

Online Appendix:

TRANSCRIPT OF RADIO REPORT: ETHNIC TREATMENT

Thanks again for listening to 107.9FM, the best new station on Ghanaian radio. In the latest news...

A special report has just been issued to chronicle the role of tribes and ethnic groups in Ghana during the past year. Despite small disturbances in different parts of the country and some ongoing fundamental differences, the report suggests that the Asante, Fante, Ewe, Mole-Dagbane, and other tribes of Ghana have contributed positively to society in recent months.

Tribal leaders were especially proactive in calling for peace and for dialogue across the ethnicities. One example comes from a Mamproussi living in Accra, who is quoted as saying that his leader told him that a good Mamproussi, no matter where he is living in Ghana, will prefer peace to violence and good elections to fraudulent ones. Many of the calls for peace from tribal leaders were also aired in the media.

The report notes that it was not only the tribal leaders who promoted peace and dialogue. *Common members* of different tribes also took the initiative in many cases to educate people of other tribes about their own groups. Asante shared their views with Ewes. Ewes engaged in dialogue with groups of Fante youth. Ga, Guan, Mole-Dagbon, Grusi, Akyem, and others were mentioned in the report as having an important role to play in Ghanaian society.

The report talks, for example, of two young men from different ethnic groups who happen to be good friends. One of the young men was an Ashanti and one was an Ewe, but they felt comfortable visiting each other's homes, and they even had opportunities to meet the tribal leaders from each other's community. Koffi, as one of them was called, had this to say about his friendship with the other one, Eyram : "Our ethnic backgrounds are important to both of us; after all, it's a critical part of who we are as people. But the nice thing about having a friend who is a proud Ewe is that we can learn from each other about our ethnic customs, practices, and so on. This makes me a more informed member of the country, because as you know we have many different tribes here."

Eyram added this comment: "When I met the chief in Koffi's village, I was nervous at first because I didn't know if he would respect me. We had a nice conversation, and while we don't agree on everything, I can see that he cares about his community just like my chief cares about my community. He inspired me to be an active Ewe."

One thing that emerged in the report was the agreements and disagreements between major ethnic groups on matters of national policy. One area of disagreement between tribal groups in some parts of the country is education policy. For example, Akans and Ewes agree that a strong education system is important for Ghana, but they disagree over the language of the teaching. Should everything be done in English, or should the language of different tribal groups be included in the instruction of our youth? This is a complicated issue, and

individual Ashanti, Fante, Ewe, Grusi, Ga, Akyem, and others can all have different views. The report notes that this important issue across tribes is unlikely to be resolved soon.

One lady who was interviewed for the report said that she felt frustrated with the schooling that her child is receiving. “How can I raise my child to respect his ethnic ancestors if he never hears anything in his language all day long at school? This makes me worried that we are forgetting about our ethnic roots and history in this country.” However, another lady who was interviewed had a different opinion: The school is not the place to be teaching our children tribe languages or about ethnic groups in this country. That is for the family and the community to do. I prefer for my child to read good books and get a good education at school, and we will spend time at home to make sure he knows about his tribe.” It is clear in the report that the modern education system in Ghana has a complex relationship with ethnicity, and yet both are very important aspects of our country and our future.

Finally, the report notes that some ongoing ethnic tensions exist. Strangers who hear Twi, Ewe, or Dagombe dialogue in a bus, for example, are not always comfortable with it. Many Ghanaians note that they prefer to be friends with people in their own tribe, and that sometimes they do not trust people of other tribes. Thus, if one of Ghana’s tribes feels discriminated against on a wide scale, it is possible that we could see open ethnic group disagreements in the future.

In general, however, Ghanaians are proud of their ethnic groups, and most people recognize some benefits from the ethnic diversity. For example, the report discussed the importance of inviting the representatives from all major ethnic groups to take part in formal government ceremonies. In the distant past, this would not have happened: perhaps only the Ashantis would be invited, or only the Ewes. Nowadays, leaders from all major tribes are there to perform their customs and offer their best wishes to the government. This is why you can see Akan, Ewe, and others taking part in civic events, and it is why Ghana has a reputation as a country with a very rich and diverse ethnic population.

The report on ethnic groups in Ghana concludes by asking all Ghanaians to think about the role that ethnicity plays in their lives. Is your ethnicity important in your relationships, in your work, and in your community? Do you have many friends who are from a different tribe than you? What other policy issues does ethnicity affect in your opinion? We would love to hear your thoughts about the issue of ethnic groups in Ghana, so give us a call and we’ll try to get you on the air. In the meantime, keep listening right here on 107.9FM...

Online Appendix:

TRANSCRIPT OF RADIO REPORT: RELIGION TREATMENT

Thanks again for listening to 107.9FM, the best new station on Ghanaian radio. In the latest news...

A special report has just been issued to chronicle the role of religious groups in Ghana during the past year. Despite small disturbances in different parts of the country and some ongoing fundamental differences, the report suggests that the Christian and Muslim communities in Ghana have contributed positively to society in recent months.

Muslim and Christian leaders were especially proactive in calling for peace and for dialogue across the religions. One example comes from a Muslim living in Accra, who is quoted as saying that his leader told him that a good Muslim, no matter where he is living in Ghana, will prefer peace to violence and good elections to fraudulent ones. Many of the calls for peace from religious leaders were also aired in the media.

The report notes that it was not only the Muslim and Christian *leaders* who contributed to Ghanaian society. Christian and Muslim *community members* also took the initiative in many cases to educate people of other religions about their own groups. Tidjaniyya Muslims have shared their views with Christians. Charismatic Christians engaged in dialogue with groups of Muslim youth. Amhadiyya Muslims, Pentecostals, Orthodox Muslims, Mainline Christians, Traditional African religions, and others were mentioned in the report as having an important role to play in Ghanaian society.

The report talks, for example, of two young men from different religious groups who happen to be good friends. One of the young men was a Muslim and one was a Christian, but they felt comfortable visiting each other's homes, and they even had opportunities to meet the religious leaders from each other's community. David, as one of them was called, had this to say about his friendship with the other one, Ibrahim: "Our religions are important to both of us; after all, it's a critical part of who we are as people. But the nice thing about having a friend who is a proud Muslim is that we can learn from each other about our religious customs, practices, and so on. This makes me a more informed member of the country, because as you know we have many different religions here."

Ibrahim added this comment: "When I met the preacher at David's church, I was nervous at first because I didn't know if he would respect me. We had a nice conversation, and while we don't agree on everything, I can see that he cares about his community just like my imam cares about my community. He inspired me to be an active Muslim."

One thing that emerged in the report was the agreements and disagreements between major religious groups on matters of national policy. One area of disagreement between Muslims and Christians in some parts of the country is education. Christians and Muslims agree that a strong education system is important for Ghana, but they disagree over the content of the teaching. Should everything be done in secular terms, or should the content of

different religious groups be included in the moral instruction of our youth? This is a complicated issue, and individual Catholics, Protestants, Charismatics, Ahmadiyyas, Wahhabis, other Muslims, and Traditional religionists can all have different views. The report notes that this important issue across religious groups is unlikely to be resolved soon.

One lady who was interviewed for the report said that she felt frustrated with the schooling that her child is receiving. “How can I raise my child to be God-fearing if he never hears anything about religion all day long at school? This makes me worried that we are forgetting about our religious roots and history in this country.” However, another lady who was interviewed had a different opinion: The school is not the place to be teaching our children about religious groups in this country. That is for the family and the community to do. I prefer for my child to read good books and get a good education at school, and we will spend time at home to make sure he knows about his religion.” It is clear in the report that the modern education system in Ghana has a complex relationship with religion, and yet both are very important aspects of our country and our future.

Finally, the report notes that some ongoing religious tensions exist. Strangers who hear Muslim or Christian dialogue in a bus, for example, are not always comfortable with it. Many Ghanaians note that they prefer to be friends with people in their own religion, and that sometimes they do not trust people of other religions. Thus, if one of Ghana’s religious groups feels discriminated against on a wide scale, it is possible that we could see open religious disagreements in the future.

In general, however, Ghanaians are proud of their religious groups, and most people recognize some benefits from the religious diversity. For example, the report discussed the importance of inviting the representatives from all major religions to take part in formal government ceremonies. In the distant past, this would not have happened: perhaps only the Christians would be invited, or only the Traditional Religionists. Nowadays, leaders from all religious groups are there to say prayers and offer their best wishes to the government. This is why you can see Muslims as well as Christians taking part in civic events, and it is why Ghana has a reputation as a country with a very rich and diverse religious population.

The report on religious groups in Ghana concludes by asking all Ghanaians to think about the role that religion plays in their lives. Is your religion important in your relationships, in your work, and in your community? Do you have many friends who are from a different religion than you? What other policy issues does religion affect in your opinion? We would love to hear your thoughts about the issue of religious groups in Ghana, so give us a call and we’ll try to get you on the air. In the meantime, keep listening right here on 107.9FM...

Online Appendix:

COMPARISON OF RESPONSES ACROSS RESEARCH SITES.

	Treatment	Prefers Moral Candidate	Prefers Moral Community	Willing to Pay Bribe
Côte d'Ivoire				
Korhogo (N)	Religion	0.66	0.83	0.20
	Ethnic	0.52	0.81	0.40
	Control	0.60	0.72	0.32
Divo (S)	Religion	0.72	0.86	0.15
	Ethnic	0.55	0.77	0.42
	Control	0.70	0.78	0.36
Ghana				
Tamale (N)	Religion	0.78	0.84	0.33
	Ethnic	0.78	0.72	0.43
	Control	0.76	0.83	0.39
Cape Coast (S)	Religion	0.64	0.91	0.29
	Ethnic	0.57	0.88	0.42
	Control	0.60	0.90	0.45
Kumasi (C)	Religion	0.74	0.88	0.32
	Ethnic	0.48	0.62	0.39
	Control	0.61	0.71	0.38

Notes: N = Northern enumeration area, S = Southern enumeration area, C = Central enumeration area. Figures represent proportion responding affirmatively for each survey question.

Online Appendix:

CONSORT Checklist for Reporting a Randomized Trial

Section/Topic Checklist Item

Introduction

- 1a Title does not identify study as a randomized trial, consistent with conventions of the field.
- 1b Abstract summarizes design, notes randomization, and presents results.

Background and Objectives

- 2a Scientific background and explanation of rationale: the purpose of the randomized study is to evaluate policy preferences under distinct identity contexts.
- 2b Specific objectives or hypotheses: it is expected that subjects exposed to the ETHNIC treatment will demonstrate a relative preference for local development and material wealth, and that subjects exposed to the RELIGION treatment will demonstrate a relative preference for moral and behavioral policies.

Trial Design

- 3a Description of trial design: 325 subjects were recruited via random selection in each of four research sites, with an additional 125 recruited in a fifth site. For a related robustness check, an additional 200 subjects were recruited via convenience sampling from specific religious and ethnic group associations. Subjects were assigned in equal ratios to the ETHNIC treatment, the RELIGION treatment, and the CONTROL group. Treatments consisted of 5-minute radio reports focusing on social identity groups (ethnic or religious), intended to prime those identity types. Subjects then responded to questions regarding social and political preferences.
- 3b Important changes to methods after trial commencement (such as eligibility criteria), with reasons: built into the study was the plan to test two different CONTROL primes, one with radio content unrelated to identity types and one with no radio treatment.

Participants

- 4a Eligibility criteria for participants: at least 18 years old. Capable of comprehending questions in either the local, regional, or colonial languages.
- 4b Settings and locations where the data were collected: Korhogo in northern Côte d'Ivoire; Divo in southern Côte d'Ivoire; Tamale in northern Ghana; Cape Coast in southern Ghana; Kumasi in central Ghana. Subjects were evaluated in their homes. Subjects were drawn from those towns and from four randomly selected villages within 15 kilometers of each of town.

Interventions

- 5 The interventions for each group with sufficient details to allow replication, including how and when they were actually administered: radio reports were recorded by local professional radio personalities; the transcripts are included in the appendix. Subjects were assigned to a treatment or control group. The experimental treatments were administered in their homes. Subjects listened to reports on hand-held digital audio

devices, responded to comprehension questions, and then answered demographic and key outcome questions.

Outcomes

- 6a Completely defined pre-specified primary and secondary outcome measures, including how and when they were assessed: primary outcome measures addressed relative preferences over local development versus moral probity, assessed via hypothetical vignettes. Secondary measures addressed transnational associations and inter-group exclusivities, assessed via hypothetical vignettes and a behavioral exchange game. Secondary measures not included in this manuscript.
- 6b Any changes to trial outcomes after the trial commenced, with reasons: Data was collected on all outcome measures but are reported in this manuscript only for primary measures regarding local development and moral probity, in order to maintain theoretical focus.

Sample Size

- 7a How sample size was determined: sample size was determined by cost and time constraints, with the aim of successful data collection from 300 subjects in each enumeration area.
- 7b When applicable, explanation of any interim analyses and stopping guidelines: not applicable.

Randomization

- 8a Method used to generate the random allocation sequence: subjects were selected via household sampling gaps and random draws within each household, with stratification by gender. Assignment to treatment groups was pre-determined via observation number.
- 8b Type of randomization: simple randomization, with stratification by gender, in three neighborhood clusters of each enumeration area.
- 9 Mechanism used to implement the random allocation sequence: each day, the experimenter assigned a random allocation sequence of treatment and control trials to enumerators, who then administered random selection protocols and conducted trials in assigned order.
- 10 Who generated the random allocation sequence, who enrolled participants, and who assigned participants to interventions: the experimenter generated the random allocation sequence; enumerators enrolled participants via random selection protocols (and participant consent); the experimenter assigned subjects to interventions prior to selection, based on observation number.

Blinding

- 11a If done, who was blinded after assignment to interventions: participants were unaware of assignment to treatment types until after the experiment; by virtue of not being present with participants during data collection, the experimenter was blind to responses until the assessment of outcomes.
- 11b If relevant, description of the similarity of interventions: the ETHNIC and RELIGION treatments differed only in reference to specific ethnic and religious groups and themes cited in the radio reports. They were otherwise identical in content and delivery.

Statistical Methods

- 12a Statistical methods used to compare groups for primary and secondary outcomes:

treatment effects were evaluated using difference-of-means tests and multivariate logit analysis.

- 12b Methods for additional analyses, such as subgroup analyses and adjusted analyses: treatment effects from the convenience sample were also evaluated using difference-of-means tests.

Participant Flow

- 13a For each group, the numbers of participants who were randomly assigned, received intended treatment, and were analyzed for the primary outcome: ETHNIC treatment – 500 assigned, 456 received treatment. The three primary outcome measures were analyzed for 445, 452, and 443 participants, respectively. RELIGION treatment – 500 assigned, 456 received treatment. The three primary outcome measures were analyzed for 447, 451, and 448 participants, respectively. CONTROL group – 440 assigned, 399 received treatment. The three primary outcome measures were analyzed for 391, 397, and 389 participants, respectively.
- 13b For each group, losses and exclusions after randomization, together with reasons: ETHNIC treatment – 8.8 percent; RELIGION treatment – 8.8 percent; CONTROL group – 12.4 percent. Reasons included inability to locate randomly selected individual, time constraints on the part of the subject, and inability to comprehend.

Recruitment

- 14a Dates defining the periods of recruitment and follow-up: trials were administered from January to June 2009. The experimenter spent six weeks in each enumeration area for authorization, planning, training of enumerators, and administration of trials. Recruitment of subjects and administration of trials took place over the last three weeks of each visit.
- 14b Why the trial ended or was stopped: planned stoppage based on time and resource constraints.

Baseline data

- 15 A table showing baseline demographic and clinical characteristics for each group: see Table 1 in text.

Numbers analyzed

- 16 For each group, number of participants: ETHNIC treatment – 456; RELIGION treatment – 456; CONTROL – 399.

Outcomes and Estimation

- 17a For each primary and secondary outcome, results for each group, and the estimated effect size and its precision (such as 95% confidence interval): means and 95% confidence intervals reported for each group in text and in Figure 2. In the logit analysis included in Appendix A, coefficients represent marginal effects.
- 17b For binary outcomes, presentation of both absolute and relative effect sizes is recommended: see Figure 2.

Ancillary Analyses

- 18 Results of any other analyses performed, including subgroup analyses and adjusted analyses: results disaggregated by enumeration area are presented in the Online Appendix.

Harms

- 19 All important harms or unintended effects in each group: no harms were reported, aside from fatigue during the course of trials.

Limitations

- 20 Trial limitations, addressing sources of potential bias, imprecision, and, if relevant: outcomes are susceptible to social desirability bias, though that should not differ systematically across treatment types. There is no reason to suspect spillover in treatment effects.

Generalizability

- 21 Generalizability (external validity, applicability) of the trial findings: findings are consistent across two national contexts, suggesting generalizability. Findings are also consistent with observational data from committed ethnic and religious group members, suggesting external validity.
- 22 Interpretation: the experimental effects are statistically moderate but clear. The study adequately balanced benefits and harms to subjects.

Other Information

- 23 Registration number and name of trial registry: not applicable.
- 24 Where the full trial protocol can be accessed, if available: not applicable.
- 25 Sources of funding: research was supported by the National Science Foundation.
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