

# Monitoring and Evaluation Technical Support to SSF COVID-19 Projects in Federal Member States of Somalia



## Africa's Voices Foundation Final Report



### Wider Contributing Team:

Samatar Abdi, Luke Church, Anna Colom, Agnes Gakuru, George Gathigi, Salahweli Harun, Lucas Malla, Mariana Marasoiu, Hassan Ali Mohamud, Isaack Mwenda, Anant Pai, Alexander Simpson, Sharath Srinivasan, Khadija Hussein, Meymuna Hussein, Amina Ali, Ayan Abdullahi, Khulud Osman, Anne Mwaniki, Joram Tayo, Damaris Ndegwa, Samuel Kimeu



# IMAQAL: A GESI APPROACH TO TACKLING COVID-19 IN SOMALIA

## Final Technical Project Report

Reporting Period : July 2020 - November 2020

Submitted on 30 November 2020

Investment Reference: SSFMR-15-A02

### Table of Contents

Executive Summary	3
<b>Activities</b>	<b>5</b>
Interactive radio	5
1-to-1 health communications	6
Social media discussions	9
Rapid/continuous socio-epidemiological analysis	<b>9</b>
Weekly citizen-driven insights	9
Rapid Diagnostic phase II	11
Rapid SMS Surveys	13
<b>Lessons learnt</b>	<b>15</b>
<b>Recommendations</b>	<b>17</b>
<b>Logframe Values</b>	<b>18</b>
<b>Discussion of Progress</b>	<b>20</b>
<b>Citizens' insights and effectiveness of activities</b>	<b>21</b>
<b>Equity Statement</b>	<b>22</b>
<b>ANNEX: Insights and analysis summary</b>	<b>24</b>
Participation	24
Key impact insights	25
Key citizen weekly insights	28



## SUMMARY OF ACTIVITIES

*On this page, provide a list of the summary activities conducted by your organization during the reporting period. For each bullet, list the activity, the location(s) the activity took place in, who the beneficiaries were, and any partners involved. For each activity, provide a brief narrative that describes activity successes, challenges, or any interesting things that happened during or as a result of the activities.*

### EXECUTIVE SUMMARY

Africa's Voices in collaboration with local organizations in Somalia, namely MediaINK and Message to the Audience (M2A), delivered a COVID 19 Risk Communication and Community Engagement (RCCE) response and Social behavior Change Communication (SBBC) campaign by adapting its proven locally-trusted mass media approach to reach most vulnerable groups including Women, IDPs, Youth and minorities. Using the Imaqal platform with a previous accumulated reach of 900,000 people (external SMS evaluation survey, March 2020) and over 50,000 engaged participants, we implemented a locally-tailored, strategically designed and evidence-driven communication intervention that aimed to tackle the impact of COVID-19 on gender equality and social inclusion. Drawing on findings generated through Imaqal's diagnostic survey in early April 2020 and recommendations from the RCCE taskforce and other humanitarian responders, AVF leveraged multi-faceted approach comprising of the following activities;

- i) interactive radio magazine
- ii) 1-to-1 mass health communications
- iii) social media discussions,
- iv) rapid socio-epidemiological analysis
- v) RCCE coordination and innovation

The project gathered significant achievements against its outcomes. Some of the highlights include;

- I. engaging a substantive audience of 44,723 participants sending a total of 207,055 messages between the implementation period (July-November). During this reporting period, we have hosted **19 magazine programme broadcasts on 30 radio stations** across Somalia. We responded to **2,796** 1-to-1 SMS conversations, including **339** urgent escalate cases.
- II. evidence generation and sharing of bi-weekly insights with over 94 people/humanitarian organizations. We believe that the actionable recommendations drawn in close collaboration with Centre for Humanitarian Change (CHC) made a



significant contribution towards informing humanitarian planning and prioritization by different actors in Somalia. To showcase some of the success, two organizations namely MESH and Minority Rights Group International reached out to AVF for knowledge sharing purposes as a result of some of the bi-weekly insights shared with them.

- III. [Evidence](#) suggests significant improvements in knowledge for those who engaged with Imaqal. Those who engaged with Imaqal at least three times in the last 4 months were significantly less likely to inquire about the prevention strategies. Those who engaged with Imaqal at least four times in the last 4 months were **significantly less likely to send rumour/stigma/misinfo messages**. In addition, participation in at least one of the programmes was significantly associated with: (i) **increased call for right practice** (ii) **decreased messages on religious/hope practice** during phase 2 of diagnostics

Overall these discussions aimed to achieve the following objectives;

1. To rapidly deliver context-relevant risk communication and community engagement on awareness, prevention and treatment to Somali populations, with special emphasis on the surrounding effects of COVID-19 on gender equality and social inclusion amongst most vulnerable populations.
2. To strengthen context-relevance of the national health and humanitarian response by delivering rapid socio-epidemiological insights from citizen data to responders.
3. To catalyse more effective RCCE interventions by strengthening coordination, cross-learning and innovation amongst diverse communications actors.

To contribute to the above outlined outcomes, between July and November, AVF in partnership with MediaInk (locally-based media organization in Somalia) produced and aired 19 interactive radio shows. The magazine show, ***Kaaha Nolosh*** (Life's Dawn), was produced and aired through a network of [30 broadcasting partners](#). The topics ranged from assessing impact of COVID 19 on most vulnerable groups, questioning accountability frameworks in supporting most vulnerable groups, access to health and preventive items, social economic impact of COVID 19 (jobs, business, livelihoods, education etc). Each show featured a health expert playing a key role in providing right health information as well as demystifying misinformation, rumors and stigma. Furthermore, seven **mini-dramas** were developed to elicit parasocial



interaction - empathy and allow for a variety of characters, including role models, that correspond to each audience member to be represented. These were programmed as key segments in 7 shows broadcasted in the months of August and September. AVF also partnered with M2A to drive conversations for social impact by using [Imaqal facebook page](#) to amplify radio discussions through videos and infographics. A total of **13** videos and **7** posters were produced.

In addition, AVF also worked with Lark systems and deployed new technology (Katikati) to enable one-to-one conversations to take place. By using a [tailored response](#) developed in line with WHO/ UNICEF's best practices and in close consultation with health specialists, the platform allowed individualized response to urgent concerns, facilitating our ability to provide accurate and reassuring health information and suggest support available. This 1-1 communication capability allows AVF to respond to health-related questions and to address rumours and misinformation.

In collaboration with the Centre for Humanitarian Change, AVF has been coordinating and sharing biweekly insights from listening to Somalis and effective contextually-relevant RCCE messaging to PH & RCCE responders via emails and at times, via webinars.

## ACTIVITIES

---

### 1. INTERACTIVE RADIO

The ***Kaaha Nolosha*** Show (Life's Dawn), was produced and aired in the dominant Somali dialect '*Maxaa Tiri*' through a network of **30 broadcasting partners** at different showtimes to increase reach and engagement. The interactive radio method enabled large scale radio conversations on the impact of COVID-19 to gender equality and social Inclusion. The shows targeted positive role models and religious leaders to impact knowledge, shift attitudes and behaviors towards right health practice to COVID-19.

During the shows, listeners engaged in the discussions by sending SMS to a free short-code **378**. A total of 19 interactive radio shows were produced and aired tackling COVID-19 from a gender and social inclusion lens. The magazine format of radio programming consisted of different sub formats such as expert interviews, vignettes, short drama and presenter-led conversations. The programme fully utilized an existing magazine platform with an already built loyal audience **Kaaha Nolosha** (Life's Dawn) previously used for Imaqal GESI conversations. Similarly, a mini drama was also adapted the name of a previous GESI drama show **Xujadii Loo Xariga Furay** (An enigma



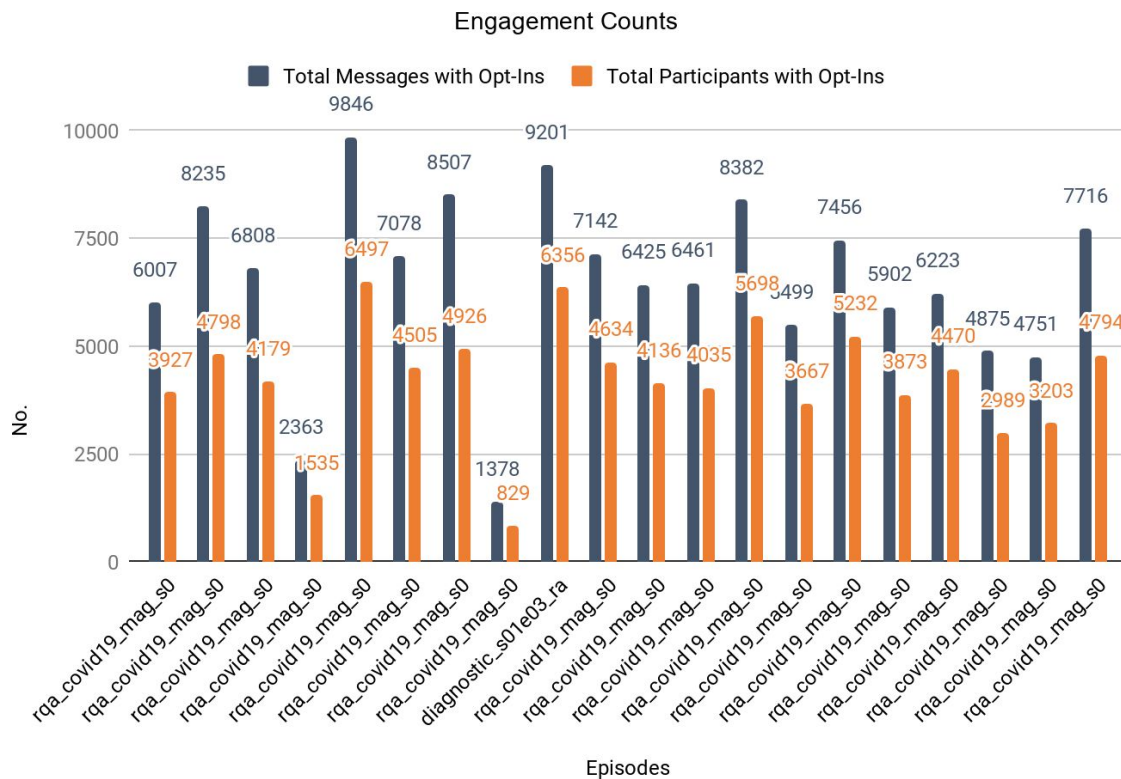
demystified). This allowed continuation of Imaqal brand and sustaining of audience engaged since early 2019.

The magazine show was made up of five distinct segments: 1) human stories of marginalized groups- ( covered COVID-19 effects on women, children, IDPs and livelihood) 2) religion lens to COVID-19 (featuring religious leaders, community influencers 3) health expert session, covering a pre-arranged Q&A session 4) Peer to Peer call to right practice 5) mini-drama (health skit) addressing all aspects of COVID 19 effects to GESI.

The shows resulted in responses from **42,995 citizens** and a total of **207,055 messages** were received.

The insights below represent the views of those who chose to send an SMS in response to the adverts or radio shows. They are therefore not representative of or generalisable to Somalia's population as a whole.

Total programmes	<b>19</b> magazine programme broadcast on 30 radio stations across Somalia
Total participants	<b>42,995</b>
Total messages	<b>207,055</b>
Total participants who opted in	<b>42,971</b>
Total messages of those who opted in	<b>130,255</b>
Total relevant messages	<b>53,005</b>
Total 1-1 Conversations responded to individually	<b>2,796</b>



## 2. 1-TO-1 HEALTH COMMUNICATIONS

In collaboration with the team at Lark Systems, Imaqal saw the rapid deployment of the Katikati platform for handling individualised 1 to 1 communications.

The AVF team has used this platform to handle large volumes of individual SMS questions from citizens and providing tailored individual responses using an agreed protocol. The 1-to-1 communications platform has allowed ESCALATE (Urgent) to be read and responded to by human researchers. Except for when Mobile Network Operator (Hormuud) issues led to network downtime, citizen SMS questions on COVID-19 and ESCALATES (messages requiring urgent attention) were responded to in less than 24 hours individually by a human team.

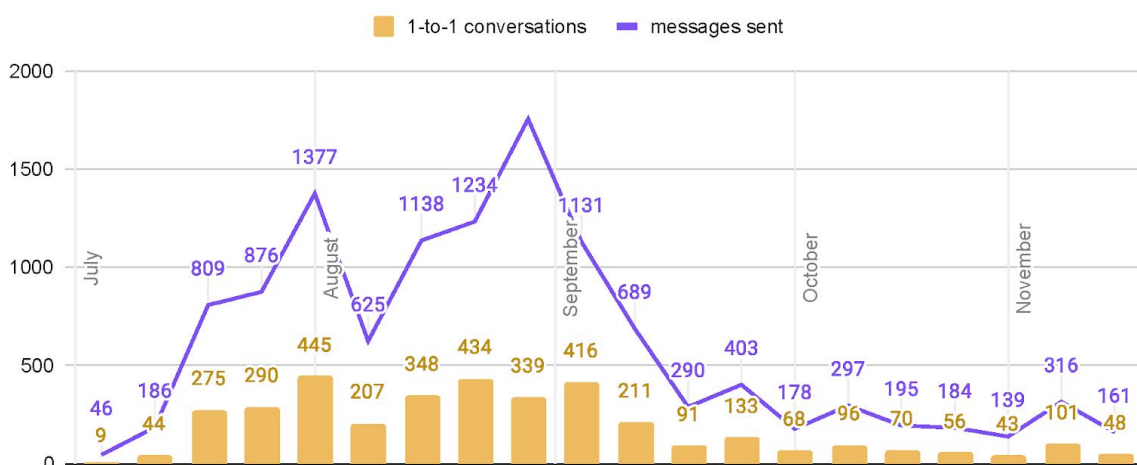
A total of **339** escalated conversations were responded to. As soon as a message was identified as needing escalation, it was labelled by AVF staff in a bespoke interface that immediately triaged the conversation into a case management workflow involving senior leadership. Following the response protocol, a 1-to-1 conversation was conducted to address the individual's concerns. Urgent cases include, requests for medical assistance, self-reports of symptoms or that of family or surrounding



communities, dangerous rumours and messages that show anxiety/panic. As well as individual messaging one case was deemed to be sufficiently sensitive to require a call with the citizen to follow up.

All questions/ rumours/ misinformation/ denials received were also answered in batches according to a response protocol that has been drafted based on WHO best practice communications, translated into Somali tailored to contextually relevant information. The [response protocol](#) also directed citizens to government and official information sources where appropriate. We replied to **1496** questions, **693** occurrences of denial and **1023** messages that represented rumour, stigma or misinformation.

Weekly number of 1-to-1 conversations & 1-to-1 messages sent



In addition to the 1:1 health messaging and case management above, the Katikati platform was also used for implementing a rapid SMS survey to understand people's risk perception towards COVID-19 and the barriers to adopting measures to contain the virus. The results of this survey are detailed further in [section 4.C](#).

The IMAQAL project has also made possible a deployment of the Katikati platform to support an in-depth conversational approach to daily discussions with a small cohort (34) of internally displaced citizens around their needs in the context of COVID-19. This was done in collaboration with an infectious diseases researcher at the University of Cambridge, with findings shared amongst the Disease Dynamics Unit in Cambridge.

Furthermore, an A/B test was conducted to understand conversational enhancements in tackling rumors/misinformation/stigma/denial concerning COVID 19 in Somalia. This pilot tested whether use of active listening techniques encouraged more sustained and active engagement of those who expressed thoughts with rumour/stigma/misinformation/denial content, towards supporting more effective





social and behavioural change communications. Although demographic differences between the two groups might confound some of these differences, the results indicated that active listening/questioning appears to elicit more responsive engagement in the immediate conversation (47.83%-68.48% response rates in treatment sample) than standard message responses (16.67% response rate in control sample). This led to doubled levels of sustained engagement with Imaqal in subsequent weeks, with a 42.39% response rate to subsequent weeks' weekly questions in the treatment group versus 21.08% response rate in the control group. Moreover, subsequent engagement contained richer content, measured by thematically labelled data (7.23% of the control group messages vs 27.17% of the treatment group). With these preliminary insights, active listening strategies were incorporated into 1-to-1 communications addressing sensitive topics.

The table below shows a numerical summary of the 1-to-1 communications aspect of the project between 1 July and 15th November.

total participants who sent messages	<b>40,085</b>
total individuals who received 1-to-1 katikati comms	<b>2,796</b>
total outgoing katikati messages	<b>12,654</b>
escalates managed (turns)	<b>339</b>
rumour/stigma/misinformation replied (turns)	<b>1,023</b>
denial replied (turns)	<b>693</b>
questions answered (turns)	<b>1,496</b>
total individuals who participated in the SMS survey	<b>5,272</b>
total incoming messages received in the SMS survey	<b>14,237</b>
total individuals who participated in the A/B test	<b>258</b> <b>A:166, B:92</b>

### 3. SOCIAL MEDIA DISCUSSIONS

AVF partnered with Media and Communications Consultancy (M2A) to drive conversations for social impact by using Imaqal Facebook page to amplify radio discussions through video and infographics to the young Somali populations, often



urban dwellers who have access to the internet. A total of 13 short videos and 7 infographics/visualizations of approved public health messages were produced.

The highest page reach was **324,838** users (28 days count) whereas the average page reach throughout the project was **216,567**. The highest number of engaged users achieved at page level is **34,166** (28 days count). Social media provided a rich space that allowed for curating rich conversations. As of November 21, 2020, the page had 21,8551 followers and 17,057 Likes.

The highest performing post on the page is a short video on people with mental health illnesses. It has so far gathered a total of 262 reactions, 64 shares, 11 comments and an estimated 108,493 reach.

#### 4. RAPID/CONTINUOUS SOCIO-EPIDEMIOLOGICAL ANALYSIS

---

SSF and other public health responders (government, humanitarian agencies, etc) were informed with timely trends, early warning and risk analysis on COVID-19 socio-epidemiology.

##### A. WEEKLY CITIZEN-DRIVEN INSIGHTS

A total of [8 bi-weekly COVID-19 analytical reports](#) and bulletins with disaggregated data were disseminated to GESI investees, donors, PH and RCCE responders and other stakeholders in the region and globally. These kept track of trends related to the spread of misinformation or questions related to the virus that highlighted knowledge gaps, but also offered insights into collective views prevalent in communities across Somalia, disaggregated by demographics, on the range of issues covered in the programmes, maintaining a focus on both Covid-19 as well as decision-making processes from a GESI lens. A detailed summary of these insights is also provided as an annex of this report and we include below top insights to highlight:

1. Women and young people form an important line of defense for COVID-19 awareness and adherence to right practice. They have consistently been more likely to advocate for positive behaviours and state that the virus is real and that people should follow the guidelines.
2. Although older populations are more likely to refer to religion as a way to cope, these strong religious sentiments among many Somalis need not be seen as a deterrent to following right practice and encourage accurate information about the virus. As done by Imaqal, other communication efforts should leverage the importance of religion and trusted figures for social change.
3. Traditionally vulnerable groups continue to face disproportionate non-COVID-19 related burdens. Resources to improve livelihoods, education and healthcare delivery must be targeted toward minorities and those recently displaced. For example, recently



displaced persons as well as ethnic minorities (Mai-Mai speakers) were significantly more likely to feel the impact of Covid-19, the former citing inability to find work/ the state of the economy<sup>1</sup> and the latter discussing the impact on education (episodes 4 and 10) Recently displaced persons were also more likely to mention lack of jobs<sup>2</sup> in response to the question: "What would you say is the biggest challenge that IDPs are facing during this COVID-19 pandemic?".

4. In addition to job security, livelihoods and education, access to healthcare has been a prevalent issue. A quarter of participants mentioned provision of healthcare when asked What do the government and humanitarian agencies need to do to help cushion vulnerable households post Covid-19 recovery (episode 17).

5. Mid-way through programming, in August 2020, the data showed a change in collective views from reliance on fate and religion to more concrete knowledge on the virus and emphasis on its existence. A change particularly seen among displaced persons. This is in comparison to the findings from a diagnostics done in April 2020 and is further detailed in the next section. This suggests Imaqal was part of a broader risk communication effort in Somalia that improved knowledge and attitudes towards Covid-19.

6. Positive attitudes and reported positive practices are associated with participation with Imaqal. For example, in the question asked in episode 22 (How can Somali women have more representation in decision-making spaces/politics?), those who participated in any four plus episodes were more likely to say women should be considered for these spaces<sup>3</sup> compared to those who participated once in any of the episodes. Similarly positive associations are also found between participating in Imaqal and best Covid-19 related practice as detailed in the next section.

7. There continues to be resistance to accepting women's participation in politics, significantly more likely to be found among male participants who argue that religion does not allow this. Ongoing dialogues that involve positive religious figures are needed to continue visibilising the other views prevalent in society which are supportive of women's involvement. For example, when asked in episode 15 'What can your community do to protect women and girls from gender-based violence during the COVID-19 pandemic?', 19% mentioned the need to practice the religion to follow the right morals, followed by 17% who asked for the provision of justice and 15% who asked for awareness creation.

8. Over three quarters of participants (79%) have said that Imaqal has been of value to the community during the pandemic. The main reasons given in the SMS feedback referred to the conversations being useful, providing valuable information or explaining that the awareness that they have facilitated is important.

<sup>1</sup> Recently Displaced (work): p-val = 0.0024, Odds Ratio = 2.0318; Recently Displaced (economy): p-val = 0.0009, Odds Ratio: 1.6877; Maimai: p-val = 0.0578, Odds Ratio = 2.7271 (Appendix E)

<sup>2</sup> OR = 1.77 [1.13 – 2.77], p – value 0.0131

<sup>3</sup> OR = 3.77 [1.05 – 13.57], p – value 0.0424



## **B. RAPID DIAGNOSTIC PHASE II**

Following an initial Diagnostic survey conducted in April 2020: Africa's Voices Foundation (AVF) reached out to Imaqal audiences in August 2020 to find out people's opinion regarding critical COVID-19 issues in Somalia. Messages were sent out to 62,000 recipients and responses collected on 24-27 August 2020. 3,924 responded (approx. 6.3%) with over 9303 SMSs received. The demographics of participants were similar in the two phases. It was a predominantly young audience (60%) with the majority aged 18-35 years. In addition, gender distribution of participants has been consistent in both phases with approximately 60% of respondents being men.

AVF held a webinar on 16 September 2020 to share results of the second round of the rapid diagnostic of Somali views on coronavirus, and to discuss implications of the changes in viewpoints of the people on the COVID-19 pandemic.

The question – 'Dear Imaqal Listener, your voice is important for the response to COVID-19. What are your thoughts on Coronavirus?'

Except for those calling for people to follow the right practice; there were significant changes in the prevalence of themes.

### **Key Findings**

- *Change from reliance on fate and religion to more concrete knowledge on the virus*

In Phase 2 (August) there was less reliance on religion compared to Phase 1 (April) and more statements on the virus itself, suggesting deeper knowledge (19% in Phase 2 compared to 37.4% in Phase 1). Voices that call for right practice to be followed were predominant among women and the youth.

- *Aside from the economic ramifications of COVID-19, there is need to address disruption in service delivery, especially education, the impact of which has been reported mostly by women and the youth*

Participants also discussed the impact of COVID-19 on education and related impact on livelihoods. Parents cannot pursue their livelihood activities and be at home with children who require support to learn. Other barriers to accessing education such as limited internet access, lack of technology and shortage of online materials came up in the discussions.

- *Evidence suggests that misinformation has moved from people associating the virus with religious wrath or conspiracies to questioning the existence of the virus for some or the belief, for others, that it is over or that it has not reached them*

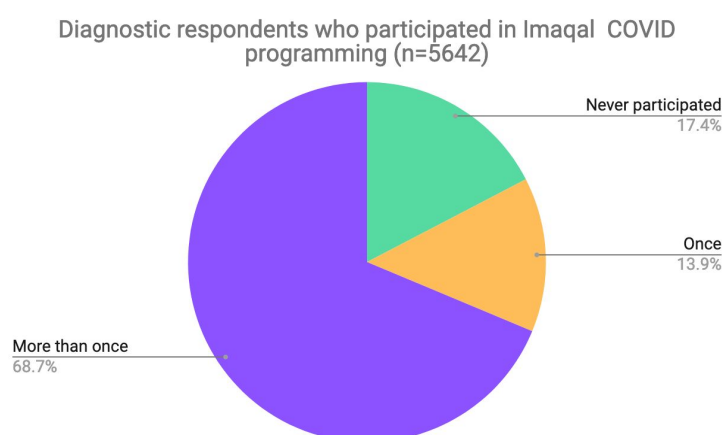
Participants expressing rumours or misinformation related to the virus have significantly reduced (11.8% in Phase 1 compared to 7.9% in Phase 2). However, those expressing outright denial of the virus have increased significantly from 0.9% to 3.6%. The research identified the need for more emphasis on the fact that the virus is real, suggesting a debate in society between those who deny it and those who need to emphasise the contrary.

- *Positive associations between exposure to Imaqal content and best practice*

Those who engaged with Imaqal at least three times in the last 4 months were significantly less likely to inquire about the prevention strategies<sup>4</sup>. Similarly, those who engaged with Imaqal at least four times in the last 4 months were significantly less likely to send messages containing misinformation<sup>5</sup>. In addition, participation in at least one of the programmes was significantly associated with:

(i) increased call for right practice

(ii) decreased messages expressing reliance and hope based on religious practice during phase 2 of diagnostics



These findings were discussed in a webinar with a range of stakeholders involved in the risk communication efforts in Somalia. Key conclusions from the webinar include:

- The evidence suggests a positive impact of the inter-agency taskforce for Risk Communication and Community Engagement (RCCE) through multiple, trusted messengers, indicating that this is the most effective strategy for Somalia
- Concerted efforts are required to get children back to school. AVF, MESH and Media Action should come together and use the evidence gathered so far to advocate for funding and action from organisations, including UNICEF. They

<sup>4</sup> OR = 0.05, p - value = 0.0394

<sup>5</sup> OR = 0.45, p - value = 0.0074



should oversee the roll-out of incentives for education based on learning from other countries

- In case of a '2nd wave' of COVID-19 there will be need for a targeted RCCE campaign to avert the voices of denial and misinformation

### C. RAPID SMS SURVEYS

An SMS survey was sent in July 2020 to a pool of people across Somalia (North East and South Central zones) who had been engaging with Imaqal on COVID-19 related issues. The sample is constituted of participants who self-selected to take part by consenting to receive and answering the questions sent by SMS at no cost to them with a total of 4463 participants included.

#### Questions asked

Q1 - Could you tell us if people in your community worry about contracting COVID-19 and why? Ma inoo sheegi kartaa in qaybaha bulshadaadu ay ka walwalsanyihiin inay qaadaan xanuunka COVID-19, waa maxay sababta?

Q2 - If you think of those who are concerned, is there anything stopping them from practising the advice to contain the virus? What is it that is stopping them?

Hadii aad isleedahay waa ay ka walaacsanyihiin, ma jiraan wax ka hortaagan inay ku dhaqmaan talooyinka si loo xakameeyo fayraska? Waa maxay waxa ka hortaagan?

Q3 - How about you, is there anything that is stopping you from following the advice given to protect yourself and others from COVID-19?

Waa sidee adiga xaalkaaga, ma ay jiraan wax kaa hortaagan inaad raacdid talooyinka lagu siiyay si aad uga ilaalisid naftaada iyo dadka kale xanuunka COVID-19?

#### Key insights

1- Participants largely (74.9%) perceived people in their communities to be worried about contracting COVID-19 (Q1). Mostly they think there is fear of contracting the virus but a lack of right practice and lack of awareness follow as reasons. Younger and displaced persons perceive more concern in the community<sup>6</sup>. Participants in Puntland significantly talked about lack of medical services<sup>7</sup> compared to those in Emerging Federal States.

<sup>6</sup> Participants aged 36 - 54 years were significantly less likely to mention a concern in the community compared to those aged 15 - 17 years (reference variable) (OR = 0.6, p - value = 0.0394). Those recently displaced were significantly more likely to say the community was worried (OR = 1.6, p - value = 0.0002) and were 1.8 times (p - value = 0.0126) more likely to cite failure to follow authorities' advice.

<sup>7</sup> (OR = 2.1, p - value 0.0463)

2- Participants thought that what was stopping others from following the right practice (Q2) was a lack of awareness (10%) and particularly for displaced persons, poor economy (9%)<sup>8</sup>. 19% of respondents to this question sent messages containing misinformation and 15% sent questions about prevention.

3- Just over three quarters of respondents (Q3) said they face no barriers in practicing the advice (76.6%) but this was less likely for IDPs<sup>9</sup>. Among those who admit to challenges, the need to make a living linked with crowded households ('livelihood/social community' theme - 27.4%), stigma/lack of acceptance (25.8%) and inadequate protective equipment (23.9%) are the reasons that make it difficult for themselves to follow all the measures.

4- Religion continues to be an important lense from which to address skepticism and lack of action among those who don't perceive a risk, particularly among older populations: the most prevalent theme among those who did not think the community was worried (Q1) was trust in religion (39%)<sup>10</sup>. Ten percent indicated that the community lacked awareness and thus did not worry about getting COVID-19 because the community did not understand the disease and its symptoms. In specific circumstances, the participants said people thought COVID-19 was a normal flu.

5- An introductory and gratitude message were included at the beginning and end of the SMS questions respectively. Although no response was expected to the SMS welcoming statement and limited response was expected to the thank you message, 212 participants sent relevant messages to either. Of these, an overwhelming 59.9% texted to say it was imperative to follow the authorities' advice. Between 5.0 – 9.0% talked about trusting in religion, practicing good hygiene, and creating awareness.

## LESSONS LEARNT

Programming in post-conflict and humanitarian contexts like Somalia requires thinking that is **responsive** to arising needs and challenges. Therefore, having an **existing**

<sup>8</sup> Displaced participants were 1.7 times (p – value = 0.0079) likely to mention poor economy as a barrier to others.

<sup>9</sup> Recently displaced participants were also less likely to indicate that they did not have challenges at all (OR = 0.7, p – value = 0.0183).

<sup>10</sup> Older participants aged 36 – 54 and 55+ years were 2.5 (p – value = 0.0052) and 3.8 (p – value = 0.0038) times respectively more likely to refer to religion compared to those aged 15 – 17 years.





**platform** like Imaqal, with a large audience base helps in rapidly mounting a responsive programming while borrowing from previous experiences. We were able to be highly responsive to both internal and external evidence and aligning our context with the realities on-the-ground. For instance, on Week 11, we covered the impact of COVID 19 on girls education in order to advocate for measures to ensure relevant responses to COVID-19 induced challenges on girls education and welfare as a whole.

In the COVID-19 pandemic crisis, **trusted communications** are crucial, especially for dispelling rumours and misinformation, managing anxiety and fear, and positively influencing healthy community practices and attitudes. Imaqal participants trust the content, feel valued and reciprocate this through engagement. Flexibility and adaptability to the emerging issues and changing context such as trends, dimensions and government policies are equally important and, so are context sensitivity in negotiating tricky topics.

**Interest in COVID 19 content varies** depending on different factors. It is therefore difficult to aim for individuals to have a specific number of questions or urgent cases but rather answer the questions we receive and promptly manage the individual risks.

**Timely analysis** of citizen SMS data collected from media interventions for socio-epidemiological insights on risk perceptions, misinformation, knowledge gaps, self-reported symptoms, and actual and planned behaviours **ensures constant information flow**. We have been part of the process that is taking information in spaces that were hitherto excluded. Effective **resource planning**, managing the workload and responding to **capacity gaps** is important leading to timely generation of evidence.

Case management through the one to one platform to address **individual cases** and **respond to safeguarding issues is important** as well as escalating any urgent concerns to health partners and other referral pathways therefore its crucial to map out these services beforehand. The platform is also instrumental in tackling negative/extreme views and shifting attitudes through tailored messaging. It helped close the loop with thousands of individual citizen feedback with approved RCCE messaging in our response protocol.

Network (MNO) stability has substantial impact on engagement and the ability to assure media and 1-to-1 KPIs. Downtown periods created huge effects on audience engagement and performance.



Our **A/B test** conducted over our unique Katikati 1-to-1 platform explored the value of **active listening** and conversational enhancements in 1-to-1 conversations for tackling rumors/misinformation/stigma/denial. The test revealed that active listening/questioning can **generate more responsive engagement** on sensitive matters, compared to bulk/standard messaging. The risk remains with hostility towards social norms and behaviour change messaging, but more active engagement can **build trust and openness to change**. Our A/B test showed that audience engagement can be sustained for longer afterwards and can be higher quality when built on active conversational approaches; when asked, those who participated in this approach valued their experience positively. With these insights, active listening strategies are being incorporated more into 1-to-1 communications addressing sensitive topics.

## RECOMMENDATIONS

- ❖ Designing an effective COVID-19 response that includes working with and **through religion** as the dominant community framing of COVID-19, **leveraging strong community solidarity** around 'right practice' especially through the youth (notably female youth), and **deploying empathetic engaging content**, using accessible, trusted and meaningful communication channels are important in health crisis.
- ❖ Use **citizen voices** as the centerpiece of the media content as they were an intrinsic success of the project as a whole. Social insights informed the content strategies of the interactive media programmes and provided valuable insights on where audiences the programme facilitated recognition of the problem, enhanced motivation and efficacy to change and aligned outcome expectations with the desired behaviour to ensure Somalis feel informed and empowered to play their role in containing the spread of covid-19 following in alignment with official advice.
- ❖ Achieving Behaviour Change is complex and requires time. Making a **lasting change in behavior** requires sustained and substantial commitment of time and resources.
- ❖ **To mitigate frustration with irrelevant generic messaging**, or worse, inappropriate behavioural advice that raises anxiety (such as around individual self-isolation in camp settings), it is important to draw on findings from social insights and collaborations with other RCCE actors and close collaboration with the local community and administration including the Somalia Ministry of Health.
- ❖ **Model positive, powerful, relatable characters & storylines**, grounded on risk communications that are crucial for successful programming.



## LOGFRAME VALUES

Please fill in the target and progress made for the given period. If there is any other useful or interesting information, please include it in the next section.

Outcome	Output	Indicator	Overall target
Better informed Somalis about COVID-19 and willing to adopt preventative behavior	Citizen SMS questions on COVID-19 responded to <24 hours individually in accordance with response protocol	1,496 of individual SMS questions responded to	N/A (the aim is not for individuals to have a specific number of questions but rather to answer the questions we receive)
		339 of escalates	N/A (the aim is not for individuals to have a specific number of urgent but rather to answer the ones we receive promptly)
Outcome 2	Output	Indicators	
Public health responders are better informed of Somali's current attitudes and practices relating to COVID-19 and protecting most marginalized groups	Bi-weekly COVID-19 analytical reports and bulletins disseminated to public health and Risk Communication and Community Engagement (RCCE) responders via webinars, emails, and bulletins.	2 webinars	1-2 across project
		8 Bulletins (736)	2/month
Outcome 3	Output 1		
Somalis believe everyone in the community has a role to play preventing the spread of COVID-19 and protecting most marginalized groups	Weekly broadcast of timely, accurate public health information on 30 FM stations across Somalia	Total average of 4,435 participants who engaged with magazine shows	4,000-5,000/week
		Total average of 6,855 SMS received	8,000-10,000/week
		19 magazine shows produced and broadcast	4 7 (across all project)



		<b>7</b> COVID-19 skits produced	N/A
	<b>Output 2</b> Amplification of health broadcast information through social media	<b>13</b> social media videos produced	2-3/month
		<b>324,838</b> Highest monthly reach (28 days reach metric)	
		<b>34,166</b> Highest engagement (28 days engaged users metric)	
		<b>7</b> social media infographics developed	N/A
Outcome 4	Output 1		
Misinformation is addressed through trusted Imaqal's programming and credible influential guests and content	Weekly broadcast of timely, accurate public health information on 30 FM stations across Somalia	<b>19</b> radio programmes produced with credible/influential guests	19
	Output 2 Addressing misinformation via 1-1 communication	<b>1,716</b> instances (all) of messages representing denial or misinformation addressed 1-to-1	All denial or misinformation messages addressed



## DISCUSSION OF PROGRESS

*In this section, briefly discuss if planned activities and goals were met. For any planned activities that were not carried out, please discuss why not and what adjustments were made to the period's activities.*

The project gathered significant achievements against the project outcomes. Challenges experienced informed lessons learnt and further adaptation of the programme. The following deliverables were achieved:

- Nineteen (19) radio magazine episodes
- 7 episodes of carefully designed and produced captivating educational radio mini-drama **Xujadii Loo Xarig Furay** within the magazine format
- Rich social media engagement deriving from radio content. A total of 13 short videos and 7 infographics/visualizations of approved public health messages were produced.
- 2 external dissemination webinars
- A total of 2,796 1-1 communications
- 8 Bulletins (736 emails) shared externally
- Responses from 42,995 citizens of whom 42,991 citizens opted-in to have their views analysed. A total of 207,055 messages were received of which 130,255 messages were sent by those who opted-in.

The section below represents the project performance against outcomes and outputs as follows:

Outcome: Somali-wide audience has myths busted, much better aware on COVID-19, with improved social norms and preventive behaviours

Outputs: A total of 19 Weekly broadcast of timely, accurate public health information on 30 FM stations across Somalia, amplified on social media by M2A through the production of 13 videos and 7 infographic/ visualization of approved public health messages targeting Somali youth and Facebook users across the project.

Outcomes: Individual Somalis nationwide respond positively to tailored life-saving, myth busting and social norm/behaviour information, with targeted influencers disseminating in their communities

Outputs: Over 1,496 Citizen SMS questions on COVID-19 responded to individually by a human team, following a response protocol built in collaboration with experts. A total of 339 escalated conversations were responded to, the majority of which in <24hours from receiving the message. We replied to 693 occurrences of denial and 1,023 messages that represented rumour, stigma or misinformation.

Outcome: Public health responders (government, WHO, UNICEF, PSI, humanitarian agencies, etc) informed with timely trends, early warning



Output:	and risk analysis on COVID-19 socio-epidemiology. Growing national broadcast audience of Somalis drawn to engaging, timely media content on risk communication and community engagement priorities.
Outcome:	8 bi-weekly COVID-19 analytical reports and bulletins disseminated to PH & RCCE responders via webinars and emails. Also shared with GESI investees, donors and other stakeholders in the region and globally. AVF and partners adhered to ensuring local Somali ownership of the media content produced across all interventions.
Output:	More aligned and effective RCCE communications in Somalia, reinforcing and complementing efforts rather than running at cross-purposes. Risk communications and community engagement responders (BBC Media Action, Intermedia/Radio Ergo, Govt, NEXUS, UNICEF) and health/humanitarian responders (government, WHO, IOM, PSI, humanitarian agencies, etc) sharing learnings and insights towards better action.
Output:	2 webinar presentations, contributions to inter-agency coordination mechanisms, collaborations on feedback and analysis innovations. Rapid analytical report to inform response pillars: public health; risk communications and community engagement; Citizen SMS questions on COVID-19 responded to using thematic sorting.

## CITIZENS' INSIGHTS AND EFFECTIVENESS OF ACTIVITIES

*In this section, please provide a narrative for the success of the programming so far. This can include success stories, changes in the communities, or unintended consequences (positive or negative).*

Increasingly, Imaqal continues to gain popularity among Somalis. This is due to the use of trusted voices and sources of authority, deploying engaging formats and a specific focus to the marginalized groups. It has therefore created a **trusted space** for discussion and generated citizen-driven insights on people's attitudes towards GESI issues, in the context of COVID-19, affecting Somali communities and solutions proposed, particularly with a focus on including discriminated groups such as youth, women, Internally Displaced People (IDPs) and minority ethnic groups.

The **large-scale, rich** citizen voices, narratives, beliefs and attitudes have been both integral and intrinsic, sort of the driving engine, component of the project. The timely evidence from these conversations have provided an important insight into communities' perceptions and informed the national coronavirus response efforts.

Furthermore, **the insights have shaped** the Somali government's policies especially the lead of RCCE at the Ministry of Health. Imaqal provided weekly updates of COVID-19



interventions and evidence to the ministry which was in turn shared with the Office of the Prime Minister.

**The 1-to-1 platform was vital** in the response to the crisis, especially for dispelling rumours and misinformation, managing anxiety and fear, and positively influencing healthy community practices and attitudes.

**Sustainability** beyond Imaqal pre-COVID 19 programming. The project was put under deliberate intention to achieve sustainability by engaging some of the radio stations to continue programming beyond SSF funding. With initial support provided through capacity building of journalists, editors and producers of the 30 FM partner stations. This was successfully achieved as 6 radio stations committed via email to continue Imaqal radio dialogue beyond the SSF funding. Their motivations are: the scale of listenership of the show, its impact in the Somali community and the Friday time slot being synonymous with KAAHA NOLOSHA SHOW. These FM stations are:

1. Radio Galkacyo - already aired [1 show](#) on Friday, 20 November 2020.
2. Radio Codka Nabada, Galkacyo
3. Radio Risaala, Mogadishu
4. Star FM, Mogadishu
5. Radio Warsan, Baidoa
6. Radio Jowhar

More specific success stories which were nominated to feature in the SSF newsletter in October and shared prior to this report are highlighted [here](#).

## EQUITY STATEMENT

---

*In this section, provide a brief statement about how the projects support inclusion and equity for vulnerable and/or marginalized groups. Provide specific data or information that shows how inclusion or equity for marginalized groups was supported.*

The programmes were initially designed following a behavior change and citizen-driven approach based on insights gathered from the Imaqal diagnostic survey and AVF's Theory of Change. Voices suggesting call to right practices were amplified and used for role modelling to facilitate recognition of the problem, enhance motivation and efficacy to change and align outcome expectations with the desired behaviour to ensure Somalis feel informed and empowered to play their role in containing the spread of covid-19 following set official guidelines. Insights generated on a weekly basis were used to inform subsequent radio shows to ensure the process is driven by citizens voices. This weekly cycle of insights also enabled analysis of change overtime.

The content was designed in close alignment with the latest advice from WHO, Government (particularly by the Ministry of Health of Somalia) and partners. This was routinely revised, monitored and enriched throughout the project lifecycle.

Throughout the programming, we embarked on amplifying the voices of the most vulnerable in the Somali community as highlighting their stories motivated many and



provided critical lessons. In line with Africa's Voices citizen voice-led approach, the content were shaped by and adapted to the SMS feedback received from citizens.

The radio guests included health experts, religious leaders, community influencers such as women leaders, IDP camps opinion leaders, youth leaders, vocal voices among traditionally marginalised populations, policymakers and leveraging 'positive deviants' such as young Somali females to ensure representation in the conversations around COVID-19 and gender and social inclusion.

In conclusion, Imaqal delivered relevant communication designs for the most vulnerable groups including women, youth IDPs, poor urban populations and traditionally marginalized groups which were carefully crafted into radio programmes.

The [communication framework](#) was strategically designed to show the programme focus, communication objectives, target group, the theory of change and different segments of the magazine show.

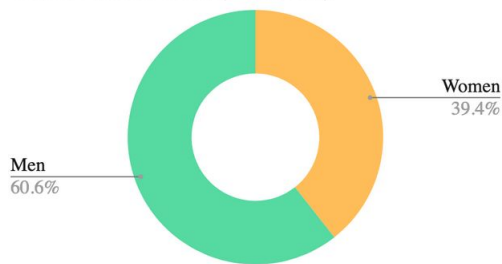
## ANNEX: INSIGHTS AND ANALYSIS SUMMARY

This Annex of the report provides a substantive detailed summary of the citizen-evidence on COVID-19 gathered during the project, which was then used to shape interactive media programming.

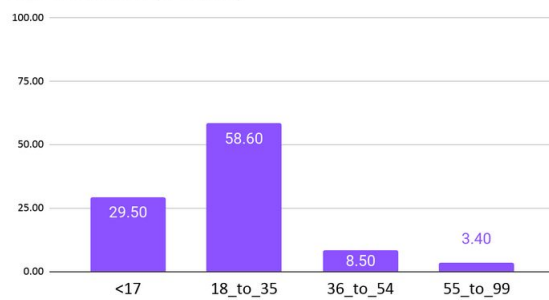
### **PARTICIPATION**

During the second season of Imaqal covering COVID-19 related issues, a total of 40,570 participants who had sent an SMS in response to the weekly shows also consented to participate in analysis. Of these, almost 40% were women, almost half were internally displaced persons (45.4%) and almost 60% were youth aged 18 to 35.

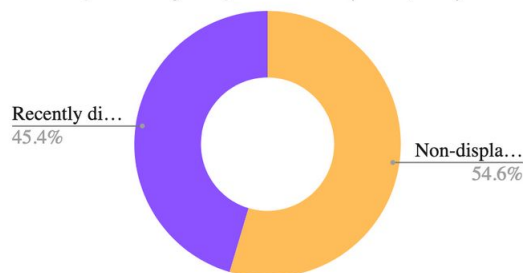
Gender distribution (n=30,002)

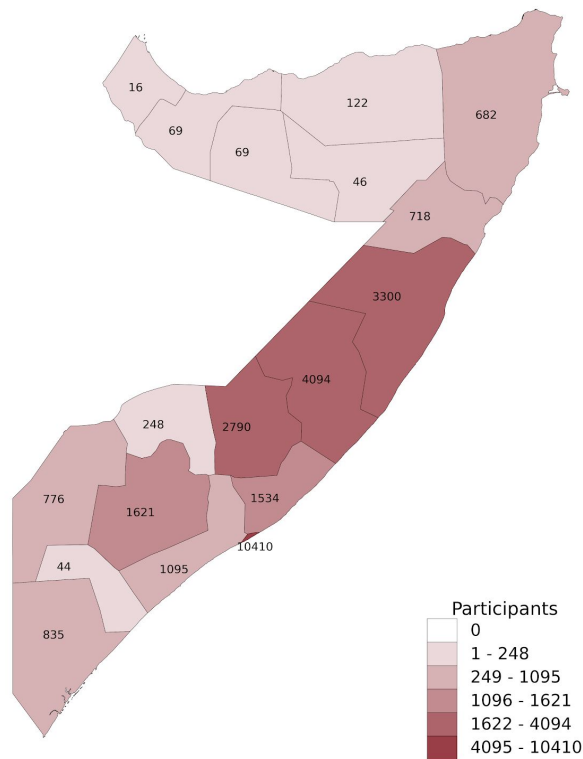


Age distribution (n=26,660)



Participation by displacement (n=30,154)





## **KEY IMPACT INSIGHTS**

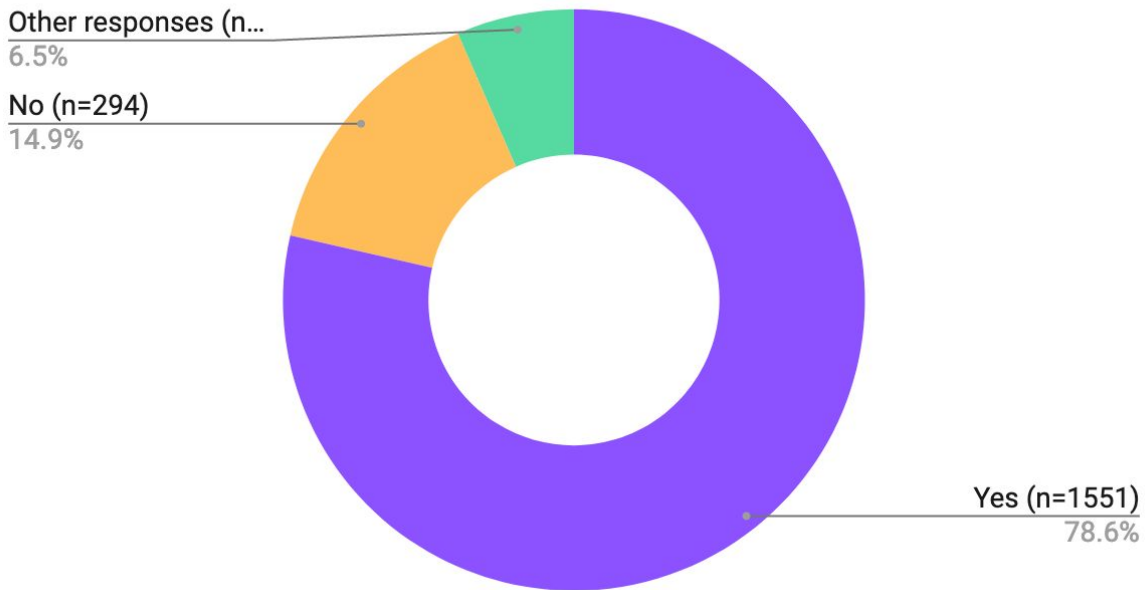
The sustained participation throughout the months is a good indicator of the value listeners put on Imaqal, who continue sending their views to the weekly questions either repeatedly or for the first time.

### **Citizens' reported value of Imaqal programming**

To better understand the value of the programme, we asked in the last show whether the Kaaha Nolosha conversations had been useful to the community during the pandemic. Almost 79% said yes, and 15% said no. The remaining minority sent other messages without answering the question but related to the discussion topics and were for example asking questions or making statements about COVID-19, expressing collective hope in religious terms or, to a lesser extent, sending messages asking for help (8.5%).



**Do you think the KAAHA NOLOSHA conversations have been useful to the community during this pandemic? (Yes/No), Why?**



Among the majority who said that the Imaqal conversations are valuable, the main reasons given are that the conversations are useful (38%), that they provide valuable information (28%), or that awareness is important (17%). For example, some responses suggested that the radio conversations changed the culture of the community by enlightening them more about the pandemic, symptoms and also calling for the continuation of the program.

**Haa sababtu waxey tahay bulshada ayay sin jiren taloyin cafimad si ay naftoda uga xakameyan xanunka safmarka**

*"Yes, they used to give the community health advice so that they can prevent themselves from the disease." Woman, 20, Recently displaced.*

**haa waxtar ayey ulahaayeen waayoo wexey fahmaayeen wax walba oo looga hortegi karo cudurka karoona**

*"Yes, it was helpful because they understood everything that can be used to prevent the disease." Man, 26.*

**Haa maxaa yeelay waxa AY wax tar uleyihiin bulshada**

*"Yes, because they are useful to the community." Man, 41, Recently displaced.*



As it would be expected, those who participated in any four plus episodes (compared to those who participated once in any of the episodes were significantly more likely to say that the information from Kaaha Nolosha was important<sup>11</sup>.

As for the 15% who sent negative messages, most did not give a reason whereas others simply said it wasn't useful. Participants from Puntland were significantly more likely than those from Banadir to say so.<sup>12</sup> It is important to note that some participants received the question as an SMS ad and may have not listened to all the radio shows and that this question was asked before participants were sent a final SMS thread were key insights from citizens' voices were shared back with participants to close the loop.

### **Maya maxaa yelay waxa kaliya e ad wadin waa messege**

*"No, because the only thing you have are messages." Man, 20, Yaqshid.*

### **MAYA WAAYO MA AY SOOKORDHINAYN**

*"No, because they have added nothing." Woman, 25, Garowe.*

## **Positive associations between participation and attitudes**

Positive associations between levels of participation and positive behaviours were found across several topics:

\* Those who participated in any four plus episodes were more likely to say women should be considered for participation in politics compared to those who participated once in any of the episodes (Episode 23 - OR = 3.77 [1.05 – 13.57], p – value 0.0424).

\* Similarly, those who engaged with Imaqal at least three times were significantly less likely to inquire about the prevention strategies on Covid-19, suggesting better knowledge (Diagnostics question - OR = 0.05, p - value = 0.0394). Similarly, those who engaged with Imaqal at least four times were significantly less likely to send messages containing misinformation (Diagnostics question - OR = 0.45, p - value = 0.0074). In addition, participation in at least one of the programmes was significantly associated with increased call for others to follow the right practices and decreased messages containing reliance on religion.

---

<sup>11</sup> OR = 1.66 [1.03 – 2.69], p – value 0.03769)

<sup>12</sup> Participants in Puntland (OR = 2.82 [1.31 – 6.04], p – value = 0.00779) compared to those in Banadir



## KEY CITIZEN WEEKLY INSIGHTS

### Episode 05 (Magazine):

In this episode, a total of **3,986 participants** sent **6,089 messages** in response to the following question: ***What should be prioritized to support vulnerable households against the effect of COVID-19?***

Themes (Episode 05 Magazine coding frames) <i>list of themes in order of significance.</i>	
Provision of support (31.4%)	Provision of healthcare services (8.3%)
Educate community (16.3%)	Bodily harm (3.5%)
Call for right practice (15.8%)	Practice good hygiene observe general cleanliness (7.8%)
Call for awareness creation (12.4%)	Improve the economy (6.1%)
Provision of preventive items (9.9%)	About coronavirus (5.8%)
Religious hope practice (8.8%)	Follow authorities advice (4.7%)
	Take extra precautions and efforts (4.6%)

About a third (31.4%) of those who opted to participate across Somalia largely reported in broad terms that there is a need for **provision of support** for the vulnerable households within the community. This theme included support for food, water, money and other messages that referred to support more broadly. An additional 10% specified the need for **protective items** and additional 8% referred to the need for **healthcare services**. Recently displaced people and minorities were significantly more likely to feel the impact of Covid-19 with **P-val =0.0024**.

*"I would say the Federal government should provide them with support." Recently displaced .*

*"I think this could be prevented by providing vulnerable people with basic necessities during the Corona-virus era such as food and all sorts of basic needs." Man, 26 years.*

*"They should be provided with covid 19 protective items." Woman, 20 years, Warta nawada.*

*"Give them the protective equipment." Man, 20 years, Dharkenley.*



*"It is worth mentioning and good that vulnerable people get assistance because they are unable to get medication and sufficient health care services due to the poor economy." Man, 26 years, Hudur.*

Approximately 45% in total sent messages which referred to the need for **educating the community**, calling for others to **follow the right practices**, or **raising awareness**, which suggests the need for ongoing communication on COVID-19. Yet, IDPs refer more to the need for support rather than education.

About 8.8% of participants said they should stick to **religious practice and hope** to protect themselves against covid 19, whereas yet a further 6% cited **improving the economy** to provide more opportunities for vulnerable members of the community.

*"I would say there should be awareness creation among those vulnerable people in the communities with the help of local radio stations and vehicles with big loudspeakers. This is the only way through which vulnerable people can stay safe from this pandemic." Man, 48 years, Jowhar.*

*"To educate them on the dangers of the disease." Woman, 18 years, Shibis.*

*"There should be a plan to improve the economy and revive the lives of different categories of the community." Man, 27 years, Galkaiyo.*

*"They should be supported in their businesses so that they are able to buy the items to protect themselves from the fatal COVID 19." Man, 28 years, Baidao.*

**Practicing good hygiene, observing general cleanliness** (7.8%) and **taking extra precautions and efforts** (4.6%) are some of other topics which were identified in participants responses to the show question.

*"This could be prevented by practising good hygiene and observing cleanliness." Man, 25 years, Afgoye.*

*"By maintaining good hygiene." Woman, 29 years, Dhusamareeb.*

*"There is a need to take precautions during visits by other people who are coming from abroad. On the other hand, when shopping outside there is a need to take extra precautions." Woman, 18 years, Mogadishu.*

### **Episode 06 (magazine):**

In this episode, **4,866 participants** sent a total of **8,326 messages**. We asked the question: **How has COVID-19 affected your access to health services?**

#### **Themes (Magazine episode 6 coding frame)**

*This list of themes in order of mentions .*





General impact (35.8%)	Lack of access to medicine (4.9%)
No impact (20.6%)	About coronavirus (4.8%)
Inadequate healthcare services (15.7%)	Restriction of movement (3.2%)
Religious hope practice (8.8%)	Other theme (2.7%)
Created fear stigma (5.3%)	

Less than a quarter of those who texted reported **no impact** to their access to health services as a result of COVID-19. For some, this meant that they had not been personally impacted, others referred to the health system not being impacted by the pandemic. By contrast, a larger proportion reported either **general impact** or **inadequate access**. Internally displaced people were significantly less likely to say that the quality of their healthcare did not change as a result of the pandemic, with many explaining that new care is inadequate at  $p\text{-val} < 0.001$  and Odd ratio of 0.3710. An additional 5.3% mentioned the **creation of fear or stigma** in accessing the health services and another 4.9% the **lack of access to medicines**. The reasons for the fear in accessing health services included: being scared of going to the hospital because of the risk of picking up the disease, being labelled as having covid after being seen going to the hospital, and issues of suspicion and stigma for having covid. Others mentioned the **restriction of movement** and a further 4.8% raised questions **about the virus** suggesting the need for ongoing sensitization.

*"Honestly speaking there is no impact this disease corona virus has caused me personally." Man, 21 years, Beletweyne*

*"Corona has affected the health sector because all health centres have closed down. Even with normal disease we have nowhere to get it treated and so corona has become a challenge all over the world." Man, 30 years, Luuq*

*"It has affected the health sector especially access to medical equipment." Woman, 23 years, Dharkenley.*

*"It has affected us because whenever I feel I have fever I can't go to the hospital I am scared of being diagnosed with covid19." Woman, 22 years, Dayinle.*

*"I got malaria and I did not go to the hospital because I was scared I will be told it is corona." Man, 46 years, Guriceel*

*"Allah has kept us safe." Man, 34 years, Karaan*

### **Episode 07 (Magazine):**

A total of **4,254 participants** sent **6,907 messages** in response to episode 07 of the magazine Covid 19 series, where we asked the following question: **How is your**



## community dealing with rumours and misinformation that circulate about COVID-19?

The following themes were identified:

<b>Themes (ep 07 magazine coding frame)</b> <i>This list of themes in order of the most mentioned to the least.</i>	
By not trusting propaganda (15.5%)	Denial (8.4%)
Religious hope practice (14.9%)	Call for awareness creation (7.2%)
Stop spread of false information (10.6%)	Rumour stigma misinfo (6.9%)
Follow advice health experts (9.8%)	Believing corona is real (3.9%)
About coronavirus (9.6%)	The virus discriminates (1.4%)
Call for right practice (8.5%)	Other (18.1%)

Over a quarter of participants mention **not trusting propaganda** or **stopping the spread of false information** as a way to tackle misinformation around COVID-19. An important number of respondents (15%) refer to putting **trust and hope in religion** whereas a similar proportion make a **call for following health advice** or **the right practices**. Yet a similar proportion of participants reflect **denial** or misinformation in their answers, suggesting a strong reaction to a question on misinformation.

Others continued to ask either health-related questions, such as how to prevent the spread of the virus, or asked for an update on the total cases among other diverse messages. These were all representing very small proportions of participants and have all been grouped together under the theme 'Other'.

*"I will deal with rumours and misinformation by not believing or trusting in them."*  
Man, 27 years.

*"They verify and go to health institutions and other institutions meant to deal with Covid-19."* Woman, 18, kismayo.

*"They deal with the rumours and misinformation by not believing it because every person is satisfied by what they see,thank you."* Man, 18, Cabdicasiis.

*"They can deal with it by reporting any false information and addressing it through social media."* Woman, 22, Puntland.

*"We have doctors who have expertise in infectious diseases and health officials, we do not take information other than them"* Man, 28, Mudug Recently Displaced.



*"The rumours and misinformation circulating around can be overcome if you only follow the advice of a trusted doctor so that you can create awareness for your family" Woman, Karaan.*

## **Episode 08 (Magazine)**

A total of **1,514 participants** sent **2,351 messages** in response to episode 08 of the magazine Covid 19 series where we asked: **How has COVID19 affected women in your community?**

<b>Themes (Episode 08 magazine coding frame)</b> <i>This list of themes in order of most mentioned to the least.</i>	
Impact on women (29.1%)	Rumour stigma misinfo (4.6%)
About coronavirus (19.8%)	Denial (3.8%)
No impact (11.6%)	Inadequate access to healthcare (3.2%)
Religious hope practice (11.6%)	Somalia update (3%)
Call for right practice (9%)	Restriction on movement (2.6%)
Job loss (8.8%)	Other (7%)

Most participants expressed some **impact of the COVID-19** crisis on women but kept it in broad terms without specifying what type of impact. 11.6% mention there has been **no impact on women**, yet this view is more prevalent by men, suggesting women might feel more impacted than some men realise. A similar proportion report more specific impact, either **job loss** (8.8%) or **inadequate access to healthcare** (3.2%). It is interesting though that an important proportion of participants (almost 20%) ask **questions about the virus**. At this stage of the pandemic it could suggest people who had felt the virus was not reaching them are now showing more concern and interest in getting to know symptoms, how to treat and prevent.

*"The women living in my area are all well, there is no corona impact" Woman. 26, Beledweyne.*

*"Corona has affected women very much." Woman, 18, Waabari.*

*"Corona has affected women very much." Man, 25 years, Jowhar*



*"It has affected them in that they can't go to their daily businesses because they are afraid of Covid19 disease which in turn affects the economy of the family." Woman, 21 years, Baidao.*

*"It has affected them so much because women own small businesses such as selling vegetables and it has affected their lives and the community at large." Woman, 15, Balanbale.*

*"The Somali women have been affected so much for example most of the low-income Somali women used to go to the cities to look for their daily needs and support it with their families but now they are forced to stay at home and have nothing to eat." Man, 27, Hodan.*

*"It has affected women very much because health care access for them has reduced significantly" Woman, 30, Burtinle.*

*"It has affected the Somali women so much that they don't have a place to give birth." Man, Beledweyne.*

### **Episode 09 (Magazine):**

In this episode, a total of **6,546 participants** sent **9,924 messages** in response to the following question: **How accessible are the required COVID19 preventive needs (masks, water, sanitizers) to you and your community?**

<b>Themes (Episode 09 Magazine coding frames)</b> <i>list of themes in order of significance.</i>	
Lack of access to preventive items (38.9%)	Call for right practice (2.7%)
Have access to preventive items (28.3%)	Denial (2.2%)
Religious hope practice (10.4%)	Rumour stigma misinfo (2.2%)
About coronavirus (6.4%)	How to prevent (1.7%)
Follow healthcare advice (5.5%)	Call for awareness creation (1.5%)
Financial constraints cannot afford (3.6%)	Other theme (3.2%)

More than a third (38.9%) of participants mention that they have little or **no access to preventive items**, with some assuming the materials have not reached them because they live in remote areas. Some reported to be **following the healthcare advice** to protect themselves against the pandemic (5.5%) even if they do not have the preventive equipment. **Financial constraints** or not being able to afford these materials was



mentioned by 3.6% of participants as a reason why the community do not have access to the COVID-19 protective items.

*"Mostly, I`m not aware of the conditions of the community, I'm living in a town and I'm yet to receive masks and sanitisers but we have access to water." Woman, 30, Dhuusamareeb.*

*"We do not get all that mentioned in your message, it does not affect me alone, it is a problem that faces all Somali communities and nobody is ready to cope with the needs of the community in general." 50, Hodan.*

*"We cannot afford to buy them because we are poor people who are also IDPs." Woman, wadajir, Recently Displaced.*

*"So far we are yet to receive preventive items since we are unable to secure money to buy them unless you can help us in getting them." Man.*

However, more than a quarter (28.3%) said they **have full access to protective items** either through buying from hospitals/pharmacies, making their own or as an aid assistance from NGOs, private hospitals and government.

Expressing hope in religion, calling for people to follow the right practice and denial are other mentioned topics that have been recurrent throughout.

There are still participants having questions around coronavirus suggesting the need to scale up or continue with the information efforts on COVID-19.

*"We buy masks from healthcare facilities, water is available at home because in every house there is a tap running apart from some poor people who cannot afford them" Man, 18, Wadajir.*

*"We get them from healthcare experts." Man, 18, Guriceel.*

*"Community members cooperate on delivering healthcare needs to local people including healthcare services as well as other extra services." Man, 20, Kaxda.*

### **Episode 10 (Magazine):**

In this episode, a total of **4,538 participants** sent **7,127 messages** in response to the following question: ***What needs to be done to address the economic impact of COVID-19 on people's businesses, jobs and livelihoods?***

#### **Themes (Episode 10 Magazine coding frames)**

*list of themes in order of significance.*

General impact of coronavirus	Job creation (5.9%)
-------------------------------	---------------------



(20.2%)	
Call for right practice (19.8%)	Provision of food assistance (4.6%)
Religious hope practice (12.5%)	Rumour stigma misinfo (2.6%)
Reopen businesses economy (11.1%)	How to prevent (2.4%)
Government support (9.5%)	Call for awareness creation (1.7%)
Cooperation working together (7.5%)	Denial (1.5%)
About coronavirus (7%)	Other (1.8%)

A third (34%) of the relevant messages voiced the need for either **re-opening businesses/economy, government support, cooperation/working together or job creation** as mechanisms to address the economic impact of COVID-19 on people's businesses, jobs and livelihoods. Government support was mainly referred to as providing financial aid or reducing tax rates for employees and trades.

*"The pandemic is not rampant in Somali now, people should go back to their business activities to address the economic impacts in the country." Man, Galkacyo.*

*"Normal situations can be restored by reopening businesses and taking further precautions to stop the spread of the pandemic." Man, 58.*

*"The government should support the Somali people affected by the pandemic." Man, 24, Waabari.*

*"I think there should be an intention to create jobs for the jobless people because the youth remain jobless." Woman, 18, Galkacyo, recently Displaced.*

*"The government should upgrade the budget and the salary of the workers. It should also work on ways to create jobs." Man, 24, Wadajir.*

Yet, 4.6% cited **provision of food assistance** in addressing the economic impact of COVID19 by making the community food secure and helping them recover from economic shocks imposed by the pandemic.

Nevertheless, topics on the **general impact of coronavirus** on the community connected to impact on jobs, education and farming were recorded by 20.2% of the responses with further 19.8% **calling for right practice** to fight the spread of the pandemic.

12.5% stated putting hope and trust in religion while 7% had questions about the pandemic itself.



*"The current situation is so difficult, there is no food to eat let alone trading with regard to agricultural produce, May God make it easier." Woman, 20, Deynille.*

*"Every government should deliver urgent humanitarian assistance to those whose economy has been affected by this pandemic, there are some people who cannot secure food to eat since they are staying indoors." Woman, 18, Hiraan.*

*"People should be provided with opportunities that supplement their finances so they don't collapse and jobs should be created for the youths." Man, 24, Hawlwadaag.*

### **Episode 11 (magazine):**

In this episode, **4,976 participants** sent a total of **8,603 messages**. We asked the question: ***A girl says: "It (COVID-19) has caused me a considerable impact particularly on education." What does the community need to do to ensure girls continue learning during COVID-19?***

<b>Themes (Magazine episode 11 coding frame)</b> <i>This list of themes in order of mentions .</i>	
General impact (35.8%)	Lack of access to medicine (4.9%)
No impact (20.6%)	About coronavirus (4.8%)
Inadequate healthcare services (15.7%)	Restriction of movement (3.2%)
Religious hope practice (8.8%)	Other theme (2.7%)
Created fear stigma (5.3%)	

More than half (53.1%) of participants said there is need to either **encourage and support girls' education** or **called for right practice** to ensure that girls continue with education during the period of Covid 19 crises.

*"The community needs to intensify girls' education and encourage them" Man, 31, Galkacyo, Recently Displaced.*

*"The community needs to encourage them for them to continue learning." Woman, 20, Cabudwaaq*

*"Parents should support their girls for them to continue learning." Woman, 20, Dhusamareb.*

Yet, 1.5% voiced for awareness creation within the community. **General impact** of the pandemic was mentioned by 8.4% with a further 18.4% specifying **impact on**





**education.** Religious hope and practice was cited by 10.3% while 5.9% still had queries about the pandemic itself, 1.1% report **reopening of schools**. Yet, a considerable number (2.8%) of participants still believe that it is **retrogressive** to educate girls which suggest the need to continue with campaigns on norm change.

*"It is not only girl's education but also boys' because it is not girls who learn in education centres. Both boys and girls are among the community so they should follow the doctor's advice."* Man, 22, Dharkeynley

*"It has left a massive impact on education, particularly, on educational centres."* 19 years.

*"There is a need to re-open girls' educational centres and also girls are required to take further precautions"* Woman, 20years.

*"If I give my opinion I would say leave education because a girl's university education will lead her to the kitchen."* Man, 25, Celwaaq, Recently displaced.

*"The community I live in doesn't educate girls 100%"* Man, 43, Middle Shabelle.

*"Education for girls is prohibited because their end will be in the kitchen."* Yabal

### **Episode 12 (Magazine):**

A total of **842 participants** sent **1,411 messages** in response to episode 12 of the magazine Covid 19 series, where we asked the following question: ***How are people with COVID-19 being treated in your community?***

The following themes were identified:

<b>Themes (ep 12 magazine coding frame)</b> <i>This list of themes in order of the most mentioned to the least.</i>	
Call for right practice (28.4%)	Should not be stigmatized (4.3%)
About coronavirus (22%)	Are not stigmatized (4.1%)
Religious hope practice (16.4%)	Are stigmatized (2.1%)
Rumour stigma misinfo (16.1%)	Other* (6.2%)
Denial (8.4%)	

Most people did not answer this question directly and about a third (28.4%) opted to ask for people to follow the right health practices. This could be due to not many knowing others who have been diagnosed with the disease, therefore sending messages not directly responding to the question on how those with the disease are



being treated. Only a minority (2.3%) said those with COVID-19 are being stigmatised and slightly more (4.3%) saying they should not be stigmatised and that they can be quarantined without being disrespectful. 22% of the participants still have questions about coronavirus such as how to treat and how to prevent with a further 8.4% denying the existence of the pandemic. The SMS reflecting or referring to misinformation have been higher than usual this week, mentioned by 16.1%.

*"We should follow health experts' advice." Man, 31, Mogadishu.*

*"The community should follow what they are told by the government and the public health officers." Woman, 28, Galkaiyo.*

*"God is in control, we do not have to worry." Man, 48, Hilwa.*

*"Somali people discriminate against a person who has Corona but we should not give up on them. We should take them to medical areas, have them quarantined and ensure that the person gets health and care." Man, 32, Baladweyne.*

*"They should be treated in a bad way but it is good that the person who has CoronaVirus to be far with other people." Woman, 47, Baidabo.*

### **Episode 13 (Magazine):**

In this episode, a total of **4,660 participants** sent **7,185 messages** in response to the following question: ***What would you say is the biggest challenge that IDPs are facing during this COVID-19 pandemic?***

<b>Themes (Episode 13 Magazine coding frames)</b> <i>list of themes in order of significance.</i>	
Lack of access of basic needs (24.3%)	Lack of jobs (6.9%)
Lack of healthcare (19.1%)	Religious hope practice (6.7%)
Sanitation and hygiene (17.1%)	Rumour stigma misinfo (1.6%)
Lack of support (9.9%)	Call for awareness creation (1.4%)
Poor economic conditions (8.5%)	Denial (0.9%)
About coronavirus (8.2%)	Discrimination (0.8%)



Call for right practice (7.0%)	Other theme (9.7%)
--------------------------------	--------------------

The prioritisation of needs, starting with **basic necessities** and followed by **healthcare and sanitation**, is similar when mentioned by displaced people themselves and non-displaced although displaced people refer to a **lack of jobs** more than non-displaced.

Almost a quarter of displaced persons refer to the lack of access to basic needs as a challenge. These messages mention a lack of shelter, food, and living in congested spaces.

This prevalent view is followed by the need for healthcare (19.1%), hygiene and sanitation (17.1%). On healthcare, participants mentioned a lack of medical facilities, no preventative equipments, malnutrition and generally lack of healthcare. On sanitation, messages mentioned lack of toilets, lack of adequate water to wash their hands and maintenance of good hygiene in displaced areas.

*"The biggest challenge they face during this covid 19 pandemic is hunger." Man, 60, Recently displaced.*

*"I think the pandemic can spread among themselves because they do not have shelter to protect themselves with." Woman, 27, Howlwadaag.*

*"The biggest challenge is lack of jobs because there is no job in the country." Man, 26.*

*"They do not secure all items that could assist them in preventing the pandemic as well as taking the awareness being made in the community." Man, 22, Galkacyo.*

*"Lack of healthcare services because there is no functional administration in these districts." Woman, 30, Guriceel.*

*"The truth is that they don't have enough water, soap and also clean food therefore they may face a lot of problems." Woman, 25.*

**Lack of support** was mentioned by both displaced and non-displaced and refers to the need for humanitarian aid and financial help. Another 7.3% of participants, including both displaced (8.1%) and non-displaced persons, reported that IDPs are exposed to **poor economic conditions** that are associated with the outbreak of the pandemic and a similar proportion of displaced persons also mentioned lack of jobs. Expressing hope in religion, calling for people to follow the right practice and, to a lesser extent, denial are other mentioned topics that have been recurrent throughout. There was also a view by a very small number of participants (0.9%) that displaced persons face **exclusion** from the community and stigma at their workplaces.



Yet, 9.7% of the participants sent messages which we grouped under “other themes” because they were not prevalent enough to be captured as a theme. For example, some asked IDPs to put in more efforts in bettering their lives or gave reasons for fleeing from their land.

*“I think they face many challenges including lack of support from the humanitarian organisations from which they were getting humanitarian aid such as UNHCR.”*  
Woman, 20, Garowe.

*“They face lack of humanitarian support because the humanitarian aid that used to come to the country remains stuck during the pandemic.”* Man, Kaxda.

*“I think mostly its poor living condition, insecurity and discrimination since it's not easy for refugees to interact with the community.”* Man, 42, Recently displaced.

*“The biggest challenge for the IDPs is the economy which is closed.”* Man, 36, Recently displaced.

*“The biggest challenge is the decline of the economy, thank you.”* Woman, 45, Hudur.

#### **Episode 14 (magazine):**

In this episode, **4,158 participants** sent a total of **6,459 messages**. We asked the question: ***What is your community doing to protect the livelihoods of pastoralist groups?***

#### **Themes (Magazine episode 14 coding frame)**

*This list of themes in order of mentions .*

Consume livestock products (35.8%)	Livestock treatment veterinary service (5.6%)
Provide support (24.4%)	Protects the environment (4.5%)
Practice farming cultivation (8.1%)	Livestock the buttress of the society (3.5%)
Call for right practice (6.3%)	Encouragement (2.0%)
About coronavirus (5.7%)	Other* (7.6%)
Religious hope practice (5.2%)	

This episode discussed the economic difficulties in the country caused by the pandemic and focused part of the discussion on the impact on pastoralists. The answers show the importance of livestock in Somalia’s economy and society. 35.8% of participants mentioned **consumption of livestock products** and 8.1% report **practicing farming**



as a means to protect the livelihoods of the pastoral groups. The responses insisted that the community should continue consuming products such meat and milk from their livestock as well as creating ready markets for the livestock products.

*"They buy animal milk, meat, fat, skin/animal hides from them. Community members depend on each other and cannot stay sufficient, each one of them has something to contribute." Man, 29, Jalalaqsi.*

*"They buy their animals so as to smoothen their daily earning." Woman, 28, Beledweyne.*

*"Goats are treasures, they buy meat and milk from them." Woman, 18, Guriceel.*

*"What the community does to protect the livelihood of the pastoralist is to encourage them to make them move forward." Man, 52, Garowe.*

*"They do farming especially during the rainy season so that they get something to eat." Woman, Mogadishu.*

Almost a quarter (24.4%) mentioned that there should be **provision of support** for pastoralist groups, in the form of financial support, livestock treatment by providing **veterinary services** as well as protecting animals and the environment to increase livestock productivity.

Messages emphasising that livestock are the buttress of the society was reported by 3.5% of the participants suggesting the epitome of livestock in lives of the pastoral groups.

*"They put in more effort, for example when animals get sick they are assisted with livestock treatment services, etc." Man, 85.*

*"What they do include looking for pasture for their livestock and subsequently providing them with veterinary services." Man, 32, Baidoa.*

*"They do look for treatment when their livestock get sick." Woman, 37, Bardhere.*

*"Protecting the environment and cleanliness of the pathways so as to safeguard the community and animals." Woman, 18, Dayniile.*

*"The community should fight against environmental degradation." Woman, 32, Guriceel.*

### **Episode 15 (Magazine):**

A total of **4,055 participants** sent **6,498 messages** in response to episode 15 of the magazine Covid 19 series, where we asked the following question: ***What can your community do to protect women and girls from gender based violence during the COVID-19 pandemic?***

The following themes were identified:



<b>Themes (ep 15 magazine coding frame)</b> <i>This list of themes in order of the most mentioned to the least.</i>	
Practice the religion (19.3%)	Religious hope practice (4.7%)
Provision of justice (16.9%)	Unity and cooperation (4.7%)
Awareness creation (14.6%)	Provision of support (3.9%)
Prevention of violence (13.9%)	Protect women's rights (3.0%)
Call for right practice (11.2%)	Rumour stigma misinfo (1.3%)
About coronavirus (8.7%)	Improve the security (1.2%)

The need to practice and **adhere to religion** was mentioned by 19.3% of participants as a way to protect the rights of women stating that the position of women in Islam is very clear. By contrast, this is followed by participants who mention the need for **justice** (16.9%). An additional prevalent category of messages (13.9%) were simply stating the need to **prevent violence** against women during COVID 19 pandemic. Messages on providing justice were mainly suggesting the prosecution of perpetrators in court and making justice operational by legitimating it while also making it accessible and cost effective with those stating the need to prevent violence referred to respecting women's rights.

*"There is a need to practice the islamic law so as to protect the rights of the women while both women and men can take a common ground." Woman, 23, Recently displaced.*

*"The only thing which can protect the community is the religion but it (the community) remains defiant." Man, 40.*

*"Legal action should be taken against anyone who tries to violate their rights." Woman, 19, Luuq Ganaane.*

*"By putting the justice system in place and by convicting the perpetrators of violence." Man, 18, Gaalkacyo.*

*"Sincerely speaking, my community can do prevention and put more effort." Man, Recently displaced.*

14.6% referred to the need for **awareness creation** to warn against violence against women. **Unity and cooperation** was mentioned by 4.7% who suggested the community needs to work together and show solidarity in safeguarding and protecting the rights of women and girls in the society. Although less prevalent, 3.9% said there



was a need for **provision of support** by uplifting women's and girls' status in the community with 1.2% referred to the need to **improve security**.

In addition, other participants sent messages about the pandemic, mostly calling for the right practice to be followed so the virus can be contained or sending messages or questions about the virus itself.

*"They can protect them by creating awareness among the youth so as not to transgress and harm them" Woman, 19, Recently displaced.*

*"They should warn girls about any problems and advise them on anything that could harm them." Woman, 24, Dayniile.*

*"They can, if available, give every girl what they are entitled to and do the housework in this CoronaVirus pandemic." Man, 20, Baydhabo.*

*"Through unity among themselves all, men and women, and by confronting the enemy who is hunting down the Somali women." Woman, 18, Hodan.*

*"It's a problem during this pandemic so we need to uplift girls who are in gender violence." Woman, Recently displaced.*

*"They can protect them by tightening the security for them to live freely." Man, 38.*

## **Episode 16 (Magazine)**

A total of **5,728 participants** sent **8,455 messages** in response to episode 08 of the magazine Covid 19 series where we asked: ***Currently, what are the most pressing needs of people living with disabilities in your community?***

### **Themes (Episode 16 magazine coding frame)**

*This list of themes in order of most mentioned to the least.*

General support (33.7%)	Job creation (7.2%)
Basic necessities (15.7%)	About coronavirus (5.3%)
Healthcare services (13.0%)	Religious hope practice (2.7%)
Assistive aids or items (13.1%)	Improved hygiene (1.7%)
Financial support (10.7%)	Call for right practice (1.0%)
Education and skills (9.3%)	Urgent need (0.8%)
Stop discrimination (8.5%)	Other theme (2%)





**General support** in the form of encouragement and solidarity as a pressing need for people living with disabilities was mentioned by 33.7% of the participants. This is followed by 15.7% of participants who refer to the need for **basic necessities**. This is followed by a range of concrete support in specific areas. For example, 13% refer to **healthcare services** and a similar proportion who mention the need for **assistive aids or items** (13.1%). **Financial support** is another prevalent theme (10.7%), followed by **education and skills** (9.3%).

*"They have no food and shelter, they have needs from all sides , only God can meet their needs." Man, 25, Recently displaced.*

*"The biggest need the people in my neighborhood who are blind have is that they are homeless due to the rainy season we are in." Woman, 28, Bardhere.*

*"They don't have assistive items they need for example a wheelchair and many more and other life conditions." Woman, 19, Recently displaced.*

*"The disabled community feels a lot of challenges, the worst being the health side they should get medical support." Man, 26, Galkacyo.*

*"The biggest need that the disabled people have is that they don't have healthcare services the government is supposed to provide care for them." Woman, 20, Heliwa.*

**Job creation** was mentioned by 7.2% through employment and creating job opportunities for the people living with disabilities.

The need to **stop discrimination** against people living with disabilities by stopping exclusion and giving them their rights was reported by a similar proportion (8.5%).

*"Their biggest need is lack of jobs and they need job creation.Thank you." Woman, 19, Beydhabo.*

*"They are facing many challenges for example lack of jobs,missing part of their body and many others." Man,18, Karan.*

*"Discrimintion is the biggest thing." 22, Hodan*

*"Discrimination from the commuity they live in and other problems." Man, 30, Recently displaced.*

### **Episode 17 (Magazine):**



In this episode, a total of **3,679 participants** sent **5,522 messages** in response to the following question: ***What do the government and humanitarian agencies need to do to help cushion vulnerable households post covid19 recovery?***

<b>Themes (Episode 17 Magazine coding frames)</b> <i>list of themes in order of significance.</i>	
General support (33.1%)	Call for right practice (7.2%)
Provision of healthcare (24.7%)	No support provided (3.9%)
Create awareness (14.3%)	Collective hope (3.5%)
Religious hope practice (6.0%)	Mismanagement of resources (1.6%)
About coronavirus (6.1%)	Setup committee (1.2%)
Financial support (8.2%)	Other* (5.7%)

About a third (33.1%) of participants mention that there is need to provide **general support** without specifying the type of help to cushion vulnerable households post covid19 recovery, with some responses suggesting encouragement. This was followed by **provision of healthcare** at 24.7% this included provision of preventive materials such as masks, gloves as well as healthcare services, including provision of medicines. The need to **create awareness** and sensitization on Covid 19 was presented by 14.3% of the responses. Yet, 8.2% report on **financial support** with messages suggesting that the government and humanitarian agencies should give vulnerable households affected by Covid19 financial aids and give them money. A much smaller proportion (1.2%) of the participants report that the government and humanitarian agencies also have a role in **setting up committees** and working groups to help cushion vulnerable households post covid19 recovery.

Another less prevalent theme was mismanagement of resources (1.6%) in terms of **corruption** and being partisan, an issue that is bedeviling in post covid 19 recoveries. Expressing hope in religion, calling for people to follow the right practice are other mentioned topics that have been recurrent throughout.

There are still participants sending messages about the virus itself and some are asking about symptoms and transmission, suggesting the need to continue with the information efforts on COVID-19.

*"They can be protected only by God because they don't have a government which can protect the people and country; they are corrupt." Woman, Yaaqshiid.*

*"They need adequate funding to help the vulnerable households." Woman, 33, Recently displaced.*



*"They require preventive items." Man, 19, Recently displaced*

*"The government should set up committees which finds out the situation in the community so that they can step in and help with support from the humanitarian agencies." Man, 25, Heliwa.*

*"They should set up groups to work in the neighborhoods which help them in knowing the vulnerable households." Woman, 26, Recently displaced.*

*"They need trustworthy people for the community and the agencies should work towards that but the government should stop fraud." Man, 25.*

### **Episode 18 (magazine):**

In this episode, **5,249 participants** sent a total of **7,481 messages**. We asked the question: ***What is keeping children from returning back to school after re-opening?***

#### **Themes (Magazine episode 18 coding frame)**

*This list of themes in order of mentions .*

Fear of virus (51.4%)	Call for right practice (3.1%)
Nothing (21.1%)	About coronavirus (2.6%)
Economic hardships (10.8%)	Religious hope practice (1.0%)
They are discouraged (8.3%)	Rumour stigma misinfo (0.3%)
Poor security (3.7%)	Other theme (1.1%)

More than a half (51.4%) of the relevant messages voiced that children are having a **general fear** surrounding the pandemic that stands in their way to going back to school. Yet, 10.8% represent the view that children are not able to go back to school because of **economic hardships** caused by the pandemic related to the loss of jobs and livelihoods caused. Yet, 8.3% of the participants report on their children being **discouraged** and have lost motivation due to their prolonged stay-away from class and 3.7% are concerned about the **poor security** of the country. However, 21.1% of the participants voiced that there are **no barriers** in sending their children back to school with some voices suggesting their children have already resumed learning.

*"They can't go back because of fear of Corona and they have low immunity." Man, 32, Recently displaced.*

*"Because the disease has recurred." Man, 22, Galkacyo.*



*"Children have gone back to school but there is a lack of money, I have 4 children who go to school but I can't afford the expenses." Man, 33, Baidoa.*

*"They can't go back due to the poor economy caused by CoronaVirus." Woman, 18, Guriceel.*

*"What stops them is that they are discouraged from learning." Man, 35, Recently displaced.*

*"What stops them is that they are discouraged therefore students have refused to go back." Woman, 34, Mogadishu.*

### **Episode 19 (Magazine):**

A total of **3,884 participants** sent **5,919 messages** in response to episode 19 of the magazine Covid 19 series, where we asked the following question: ***What economic opportunities exist in your community to help people to overcome the struggling economy?***

The following themes were identified:

<b>Themes (ep 19 magazine coding frame)</b> <i>This list of themes in order of the most mentioned to the least.</i>	
Need support (29.1%)	Religious hope practice (2.8%)
Agriculture (15.6%)	Hand work (2.5%)
Job creation (15.4%)	Urgent need (1.6%)
No opportunities (12.4%)	Government response (1.3%)
About coronavirus (9.7%)	How to prevent (0.8%)
Unity and cooperation (9.3%)	Rumour stigma misinfo (0.4%)
Call for right practice (3.4%)	Other theme (1.3%)

Twenty eight per cent (29.1%) of the participants voiced the **need for support** to help people overcome the struggling economy. Messages sent under this theme suggested general support without specifying or called for government specifically to help communities to overcome the struggling economy. This is followed by 15.4% who report the need to **create jobs** in the form of self employment and increased employment opportunities. A similar proportion (15.6%) mentioned **agriculture** and livestock keeping. By contrast, 12.4% of the participants say that there are **no existing opportunities** that can help overcome the struggling economy and refer to a lack of jobs and economic opportunities.



*"A lot of people have poor economy and they do not have someone to help them. Having someone to help them is an important opportunity they need." Woman, 22, Galkaiyo.*

*"There are opportunities that need to be addressed, among them are young men and women who wish to start business but do not have money to start it and I request they be helped in starting business." Man, 34, Karan.*

*"They should go back to farming and sell the products to other countries." Man, 18, Dharkenley.*

*"There are many opportunities for people to generate income such as livestock and fishing." Woman, 34, Galkaiyo.*

Additional themes in participants SMSs relate to fostering **unity and cooperation** by supporting each other (9.3%). To a lesser extent, some reported metal work, tailoring, manual work and sale of vegetables, which have been grouped under the theme **'hand-work'** (2.5%).

*"They should work together because together we can do better." Man, Dhusamareb.*

*"We should cooperate to get out of the poor economy." Man, 42, Recently displaced.*

*"Blacksmith, mobile repair, car mechanics and opening of shops." Woman, 58, Recently displaced.*

*"If I try to answer the question there are job opportunities such as sewing, vegetable stands and so on." Man. 26, Balat weyn.*

## **Episode 20 (Magazine)**

A total of **4,424 participants** sent **6,135 messages** in response to episode 20 of the magazine Covid 19 series where we asked: ***What do you think is the biggest barrier to youth participation in politics and governance?***

### **Themes (Episode 20 magazine coding frame)**

*This list of themes in order of most mentioned to the least.*

Inadequate finance (28.2%)	Corruption (4.0%)
Traditional elders (23.3%)	Collective hope (1.7%)
Clannism (14.1%)	Religious hope practice (1.2%)
Insecurity (12.2%)	Call for awareness creation (1.2%)



Lack of education (8.5%)	Urgent need (1.1%)
Lack of justice (7.6%)	Call for right practice (1.0%)
About coronavirus (4.8%)	Other theme (4.6%)

About twenty seven per cent (28.2%) of the participants mentioned **inadequate finances** as the greatest barrier to youth participation in politics and governance where most of the messages suggest that these days politics is all about buying votes which youth can not afford because of lack of financial resources due to a shrinking economy. This was followed by 23.3% of participants who say **traditional elders** prevent youth from participating in politics. In addition, 14.1% report **clannism** in the form of favouritism as another barrier to youth participation in politics and governance. Clannism was also linked to **lack of justice** and fair common grounds, which was reported by 7.6%. Another theme, mentioned by 12.2% of the participants, refers to **insecurity**.

**Lack of education** and knowledge about politics and governance among the youth was cited by 8.5% of the respondents as a barrier to their participation in politics and 4.0% said **corruption** is another barrier.

*"The traditional elders do not give opportunities to youth because elders are the decision makers on who to be the leader and they always select the old guards."*  
Man, 28, Hiiraan.

*"The biggest obstacle is sidelining of youth by the traditional elders and politicians who do not want youth to take part in politics."* Woman, 21, Banadir.

*"Because youth have little knowledge while politics and governance needs knowledge especially girls but once they get knowledge they can take part."* Man, Dharkenley.

*"The biggest challenge is in the education sector, which led them not to participate in politics."* Man, 19, Dhuusamareeb.

*"The biggest challenge the youth are facing is the country doesn't have a just government that treats people equally."* Woman, 32, Bossaso.

*"The main thing is to do justice to get good governance, they should not create tribalism and treat them with respect, they should not do injustice at all. Thank you."*  
Man, 41, Balcad.

## **Episode 21 (Magazine):**



In this episode, a total of **2,981 participants** sent **4,868 messages** in response to the following question: ***How can minorities be involved in decision-making processes related to COVID-19 recovery?***

<b>Themes (Episode 21 Magazine coding frames)</b> <i>list of themes in order of significance.</i>	
Stop discrimination (26.5%)	Collective hope (3.0%)
Follow right practice (16.0%)	Financial support (2.7%)
Awareness creation (15.9%)	Rumour stigma misinfo (1.7%)
About coronavirus (11.9%)	Urgent need (1.9%)
Religious hope practice (10.0%)	Other theme (6.9%)
Encouragement (4.0%)	

26.5% of the participants said minorities can be involved in decision making about Covid 19 by **stopping discrimination** against them insisting there is need to stop looking down upon their views and ideas. This was followed by **following the right practice** (16.0%) to curb and contain the pandemic shortest time possible. 15.9% mentioned that there is a need to **create awareness** and sensitize the minorities by making them understand that they have a role to play in decision making processes with a further 4.0% suggesting minorities groups should be **encouraged** and motivated to participate in the decision making process.

16.0% report adherence and devotion to religion, 1.9% said there is urgent need required by all sectors of the community to make a decision about the pandemic while 5.9% cited other smaller themes.

By contrast, 2.7% of the participants mention the minority groups need **financial support** to have impact in the decision making process with some suggesting ideas can only be taken from those with financial backing.

*"First, discrimination should be stopped." Woman, 18, Hodan.*

*"They can be included by creating awareness to the people who discriminate against others and provide medical assistance." Man, 22, Recently displaced.*

*"Wear a mask for the mouth, the sick to be quarantined and keeping distance." Woman, 18, Galkacyo.*

*"They can take part if they are given full trust and encouraged often." Woman, Recently displaced.*





*"They can be included by encouraging them that they are among the society." Man, 25, Recently displaced.*

*"They can be helped by giving them financial support." Man, 32, Baidoa.*

### **Episode 22 (Magazine):**

In this episode, a total of **3,203 participants** sent **4,751 messages** in response to the following question: ***How can Somali women have more representation in decision-making spaces/politics?***

<b>Themes (Episode 22 Magazine coding frames)</b> <i>list of themes in order of significance.</i>	
Give them their rights (20.6%)	Educate women (6.5%)
Politics is not for women (14.0%)	About coronavirus (3.9%)
Unity and cooperation (12.1%)	Backbone of the society (3.7%)
Religion does not allow (12.0%)	Urgent need (1.2%)
Should stay home (11.7%)	Other theme (7.8%)
Consider them (9.8%)	

**Giving women their rights** to have more representation in decision making was reported by 20.6% of the participants. By contrast, this is followed by 14% who suggested that **politics is not for women** stating that it is reserved for men while 12.0% said **it is against the religion** to allow women participate in politics and decision making. Men were more likely to mention that it is against religion and reserved for men suggesting that resistance for women to involve in politics largely comes from men. The view that women should work in **unity and cooperation** to increase their chances and have more representation in decision making and politics is mentioned by 12.1%. Another prevalent theme (11.7%) suggested **women should stay at home** doing house chores and other related stuff instead of engaging in politics. The view that women should be **considered** in decision making by involving them is reported by 9.6% of the participants which was more significantly mentioned by younger people. Yet, 6.8% mention the need to **educate** and equip them with enough knowledge on politics before they are given a chance to make a decision for the community.



However, 3.4% of the respondents said women are the **backbone of society** and thus have every right to have more representation in decision making and politics within the community. This was more likely to be mentioned by women.

*"They can have more representation by not censuring their seats in the government and the understanding that they have rights to elect." Man, 42, Karaan.*

*"They can have representation if they are involved in politics so that they can get their rights." Woman, 27, Warta nabada.*

*"Women are forbidden from politics and not meant for." Man, 23, Recently displaced.*

*"Somali women are not suitable for politics nor do they deserve it." Man, 45, Cadaado.*

*"They should participate in the decisions of the country because they are the backbone of society, I say let them take part in politics." Woman, 34, Xamar jajab.*

*"They can have a lot to do in politics because women are the backbone of society and they have a big role to play." Man, Recently displaced.*

*"They can participate if women are taken to educational institutions so that they take part in politics." Woman, 41, Hilwa.*

*"Women can reach politics and development by putting effort and being educated." Woman, 20, Burtinle.*

### **Episode 23 (Magazine):**

In this episode, a total of **4,794 participants** sent **7,716 messages** in response to the following question: **Do you think the KAAHA NOLOSHA conversations have been useful to the community during this pandemic? (Yes/No), Why?**

<b>Themes (Episode 23 Magazine coding frames)</b> <i>list of themes in order of significance.</i>	
Yes themes	No themes
Yes it's useful (38.1%)	No no reason (54.8%)
Yes important information (24.4%)	No its not useful (46.6%)



Yes no reason (23.3%)	
Yes Awareness is important (16.6%)	
Yes the encourage (2.1%)	