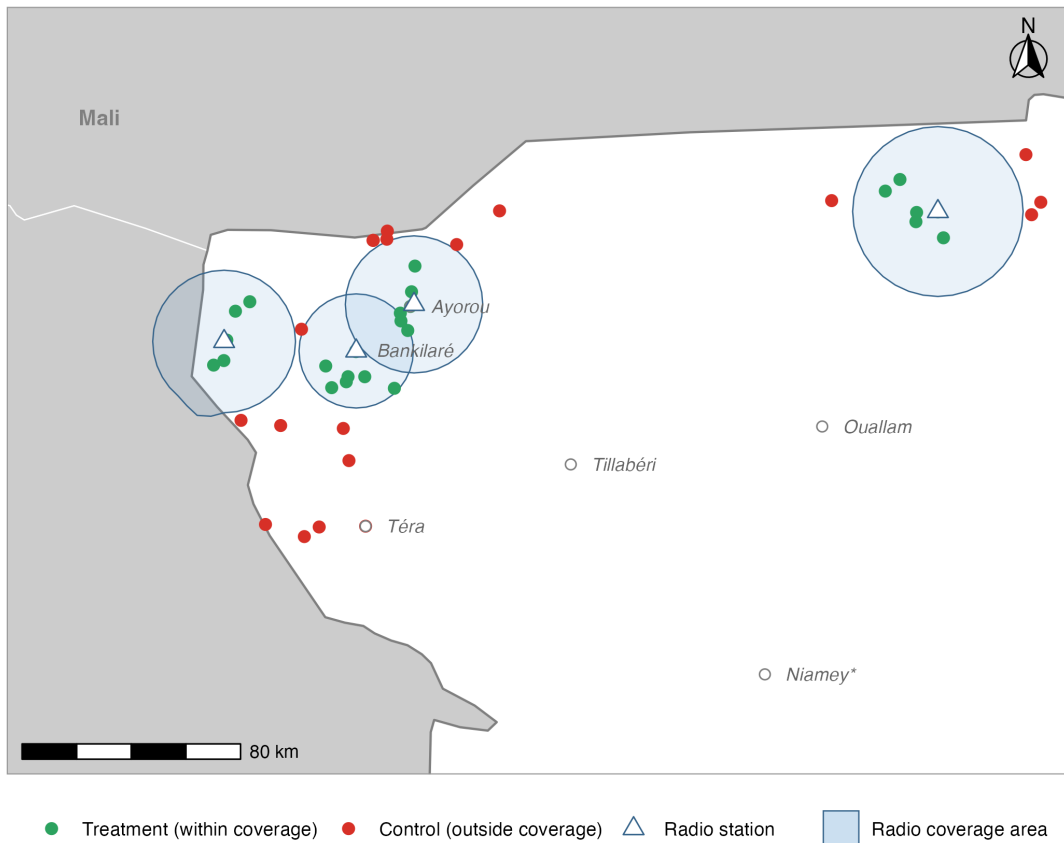


Figure 2: Program exposure and village locations. In this map, each dot represents a village. Shaded areas indicate the estimated broadcast range of each radio station, approximately 35 Km. Triangles represent the radio station location. The exposure of individuals to the program refers to the location of individuals at the time of the program implementation. Green dots correspond to villages whose residents were in 2019-2020 within the estimated broadcast range and are classified as the treatment group. Red dots denote villages beyond 35km from the radio station.

In June 2024, we conducted a quantitative survey with 779 individuals and semi-structured interviews with 42 individuals from 5 communities (Goroual, Ayorou, Bankilaré, Banibangou and Terá) and 11 villages (See Figure A1 in the Appendix). These communities were selected based on a small set of criteria that align with the research needs. First, they were communities within the broadcasting range of one of the four radio stations. Second, they hosted enough individuals displaced from outside the broadcasting range to allow us to reach a sufficient number who were not exposed to the original broadcasts. Third, site selection was conditional upon the security and safety of the participants and enumerators, given high levels of violence and ongoing political tensions in the area. This relied on LASDEL's detailed contextual and local knowledge. Within these sites, individuals were selected for the quantitative survey using a random-walk sampling technique, based on the total number of participants at each site. A random-walk sampling approach begins at a specific point (or multiple

starting points), then randomly decides which direction to take from there at each subsequent node. A convention (e.g., stopping at every 10th property encountered) is then used to select the sample. This is designed to ensure representative and random samples in settings where other approaches, such as those that rely on neighborhood registries, are not available.

At the time of data collection in June 2024, 87% of respondents had relocated from another village, primarily due to violence in their place of origin, meaning the village where they were surveyed often differs from the village where they lived during the broadcasting period. We exploit this widespread conflict-driven displacement to reconstruct prior exposure to the programme using respondents' migration history. Villages for data collection were selected based on their proximity to the four radio stations (see Appendix Table 1 for a list of villages where participants were at the time of the Peace Radio). To determine where each respondent lived during the original broadcasts (2019–2020), we use their reported migration history – specifically, the date of their migration and their previous place of residence. Respondents who relocated after 2020 are assigned to their village of origin, since they were still living there when the broadcasts took place and are therefore the relevant location for determining prior exposure. All others – those who had moved before 2019 or had not moved at all – are assigned to their current village, where data collection took place. We match this location to the estimated geographic broadcast range of the relevant station, sourced from the Radio Data Center (UKW/TV-Arbeitskreis 2022). Figure 2 illustrates the resulting classification of villages into treatment and control areas.

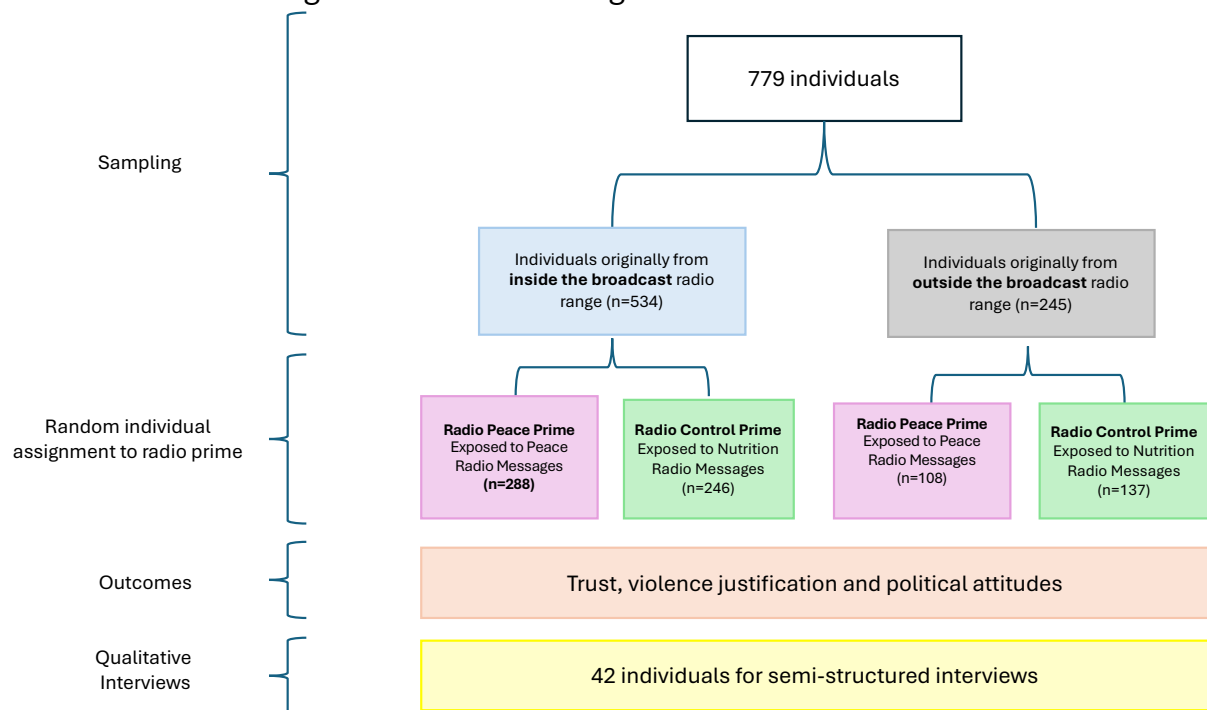


Figure 3. Study design

The survey included an embedded priming experiment that randomly assigned participants to hear either a section of the original pro-peace radio broadcast (**Radio Peace Prime**) or a placebo message regarding nutrition (**Radio control Prime**). The pro-peace prime audio was developed from original broadcast recordings and recorded again as a monologue by the host of one of the broadcast programs. The prime is designed to allow us to understand immediate responses to the messaging of the broadcasts, while also evaluating the role that past exposure to the actual broadcasts induced, by comparing these responses across two groups: those previously living within the broadcast area (likely exposed) and those living outside it (unlikely exposed). By cross-referencing these results with respondents' geographic history (inside or outside the broadcast area), the study determines whether "likely exposed" individuals process the new peace-related information differently from those previously unexposed. The prime itself allows us to understand, more generally, how individuals respond to the broadcasts' messaging.

For the qualitative interviews, respondents were selected from among the participants of the quantitative survey. Participants were randomly selected for potential involvement in the qualitative interviews, and informed consent was obtained. This approach adapts convenience sampling to ensure response quality and minimise rejections. A summary of the study design is presented in Figure 3.

4. Data collection

This evaluation is based on a mixed-methods approach that includes quantitative surveys and qualitative interviews. To ensure data quality and researcher safety, we partnered with LASDEL⁵, a local organisation with extensive experience conducting fieldwork in the region's high-risk environments and long-standing community relationships.

The development and final construction of the data collection tools were informed by a preliminary qualitative study conducted by the research team in December 2022⁶. For instance, the original qualitative study uncovered nuanced variations in local conceptualisations of "trust" and "conflict". These insights directly shaped the survey design, which incorporated measures of vertical and horizontal trust, and extended to the audio prime—crafted specifically to mitigate risks of passive listening and promote

⁵ Laboratoire d'Études et de Recherches sur les Dynamiques Sociales et le Développement Local (LASDEL). For more information, see <https://www.lasdel.net>

⁶ The data collection took place in Ayorou, and the sampling approach first identified individuals who had travelled to the market from surrounding areas. This approach was undertaken because Ayorou is comparatively safe and accessible, ensuring that no risk was posed to either interviewers or interviewees. Its role as a market town meant that individuals from nearby communities would travel there in order to access the market, ensuring responses from individuals from a much wider range of villages, both inside and outside of the broadcasting ranges. Stratified by age, gender, residence, ethnicity, and profession to ensure balance, 39 individuals were randomly selected for additional qualitative data collection.

active participant engagement. Additional support in the design, phrasing, and answer codes of the survey was provided by LASDEL to ground the survey in acceptable local norms and expectations.

The survey was coded onto tablets using SurveyCTO software and piloted. Enumerators were fluent in the relevant local languages (including Zarma, Peul and Tamasheq) and underwent comprehensive training on the study's objectives, survey instruments, and ethical procedures. Informed consent was collected from each participant at the beginning of the survey. The distribution of individuals in the audio prime and broadcasting areas is shown in Figure A1 in the Appendix.

Survey Data: The quantitative evaluation is based on a survey of 779 individuals living outside or inside the radio ranges at the time of program implementation. Specifically, the questionnaire⁷ gathered information that allows constructing measures of:

1. Demographic factors: such as age, gender, language, employment status, education level, and marital status.
2. Livelihoods and economic well-being: monthly income, assets, economic deprivation.
3. Personal well-being: economic expectations and life satisfaction.
4. Life satisfaction, personality and risk preferences.
5. Trust in leaders and institutions: trust in community leaders and institutions at different levels.
6. Prosocial behavior: attitudes toward the justification of violence, social trust.
7. Conflict experience: personal and family exposure to physical and material harm in the last six months.
8. Political attitudes and social engagement: attitudes towards elections and democracy, participation in community groups.
9. Migration history: origin and reason to migrate.

Messaging Priming: The survey included an embedded information prime within the questionnaire, which aimed to assess the role that messaging from a real piece of peace radio played in shaping individual attitudes toward trust, violence, and political views. This approach consisted of two steps. First, we randomly assigned respondents to one of two groups. Each group received different information via an audio recording embedded in the survey. The recordings were produced in three local languages: Tamasheq, Peul, and Zarma. Enumerators played the audio to each respondent individually in the respondent's preferred language using tablets used for data

⁷ The questionnaire tool is included in the Appendix.

collection. Each message lasted approximately 3 minutes.⁸ Participants were randomly assigned to one of the following groups:

- **Peace Radio prime (n = 396):** Participants in the peace radio prime group were exposed to a peace message adapted from the original program, which focused on explaining the concept of peace. In this audio, a journalist emphasises the vital importance of peacebuilding in Niger. Peace is portrayed as being more valuable than material wealth, because it underpins stability and development in daily life. Without peace, even basic needs such as eating can be difficult to fulfil. The message calls for collective reflection and action to achieve peace through social justice, dialogue, and mutual respect between different ethnic groups, civilians, and security sector actors. A key theme is trust: peace depends on people coming together, sharing meals, and talking openly. “You cannot trust someone you never sit with.” The message suggested that building trust requires honest, genuine interaction between neighbours and across different groups. The message urges communities to resolve conflicts, such as those between farmers and herders, by turning to traditional and official authorities for help, rather than taking matters into their own hands.
- **Radio Control Prime (n=383):** Participants in the comparison group received a similarly structured nutrition message. This message highlights the serious nutritional challenges faced in Niger, particularly among vulnerable groups such as children under five and pregnant or breastfeeding women. Challenges include high rates of malnutrition, stunting and micronutrient deficiencies. It explains how limited access to nutritious food, inadequate healthcare and recurring food crises exacerbate these issues. The message also discusses cultural practices such as early cessation of breastfeeding and limited knowledge about complementary feeding. The message calls for community education and engagement with local leaders to improve nutrition. The importance of agriculture in ensuring food availability and diversity is emphasised, as is the promotion of nutrient-rich crops and sustainable livestock. The message concludes by urging collective action and the empowerment of communities through knowledge to build a healthier, more resilient Niger through sustainable agricultural efforts

The aim of the prime is to understand whether and how pro-peace messaging can shape beliefs and attitudes. This assumes that outcomes such as trust, conflict-resolution norms, and political attitudes should not change in response to information unrelated to these domains, such as nutrition information. By contrast, appropriate pro-peace messaging should have impacts on exactly such outcomes. Accordingly, observing

⁸ The full script of each message is included in the appendix.

relative shifts in these outcomes in the context of pro-peace radio messaging, drawn from real broadcasts supported by the PBF project under evaluation, can be used to approximate the impact of this intervention.

Qualitative Survey: The qualitative evaluation is based on 42 semi-structured in-depth interviews conducted with individuals drawn from the quantitative survey sample across the five study communities in the Tillabéri region. The instrument was designed to generate narrative depth on the specific attitudinal dimensions measured in the survey, using each respondent's own prior answers as entry points for elaboration. Specifically, the interviews elicited contextual data on:

1. Personality: self-perception in terms of conservative, traditional, progressive, and modern orientations.
2. Trust: reasons for trusting or distrusting specific persons and institutions, illustrated through personal accounts.
3. Experience of and attitudes towards violence: perceived sources of danger, felt safety, and justifications for the use of violence.
4. Political attitudes: preferred forms of governance and views on the roles of women and youth in public life.
5. Social engagement: barriers and motivations for participation in community groups and associations.
6. Radio broadcast reception: perceived appropriateness of and agreement with the broadcast message.
7. Economic situation and optimism: personal assessments of present conditions and expectations for the future.

Participants were selected from among quantitative survey respondents who had been randomly sampled and subsequently consented to a qualitative follow-up interview – the primary recruitment constraint being willingness to participate, given the prevailing security conditions in the study area. Interviews were conducted by LASDEL-affiliated qualitative researchers and research assistants fluent in Zarma, Tamasheq, and Peul, and audio-recorded with participants' consent. Data were analysed in MAXQDA using template coding, with the interview guide providing the basis for an initial thematic structure within which in-vivo coding was applied to capture emerging patterns and illustrative participant-level accounts. Informed consent was obtained separately at the start of each interview.

5. Data

5.1. Sample

The sample comprised 779 respondents, who lived in 11 villages in the Tillabéry region of Niger, during the survey. In Table 1, summary statistics for the main demographic and socioeconomic characteristics, as well as the respondents' migration characteristics, are presented. Respondents were 44.55 years on average, 48 per cent were women, and 85 per cent reported being married. The majority of the sample speaks Zarma or Tamasheq, 56 per cent and 35 per cent of the sample, respectively. 58 per cent of the surveyed individuals report being the household head, and 86 per cent of them report having at least 5 dependent individuals. Educational attainment was low, with 80 per cent of respondents reporting no formal education. In terms of economic vulnerability, 17 per cent reported having no income, and subsistence farming was the most common livelihood (40 per cent). However, only a third (33 per cent) reported having access to agricultural land. Most respondents (87 per cent) had relocated from another village to their current place of residence. Among those displaced, 99 per cent identified violence in their place of origin as the primary motivation, underscoring the acute insecurity that characterises the study context. Of those displaced, 74 per cent migrated in 2021 or later, after the UN programme had taken place. Community participation was relatively high: 54 per cent of respondents participated in village committees; 57 percent in religious groups; 33 percent in political groups; 41 per cent in cultural groups, and 56 per cent in NGOs or civil society organisations. Radio engagement was widespread: while 27 percent of respondents owned A radio at home, 62 per cent regularly accessed news via radio.

Table 1: Descriptive Statistics

	Mean	Std. Dev.	min	max	N
A. Demographic Characteristics					
Age (in years)	44.55	14.19	16.00	86.00	779
Is female	0.48	0.50	0.00	1.00	779
Is married	0.85	0.35	0.00	1.00	779
Mother tongue is Zarma/Songhoy	0.56	0.50	0.00	1.00	779
Mother tongue is Tamasheq	0.35	0.48	0.00	1.00	779
Is household head	0.58	0.49	0.00	1.00	779
Five or more dependents in house	0.86	0.34	0.00	1.00	779
B. Socioeconomic Status					
No education	0.80	0.40	0.00	1.00	779
No income source	0.17	0.38	0.00	1.00	779
Main income is subsistence farming activities	0.40	0.49	0.00	1.00	779
Access land for agricultural purposes	0.33	0.47	0.00	1.00	779
C. Migration History					

Migrated from another village	0.87	0.33	0.00	1.00	779
Migration main reason was violence in place of origin	0.99	0.10	0.00	1.00	682
Respondent relocated in 2021 or after	0.74	0.44	0.00	1.00	683
D. Social Participation					
Participates in village committee	0.54	0.50	0.00	1.00	779
Participates in religious group	0.57	0.50	0.00	1.00	779
Participates in political group	0.33	0.47	0.00	1.00	779
Participates in cultural group	0.41	0.49	0.00	1.00	779
Participates in NGO or civic society organizations	0.56	0.50	0.00	1.00	779
E. Radio Engagement					
Respondent owns a radio	0.27	0.45	0.00	1.00	779
Gets news from the radio	0.62	0.49	0.00	1.00	779

Note: This table reports summary statistics for individual survey respondents. Panels A and B present respondent's demographic and socioeconomic characteristics, while Panel C reports their migration experiences. All variables other than age are binary and equal to 1 if the condition is met.

6. Main Outcomes

We are interested in three major outcomes. We rely on a series of attitudinal indicators measured using 4-point scales to assess trust, tolerance of violence, and political attitudes. We used principal component analysis (PCA) to construct summary indices for social trust, institutional trust, tolerance of violence and democratic support.

Trust: The Indicators of social and institutional trust are measured using a four-point Likert scale (1-4) where 1 denotes "fully distrust", and 4 denotes "fully trust". As shown in Table 2, levels of social trust are comparatively high within immediate social circles and decrease in relation to more distant ones. Family members are found to have the highest level of trust (mean = 3.62), followed by friends (mean = 2.95). Conversely, mean trust levels for community members (2.58) and the country as a whole (2.10) are lower. Regarding institutional trust, religious leaders are viewed favourably (mean = 3.14), but trust in political leaders is significantly lower (mean = 2.10). Trust in non-governmental groups (2.65) and in the government (2.63) occupies the middle ground. The average value of the Social Trust PCA Index is 2.53, while that of the Institutional Trust PCA Index is 2.63; both are on the same 4-point scale.

The qualitative interviews shed light on these figures. Family members are consistently identified as the primary source of trust. This is attributed to shared living, mutual support, knowledge of each other's character, and the belief that family will always defend and protect. The absence of betrayal within the family unit is a key factor. At

the same time, concerns about the beliefs and behaviours of family members are raised, particularly in regard to armed groups. Religious leaders are also widely trusted for their moral guidance, knowledge of religious texts, and their role in promoting peace and offering solace during difficult times. However, some express caution, noting that not all religious leaders are equally trustworthy, with some prioritizing personal gain or spreading division. Trust in friends is more nuanced; while some friends are deeply trusted, others are not, depending on the depth of the relationship and perceived honesty. Community members are trusted when they demonstrate respect, uphold agreements, and act in unity, though distrust can arise from unknown individuals or those suspected of complicity with bandits.

Table 2: Trust Measures

	Mean	Std. Dev.	min	max	N
<i>A. Social trust</i>					
Trust in family members	3.62	0.79	1.00	4.00	779
Trust in friends	2.95	1.06	1.00	4.00	779
Trust in people of their community	2.58	1.05	1.00	4.00	779
Trust in people of their department	2.22	0.99	1.00	4.00	779
Trust in people of their country	2.11	0.98	1.00	4.00	779
Social trust Index (PCA) - 5 items	2.53	0.78	1.00	4.00	779
<i>B. Institutional trust</i>					
Trust in religious leaders	3.14	1.01	1.00	4.00	779
Trust in political leaders	2.10	1.10	1.00	4.00	779
Trust in government	2.63	1.07	1.00	4.00	779
Trust in non-government groups	2.65	1.14	1.00	4.00	779
Institutional trust Index (PCA)	2.65	0.78	1.00	4.00	779

Tolerance of violence: To measure tolerance of violence, we use a categorical variable from 1 to 4, where 1 indicates if the individual thinks the use of violence is completely unjustified, and 4 if the individual thinks the use of violence is completely justified. We use vignettes to assess respondents' level of justification for using violence and present two situations. One in which violence is used ostensibly for personal gain, and one in which violence is used as self-defence in a potentially threatening situation. Participants are asked to express how justified the character's reaction was. All participants are presented with both vignettes, with the order of their presentation randomised. Additionally, respondents are asked about their beliefs regarding what others in their communities think about the same situations. This is designed to capture

the extent to which individuals accept or sanction violent action and to use it as a proxy for broader stability in a given location.

As shown in Table 3, on average, respondents disapproved of violence motivated by self-defence motives (mean = 1.58) or personal gain (mean = 1.55). Community perceptions mirrored individual responses, with mean scores of 1.65 and 1.60, respectively, for violence motivated by self-defence motives and personal gain. This suggests a broader social norm of intolerance towards such violence. The Violence Tolerance PCA Index, with an average of 1.60, indicates a generally low endorsement of violent behaviour.

Table 3: Tolerance of violence

	Mean	Std. Dev.	min	max	N
Personal opinion: violence for self defense	1.58	0.96	1.00	4.00	779
Perceived Community opinion: violence for self defense	1.65	0.99	1.00	4.00	779
Personal opinion: violence for personal gain	1.55	0.86	1.00	4.00	779
Perceived Community opinion: violence for personal gain	1.60	0.95	1.00	4.00	779
Violence Tolerance Index (PCA)	1.60	0.68	1.00	4.00	779

Political attitudes: Political attitudes were measured using four statements assessing support for various forms of government, including one-party rule, presidential rule without parliamentary oversight or elections, military rule, and multiparty democracy. This was designed to address the precise political context under evaluation, which occurred shortly after a successful military coup in Niger. While this line of questioning went beyond the main aims of the broadcasts under evaluation, it allowed us to assess whether the broadcasts and their associated responses were correlated with broader attitudinal or perceptual outcomes. Responses were recorded on a 4-point scale ranging from 1 ('strongly disagree') to 4 ('strongly agree'). Table 4 presents summary statistics on political attitudes. Respondents showed low support for most authoritarian systems, including one-party rule (mean = 1.82) and presidential rule without parliament or elections (mean = 1.86). Support for military rule, however, was notably higher (mean = 3.25), potentially reflecting the political context following the 2023 coup. Support for multiparty democracy was moderate (mean = 2.22). The overall Democracy Support Index, based on principal component analysis, averaged 2.59.

These figures align with findings from the qualitative interviews. In these interviews, a number of respondents expressed a preference for **military rule**, often citing the perception that the military was best placed to deliver security, restore order, and act

decisively against threats. Many viewed military leaders as less susceptible to political manoeuvring and corruption, with their discipline fostering national unity; some even referenced historical examples of strong military leadership or the recent coup that improved security in certain areas. However, these preferences for governance systems appear to be strongly influenced by prevailing insecurity and the desire for stability.

Table 4: Political attitudes

	Mean	Std. Dev.	min	max	N
Support for one-party rule	1.82	1.14	1.00	4.00	779
Support for military rule	3.25	1.01	1.00	4.00	779
Support for presidential rule without election or parliament	1.86	1.08	1.00	4.00	779
Support for multiparty democracy	2.22	1.20	1.00	4.00	779
Support for Democracy Index (PCA)	2.58	0.71	1.00	4.00	779

7. Results

This section presents the estimation strategy and the main findings from the analysis.

7.1. Estimation strategy

To estimate the effect of the radio program, we estimate the following equation separately for the individuals inside the broadcasting radio and for those outside the broadcast radio:

$$Y_i = \alpha + \beta_1 \text{RadioPrime}_i + \delta_i + \epsilon_i$$

Where Y_i corresponds to one of the outcomes of interest for each individual i . RadioPrime is a binary variable equal to 1 if the participant was randomly assigned to listen to the treatment prime and 0 if assigned to the placebo prime. All estimations include robust standard errors. The main outcomes of interest relate to measures of individuals' social and institutional trust, tolerance of violence, and political attitudes and perceptions regarding the appropriateness, effectiveness, and accessibility of the conflict resolution outlined in the previous section. Enumerator-fixed effects, δ_i , are included to assess the potential impact of individual interview style. We do not include any other covariates due to an unbalanced sample, as tests of randomization were performed and do not reveal insignificant imbalances by treatment along key measures (see Table A2 in the appendix).

This approach seeks to compare the impact of hearing the peace radio prime among individuals living within the broadcast range with that of those just outside the range. While analogous to treatment and control groups standard in the literature, we note that, due to significant displacement in the areas under study, especially after the radio broadcasts, there is potential for information spillovers between individuals in our sample. Accordingly, we modify the language around these groups to distinguish between those who were exposed to the original peace radio broadcasts (those who lived in broadcast communities during the broadcast period) and those who were not (those who lived outside broadcast communities during the broadcast period). Table A3 in the appendix shows that those who lived inside the broadcasting range during the broadcasts differ in some key ways from those who lived beyond it. Specifically, they tend to be younger and poorer, but have greater access to agricultural land (See Table A3 in the Appendix).

7.2. Treatment effects

This section presents the results regarding respondents' main outcomes. The analysis compares responses from those exposed to the peacebuilding prime message with those who received a placebo nutrition message, both within and outside the radio broadcast range.

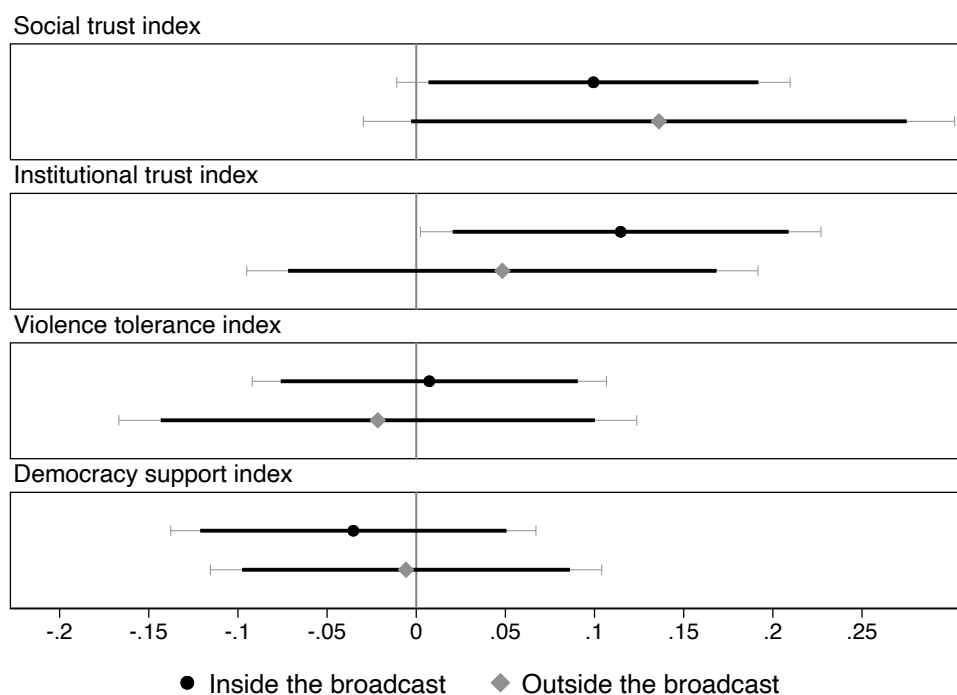


Figure 4. Impacts of peace radio on main outcomes, by village location at the time of the intervention. Coefficients from treatment effects on social and institutional trust, violence tolerance and democracy support.

7.2.1 Trust

As shown in Figure 4, respondents who listened to the audio prime reported higher social trust and greater trust in institutions than those who listened to the nutritional audio. In general, this shows that individuals are receptive to the sort of messaging that was broadcast and hints at the intervention's broader effectiveness. The effect is statistically significant for those who lived within the broadcasting range at the time of the programming, but not for those who lived outside it (although we note that the effect size does not differ between these two groups). These positive impacts on trust do not extend, either, to attitudes toward conflict resolution or political beliefs. This offers support to the main theory of change of the intervention, which was based on these broadcasts improving trust in a low-trust environment. As shown in Figure 5, this effect on trust is driven by increases in local trust (e.g., family, friends and local community). Exposure to peace messaging for individuals inside the broadcast area is associated with a 0.09-point increase in the social trust index, indicating a minor but positive and significant effect on trust.

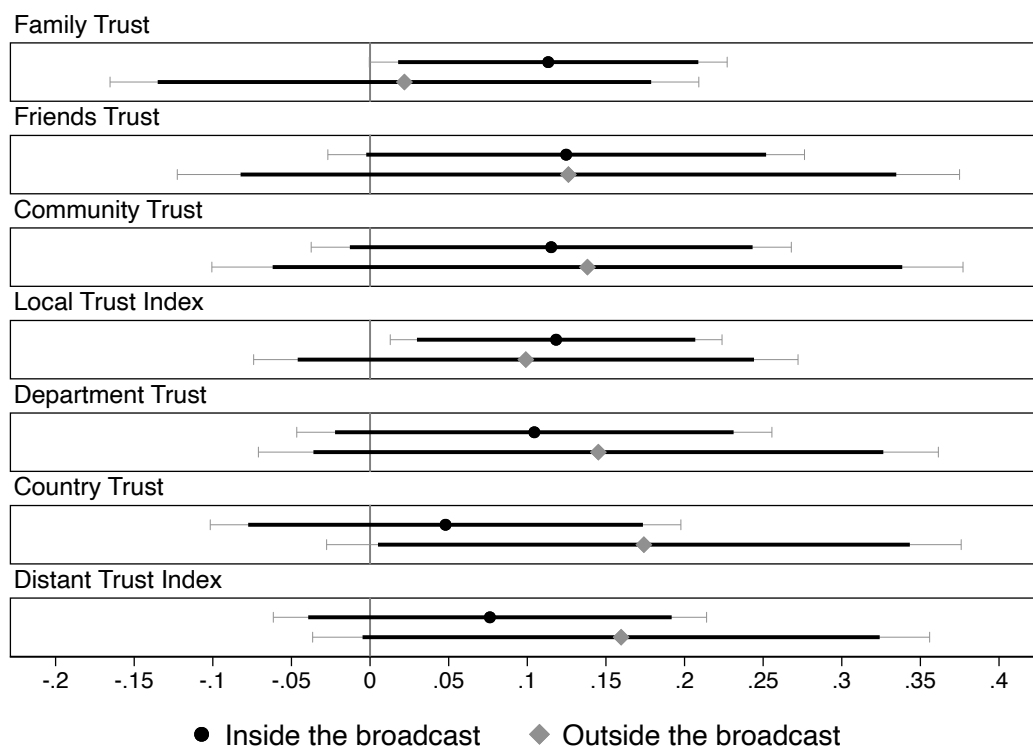


Figure 5. Impacts of peace radio on social trust, by village location at the time of the intervention. Coefficients from treatment effects on local trust combine family, friends and community trust. Coefficients on distant trust combine country and department trust

Similarly, exposure to peace messaging for individuals inside the broadcast area is associated with a 0.11-point increase in the institutional trust index. However, this is driven by trust in religious leaders with a significant increase of 0.26 points.

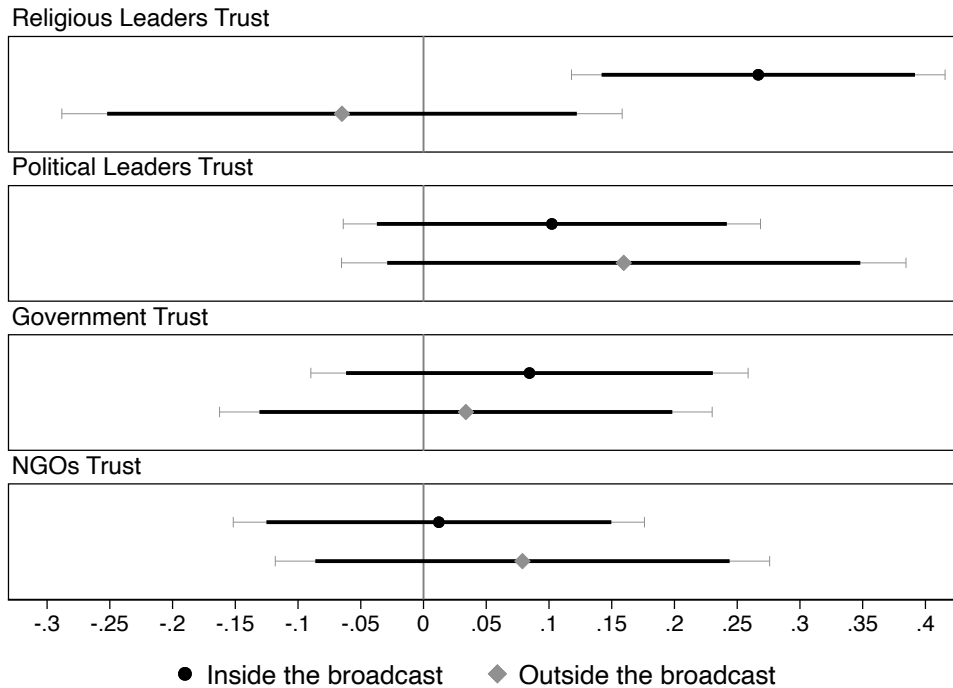


Figure 6. Impacts of peace radio on institutional trust, by village location at the time of the intervention. Coefficients from treatment effects on religious leaders, political leaders, government and NGOs.

7.2.1. Tolerance of Violence

Figure 7 shows the effects of the audio prime on tolerance for violence in general and when it is used for various motives (self-defense versus personal gain). We assess outcomes at both the individual level and on individuals' beliefs about others in their communities. We do not find any significant effects. This result might be in part a result of the already low level of tolerance of violence of individuals. In line with these results are individuals' views on violence from the qualitative interviews. Participants' views on the justification of violence are complex and often rooted in their direct experiences with insecurity. While violence is generally condemned, there are specific contexts where it is deemed justifiable. Self-defense is the most commonly accepted justification. Individuals believe they have the right to use violence to protect themselves or their property when directly threatened, such as against thieves or attackers. Examples include fighting off an armed robber or retaliating against an aggressor to avoid being killed. Defense against theft, particularly of animals, is also considered justifiable. Given the critical role of livestock in livelihoods, some believe that using force to prevent theft is warranted.

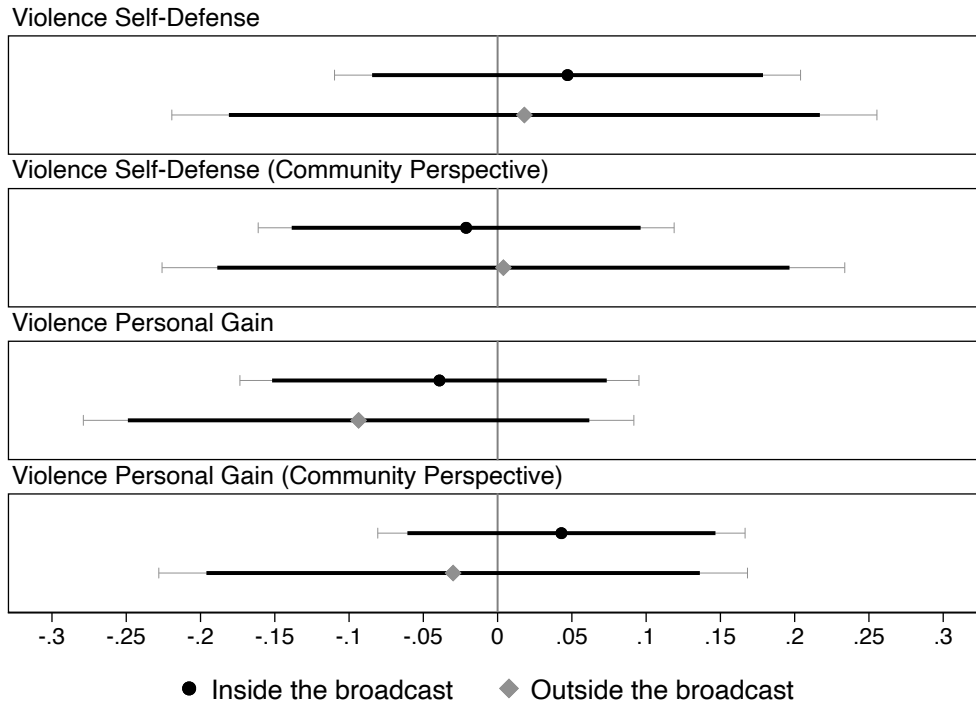


Figure 7. Impacts of peace radio on tolerance for violence at the time of the intervention. Coefficients from treatment effects on tolerance for violence in self-defense and when it is used for personal gain.

7.2.2. Political Attitudes

In Figure 8, we examine the effects of the audio prime on political attitudes, considering participants' locations at the time of the radio intervention. The results indicate that the audio prime does not have a significant impact on individuals' support for specific political attitudes.

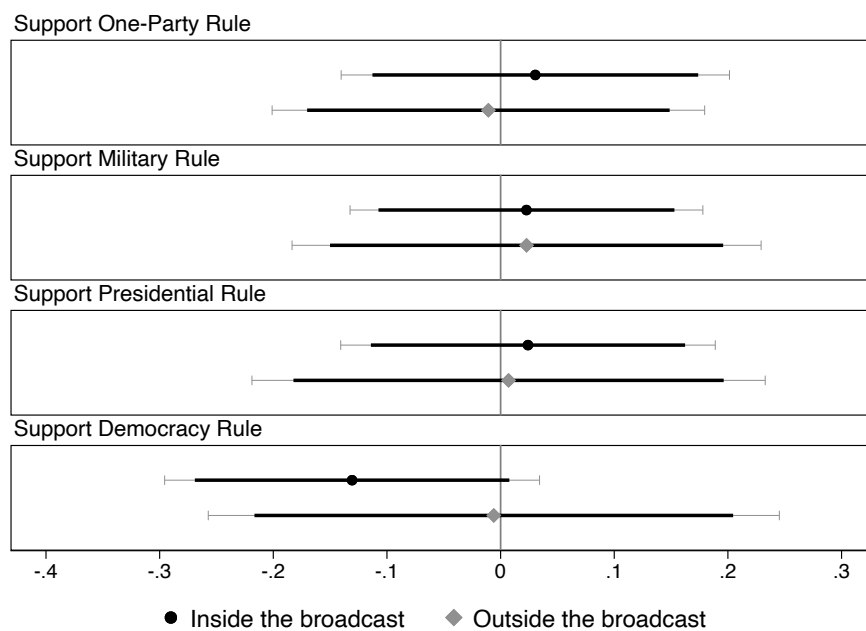


Figure 8. Impacts of peace radio on political attitudes, by village location at the time of the intervention. Coefficients from treatment effects on support for one-party rule, military rule, presidential rule and democracy.

7.2.3. Qualitative Insights

In this section, we focus in greater detail on the additional insights that were produced from the qualitative analyses. These findings were derived using thematic analysis applied to transcribed data from the interviews. The key findings from these approaches are:

Insecurity as the Structuring Condition of Social Life

The qualitative interviews yield a consistent picture of daily life under protracted insecurity. Respondents describe violence not as background context but as the organising fact of their existence: armed attacks, targeted assassinations, livestock theft, and forced displacement have disrupted livelihoods, severed community ties, and imposed persistent vigilance on those who remain or have been displaced.

"I was the victim of an assassination attempt. They tried to slit my throat like a goat. Fortunately, I escaped unharmed, but all my belongings, my shoes and my clothes, including those of my children and my wife, were taken."

The Structure of Trust

A consistent finding across the interviews is a differentiated trust hierarchy. Family members are identified as the primary source of trust by nearly every respondent, grounded in shared residence, mutual obligation, and the absence of betrayal. Religious leaders occupy a secondary position. Political leaders are the single most frequently cited source of distrust across all communes and respondent profiles.

"Politicians give utopian promises and generally don't honour their commitments."

This trust structure has direct analytical relevance to the quantitative results. The improvements in social trust detected among individuals exposed to the peace radio prime are not occurring in a trust vacuum: respondents maintain robust interpersonal trust within family and religious networks. The radio priming effect may therefore operate by extending existing trust dispositions to a broader social circle, rather than creating trust where none existed.

Radio as a Mechanism for Attitudinal Change

The interviews provide direct evidence on how peace radio messages are received. Respondents consistently recall such messages as emotionally resonant and relevant to their situation. Several make explicit connections between the message content and their understanding of what social repair requires.

"Yes, I heard it [the radio message]...It said that it wanted Nigerians to unite and listen to each other to be brothers. I liked that, and that's really what we need to do."

The mechanism suggested by the qualitative evidence is one of alignment and activation: respondents who already value peace and social cohesion respond to peace radio messages as an external validation of existing values. This is consistent with the heterogeneous effects finding that stronger priming effects occur among individuals with prior project exposure – cumulative contact may deepen the attitudinal effect over time.

The Youth Nexus

A recurring theme is the specific vulnerability of young people. Respondents frequently identify youth unemployment and marginalisation as direct risk factors for armed group recruitment – a local causal theory of insecurity that connects economic exclusion to violence.

"Today, if there is insecurity, it's because a lot of young people are unemployed. They've been expelled from school, they do nothing but wander around the city and take drugs. People who take drugs are capable of doing anything bad."

Radio programming that engages young people with messages about peace and social cohesion may therefore have a protective function beyond its direct attitudinal effects – one that warrants explicit attention in future evaluation designs.

8. Discussion and Conclusions

Descriptive findings: The study provides valuable insights into the demographic, socioeconomic, and political conditions of the communities targeted by the peacebuilding intervention. The findings combine qualitative and quantitative approaches. Several challenges, such as lower education and barriers regarding income and access to land, are accompanied by violence. Life satisfaction and optimism remain low among participants, and trust in the government and political leaders is low. While some respondents justified the use of violence in specific situations, the overall trend across the community is a rejection of violence as a means of resolving conflict. This indicates that social cohesion and a preference for peaceful conflict resolution within familiar social circles remain core elements of community life. Political attitudes seem to be shaped by current events around the 2023 coup and individual support for military regimes. However, military regimes are sometimes criticised for indiscriminate violence or for not fully resolving insecurity, despite initial hopes. For many, the ideal system prioritises peace, security, and the well-being of all citizens.

Causal findings: The experimental component of this study investigates whether exposing individuals to a part of the radio message broadcast about peacebuilding influences trust, tolerance for violence and participants' political attitudes. The analysis

examines the impact of the audio prime and its relationship to participants' prior exposure to the radio program by considering participants' locations at the time of the radio intervention. Audio primes increase social and institutional trust, particularly among individuals with prior exposure to the radio programs (those living within the radio broadcasts at the time of program implementation). However, the primes do not appear to have resulted in measurable shifts in attitudes towards tolerance of violence or political preferences.

Taken together, the quantitative and qualitative findings offer a coherent account of how radio-based peacebuilding interventions can influence attitudinal outcomes in conflict-affected settings. The priming experiment results – improvements in social trust and reductions in tolerance of violence among those exposed to peace radio content – are consistent with qualitative accounts of how such messages are received: as emotionally meaningful and directly aligned with respondents' circumstances and values.

The qualitative evidence suggests a specific mechanism. Trust in the Tillabéri context is structurally differentiated – strong within family and religious networks, depleted at the institutional and political levels. Peace radio content appears to activate existing interpersonal trust dispositions and extend them to a broader social circle. This is reflected in the stronger priming effects among individuals with prior project exposure: cumulative contact with peace messaging may consolidate this shift over time.

These findings connect to and extend the earlier macro-level impact assessment, which documented reductions in violence indicators in communities where the broadcasts were heard. The mechanism that study could not account for – why exposure to peace radio reduced violence – finds a candidate explanation here: by strengthening social trust and reducing tolerance of violence as an attitudinal disposition, the broadcasts may have created social conditions under which violence becomes less acceptable as a response to conflict.

9. Appendix

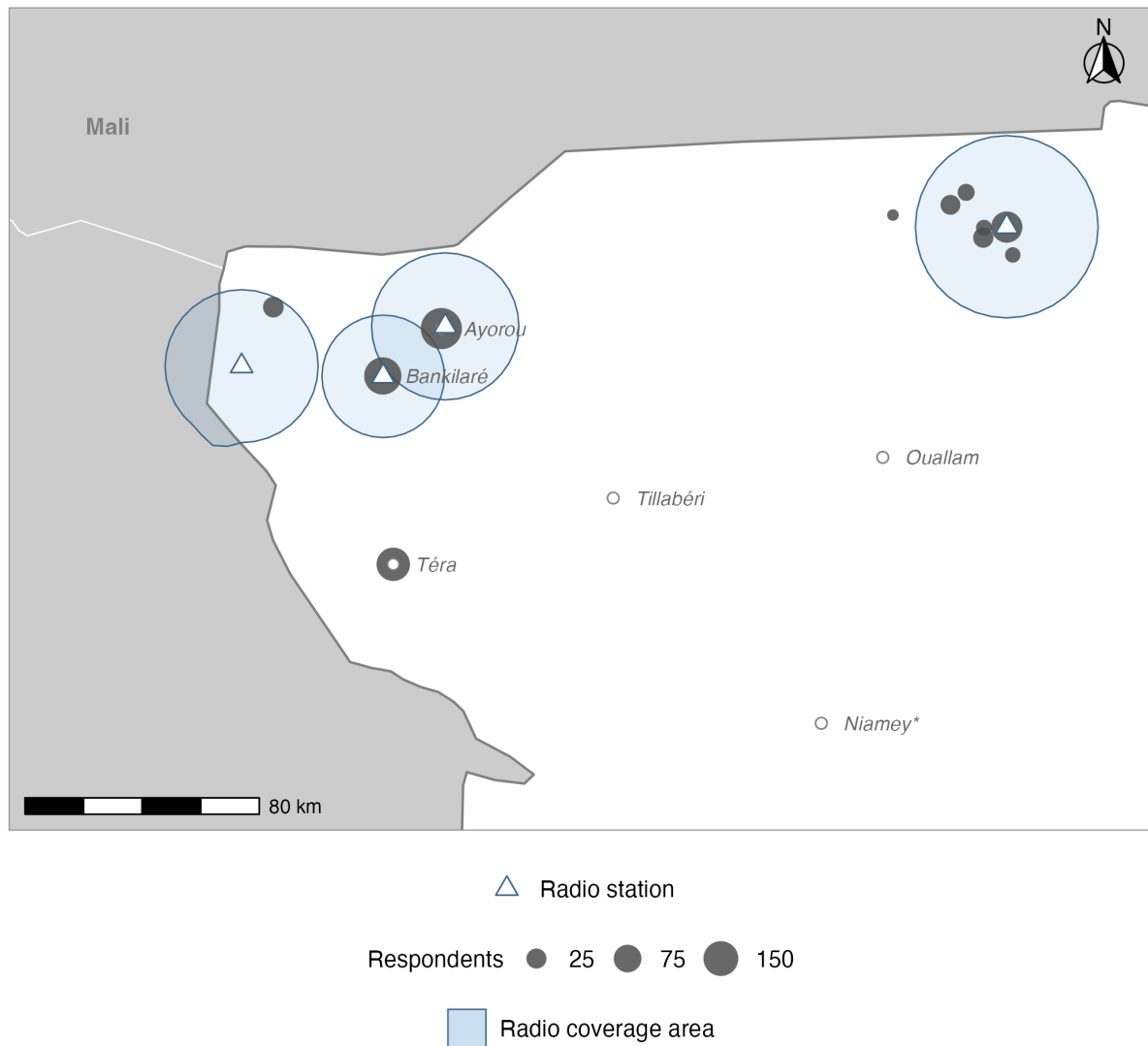


Figure A1: Survey Collection sites. Each dot represents a survey collection site, sized proportionally to the number of respondents. Shaded areas indicate the estimated broadcast range of each radio station. Triangles represent the radio station location. The 11 villages where survey took place are: Téra, Ayorou, Bankilaré, Banibangou, Goroul, Kodey Kouara, Dey Koukou, Kolougta Peulh, Adabdab, Dinara, Soumatt.

Table A1: Villages included in the study

Community Radio	Villages within coverage area		Villages outside the coverage area	
	Village at the time of the program	Current location	Village at the time of the program	Current location
Banibangou	Banibangou	Banibangou	Adabdab	Banibangou, Adabdab
	Dey Koukou	Dey Koukou	Darey Dey	Banibangou
	Dinara	Koukou, Dinara	Falanzadan	Banibangou
	Kodey Kouara	Kodey Kouara	Sinagodar	Banibangou
	Kolougta Soumatt GorouTché	Kolougta Soumatt Banibangou		
Bankilaré	Alamboulé	Bankilare	Amarsingué	Bankilare
	Bankilare	Bankilare	Charim	Bankilare
	Belsa	Bankilare	Chatuman	Bankilare
	Tintachit	Bankilare	Fala Moda	Bankilare
	Koumek	Bankilare	Lemdou	Bankilare
	Takrouzat	Bankilare	Petelkole	Bankilare
	Tatalakat	Bankilare		
Gorouol	Borobon	Terá, Gorouol	Bongouro	Ayorou, Gorouol
	Boukari Koira	Terá	Téguey	Terá
	Dolbel	Terá	Tera	Terá
	Fantio	Terá, Ayorou		
	Haoussane	Terá		
	Tonditchiam	Ayorou, Gorouol		
Wenzarbé	Terá			
Ayorou	Ayorou	Ayorou	Gaoudel	Ayorou
	Gnalma	Ayorou	Agaye Zarma	Ayorou
	Weylabon	Ayorou	Koutougou	Ayorou
	Weitakoira	Ayorou	Koutougou	Ayorou
			Tédébett	Ayorou
			Tabaibat	Ayorou
		Yassane	Ayorou	

Treatment Radio Script - Peace

Hello everyone, dear listeners of the Radio Program. You have Hamidou Younoussa on the microphone. We send you our warmest greetings. We have become accustomed to transmitting certain programmes to you. Our programme today is about peace. And you know, peace is bigger than the cow and even the horse. And we know that peace is the guarantee of all stability, and when there is peace there is development, and when there is no peace there is also no development. That's what we're going to talk to you about today. As you've heard, the subject is peace and peace is first and foremost. And how can we have this peace? How can we have peace? because the search for peace requires reflection.

Peace is the origin of life. If there is no peace today, you know that nothing will work. But there are ways of achieving the peace we want. First of all, people must know that they are the same, that there is no discrimination, and leaders must also restore social justice. Because there's nothing that encourages violence like seeing that there's no justice in your country, your region. But if everyone is treated equally so that you can know that you are all Nigeriens, then we should ensure that this peace comes and remains forever. For there to be peace, it's as we've told you. People have to be the same, people have to see each other, people have to get together and talk to each other. There are all these ethnic groups and they need to get together in one place to talk about what can bring them peace. If we do that, we hope there will be peace.

Additionally, since peace goes beyond the cow and the horse, that means to be from the same father and mother, because today if people consult each other they will trust each other. Even with your own son, to have peace and mutual trust you have to eat together, you have to get close to each other, without that you can't trust each other. You need the military and civilians and the ethnic groups themselves to come together to trust each other, but if you don't come together you can't trust each other. The name of the project you are calling for and the others it works with must come up with methods to bring people together for this kind of meeting to exchange ideas, to talk frankly without rancour, and they will find ways to bring them to peace. God willing. And this peace can be restored.

In my opinion, it's true, peace is first and foremost because even if we bring you food, if you don't have peace, you can't eat that. So, if we think about it, we will know that peace is the foundation of the country, development, prosperity and joy is peace. If there is no peace, there will be nothing. We live in a time when we see everything. But by the grace of God everything is temporary. But what needs to be said is that we must not grow weary, we must bring everyone together. Thank God, because we have leaders who present everything. Like the authorities, the village chiefs and the traditional chiefs. They're all there, and if they can bring us together, particularly in the context in which we find ourselves, we can understand each other. If God makes it so that the person doesn't understand himself with the others. Because there are several types of conflict, if you take the example of where we are now, there are conflicts between farmers and breeders. As I say, there are many conflicts, and if you have any problems, you should go and see the village chief or the district chief or the canton chief, and let them know about your conflict, because we're told not to judge for ourselves. When you get there, he'll reconcile you. But if he can't, there's also the gendarmerie and the mayors, and when things don't work out, you have to go and see the prefect. If you go and see the authorities, things can end, God willing, but if you stay like that without going to see them, things can't end between you. If people understand each other, they can't wage war against each other.

Before we finish, because we're coming to the end of our programme. we'd like to thank you for listening and wish you all the best of luck.

Control Radio Script - Nutrition

Hello everyone, dear listeners of the Radio. You have Hamidou Younoussa on the microphone. We send you our warmest greetings. We have become accustomed to transmitting certain programmes to you. Our programme today is about nutrition. I'm delighted to delve into this critical topic today. Let's begin by providing you with an overview of the current nutritional landscape in Niger.

Niger faces significant challenges in terms of nutrition, particularly among vulnerable populations such as children under five and pregnant and lactating women. Malnutrition rates remain high, with stunting, wasting, and micronutrient deficiencies being persistent concerns. Limited access to nutritious foods, inadequate healthcare infrastructure, and recurring food crises exacerbate these challenges.

But when looking at the communities, what are some of the key nutrition-related issues that are observed?

In my work with communities, I've encountered several challenges, including cultural beliefs and practices that impact nutrition, such as early cessation of breastfeeding and limited knowledge about appropriate complementary feeding. To address these issues, some ideas could include conducting community-based education sessions and engaging with local leaders to enhance access to diverse and nutritious foods.

And last I would like to discuss what is the role of agriculture in improving nutrition within our communities.

I think that farming plays a crucial role in addressing nutrition challenges by ensuring food availability and diversity. As a farmer, we could work on diversifying our crop production, incorporating nutrient-rich foods like legumes and vegetables into our farming practices. Or, we could explore sustainable livestock-rearing techniques to enhance access to protein sources.

And for that goal, some collaboration between the health, agriculture, education, and social protection sectors is essential for addressing the multifaceted nature of malnutrition. By integrating nutrition-sensitive interventions into existing programs, such as agricultural extension services promoting diversified cropping systems or healthcare services offering nutrition counseling, we can maximize impact and reach more vulnerable populations.

Unfortunately, our time is running short, but before we conclude, I'd like to give some final thoughts. First, I believe that empowering communities with knowledge and resources is key to improving nutrition outcomes in Niger. By working together and leveraging our strengths, we can create a healthier future for all.

Second, the agricultural sector should commit to continuing efforts to produce nutritious foods sustainably and share knowledge with others in our community. Together, we can address the root causes of malnutrition and build a more resilient food system. Finally, sustainable solutions to malnutrition require collective action and a holistic approach that addresses underlying determinants. By prioritizing nutrition and investing in evidence-based interventions, we can achieve significant progress towards a healthier Niger.

And with that, we come to the end of our program today. I want to thank our audience for their participation. Let's continue working together to ensure that every individual in Niger has access to nutritious food and the opportunity to thrive. Thank you and goodbye.

Table A2. Balance table audio prime

	Control Mean (1)	Difference (T- C) (2)	Obs . (3)
Age (reported)	45.13 (14.54)	-1.14 [0.26]	779
Is female	0.50 (0.50)	-0.05 [0.19]	779
Is married	0.85 (0.36)	0.01 [0.62]	779
Mother tongue is Zarma/Songhoy	0.56 (0.50)	0.00 [0.96]	779
Mother tongue is Tamasheq	0.36 (0.48)	-0.01 [0.73]	779
Is household head	0.59 (0.49)	-0.02 [0.49]	779
Five or more dependents in household	0.86 (0.35)	0.01 [0.55]	779
No education	0.80 (0.40)	0.01 [0.75]	779
No income source	0.19 (0.39)	-0.03 [0.33]	779
Main income is subsistence farming activities	0.44 (0.50)	-0.08** [0.03]	779
Household has access to land for agricultural purposes	0.33 (0.47)	0.01 [0.84]	779
Migrated from another village	0.87 (0.33)	-0.00 [0.88]	779
Migration main reason was violence in the old place	0.99 (0.09)	-0.00 [0.73]	682
Respondent relocated in 2021 or after	0.75	-0.03	683

(0.43)

[0.36]

Note: The mean and standard deviation in the control group are presented in column (1), Column (2) shows the difference in means for the treatment compared to the control group, with the p-value from tests comparing these means reported in square brackets.

Table A3. Balance table broadcast area

	Control Mean (1)	Difference (T-C) (2)	Obs. (3)
Age (reported)	46.02 (13.47)	-2.11* [0.06]	779
Is female	0.44 (0.50)	0.05 [0.16]	779
Is married	0.90 (0.30)	-0.06** [0.04]	779
Mother tongue is Zarma/Songhoy	0.59 (0.49)	-0.05 [0.17]	779
Mother tongue is Tamasheq	0.28 (0.45)	0.12*** [0.00]	779
Is household head	0.65 (0.48)	-0.11*** [0.00]	779
Five or more dependents in household	0.85 (0.36)	0.02 [0.43]	779
No education	0.76 (0.43)	0.07** [0.03]	779
No income source	0.21 (0.41)	-0.06* [0.06]	779
Main income is subsistence farming activities	0.44 (0.50)	-0.07* [0.06]	779
Household has access to land for agricultural purposes	0.24 (0.43)	0.14*** [0.00]	779

Migrated from another village	1.00 (0.00)	-0.19*** [0.00]	779
Migration main reason was violence in the old place	0.99 (0.11)	0.01 [0.49]	682
Respondent relocated in 2021 or after	0.99 (0.09)	-0.41*** [0.00]	683

Note: The mean and standard deviation in the control group are presented in column (1), Column (2) shows the difference in means for the treatment compared to the control group, with the p-value from tests comparing these means reported in square brackets.

