CENTRE FOR SUSTAINABLE DEVELOPMENT INITIATIVES (CENSUDI)

COMMUNITY RADIO FACILITATION TRAINING OF TRAINERS AND PARTICIPATORY ACTION RESEARCH WORKSHOP REPORT, ORGANISED AT HANS HOTEL, POBIMAN, GA WEST MUNICIPALITY

(TUESDAY, 17TH – FRIDAY, 27TH MARCH 2009)

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1.0 INTRODUCTION

The Community Radio Facilitation Training of Trainers and Participatory Action Research Workshop was organised by the Ghana Community Radio Network (GCRN) with support from the United Nations Democracy Fund (UNDEF). It was organised to train participants on the concepts of the right to communicate through Community radio of our communities. Forty-five (45) participants were were in attendance and were trained on these concepts with the aim of subsequently training others in their various regions and districts towards the establishment of community radio stations across the regions and districts of the Nation. It was organised from Tuesday, 17th to Friday, 27th March 2009 at HANS Hotel, Pobiman in the Ga West Municipality of the Greater Accra Region.

The 45 participants (Appendix I) to the workshop included staff of GCRN, community radio stations, civil service organisations and community members from six (6) selected communities within the Ga West Municipality. Workshop agenda is provided in Appendix II. Ground rules for the workshop are listed in Appendix III.

The Workshop Objectives were to:
1. Deepen the conceptual understanding of Community Radio
2. Deepen participants' understanding of and skills in facilitation
3. Introduce participants to some Participatory Reflection and Action (PRA) tools
4. Demonstrate the PRA tools in four (4) selected communities within the Ga West Municipality

2.0 METHODOLOGY

The workshop was very participatory and most of the issues discussed were generated from participants. All sessions were facilitated in turn by each of the participants with assistants from the lead facilitators (Tony Dogbe, Wilna Quarmyne and Kofi Larweh). Input, group discussion, brainstorming and buzzing were the methods employed during the session's facilitation. Energisers were used as and when necessary to warm up participants and enhance participation.

3.0 THE WORKSHOP
3.1 Warm-Up, Introduction and Overview
The introductory session had the following objectives:
- To "break the ice" of participants
- To give participants a preview of and feel for participatory methods, even while introducing them to the principles of Community Radio (CR)
- To enable participants to begin to know each other

It was facilitated by Kofi Larweh (Field Facilitator of GCRN). In his remarks the facilitator at this session said Community Radio is about building community, promoting interaction, community understanding (members putting themselves in each other's place), and the community having fun together. It was therefore necessary for participants to start the workshop by doing just that. In this regard, participants were asked to change sitting places by the things they were wearing in common. For instance, all those wearing black shoes, white t-shirts, watches, glasses, etc. were asked to change their sitting places and this was done many times until participants were sufficiently mixed. It was also a form of exercise as participants were made to hop, jump or flap their arms while changing their sitting positions.

Since participation was paramount in a workshop of this nature, participants were made to introduce themselves in participatory manner. They were paired to reflect on the following:

- Their names, where they came from and how they would like to be called at the workshop
- One thing that makes it easier for one to participate and one thing that makes it harder for them to participate in the workshop.

Each participant was then asked to go outside and pick two objects to represent the two things they have thought about and share this information with somebody sitting closer and this was referred to as buzzing. Two big circles were then drawn on four (4) joined flip charts one circle for what makes it easier to participate and the other for what makes it harder to participate. Each person's information was then presented by his/her partner by placing the objects in the appropriate cirlce and speaking to them. Objects picked include fresh/dry leaves, bark of a tree, mango fruit, stone, thorns, etc. What makes it easier or harder to participate were said to be participants' fears and expectations which are tabulated below (Table 1).

Table 1: What makes participants easier or harder to participate.

What Makes it Easier to Participate	What Makes it Harder to Participate
- When there is no language barrier - When participants show some love by smiling (green leaf) - Fresh mind (green leaf) - Passion for the people she represents (flower) - Sweetness from participants (mango fruit) - When there is understanding of what is going on at the workshop - When things are done in orderly manner - When roles are assigned orderly - Cooperation from the entire team - When happy with the different kinds of people - Right information at the right time and place - When there is enough food and water - Use of simple terms: technical terms should be broken down into simple terms by facilitator(mango fruit)	- If there is conflict among participants - Dragging of meeting; long hours spent without break - When participants frown their faces - When there is too much writing involved it hinders participation - When people are not willing to open up - When specific roles are not assigned - Lack of cooperation from other participants - Not understanding what is going on - Lack of motivation - Feels sigh in the mist of many people - When the environment is noisy - Time unconsciousness - Rigidity of participants - Use of technical terms by facilitator(bark of a tree) - When there is uncomfortable environment such as excessive heat (thorns)

Talking of assigning of roles, Fauzia A. Haruna (Abitomah) of CENSUDI was appointed workshop prefect or leader and her main responsibility was to serve as an "eye" and an "ear" and to observe every thing pertaining to the workshop and report accordingly.

Lessons learnt in the above buzzing exercise were outlined as follows:
- The need to listen to each other
- Importance of knowledge and information sharing
- Creativity and manner in which others introduced their partners
- The importance of using symbols to represent an idea or information
- Introduction was done using PRA tools
- Need to say exactly what your partner tells you - importance of attentive listening and being the voice of others, not yourself
- Some people used the same symbols but with different meanings altogether. This shows how varied views could emerge from different people regarding the same issue especillay at community level.
- Buzzing enables us to make friends with the various partners. Even if one forgets the names of every other person they would never forget the names of their partners they buzzed with.
- People were compelled to participate by all means
- Some found it difficult to conceptualise what symbols they should choose to represent their ideas. This indicates the importance of thinking on your feet.

3.2 Deepening the Understanding of Community Radio Concepts
Facilitation of this session was lead by Adjoa Pabby (Programme Officer of GCRN).
This session was meant to:
- Introduce the concept of CR, and
- Enable participants to "own" the concept of CR themselves.

In trying to test the understanding of participants on CR, Adjoa used three different cards (pink, blue and green) as ballot papers for the CR stations p, Civil Service Organisations and community representatives respectively. Each participant was issued a ballot card and asked to vote secretly by indicating either of the following:

✓ -   for yes
X - for no
? - for don't know (so-so)

The question asked was "Are all Radio Stations the same"? The balloting was done secretly and votes counted with the following declaration:
Yes   =   3
No   = 36
Don't know =   2
Spoilt Ballot =   1
Total   = 42
The voting pattern indicated that majority of participants (41) do not agree that Radio Stations are the same.

The following possible reasons were assigned to those who were "not sure" whether all radio stations are the same or not:

- Radio programme presentations are not clear enough to differentiate between one radio station and the other.
- To be on the safer side one had to choose so-so (i.e. not sure)
- One was not sure because radio stations are set for different purposes
- Some are learning this for the first time, so they are not sure

Others also said "yes" for the following reasons:
- Similar machines are used so there is no difference
- *"A presenter is a presenter"*, so there is no difference between radio stations
- All radio stations go through the same procedure to get frequencies

Others also said "no" Community Radio Stations are different from public or commercial radio stations and the following characteristics were given:
- Community Radio is different from other radios because it is geared towards serving the interest of community people
- Community radio is a radio that gives voice to the voiceless and marginalised
- Community radio takes views of the community people to form its programmes
- Other types of radios play music, conduct interviews, etc, but community radio's music, interviews, etc. are indigenous and produced from, with and by the communities
- Community radio uses local dialects for broadcasting
- Community Radio is non-profit
- It is non-partisan
- Its staff are mainly volunteers
- It is owned by the community
- It has a limited coverage area
- It focuses more on information and education

From the above listed characteristics*, a Community Radio was said to be a radio that is for, about, by and of a specific, marginalised community whose ownership and management are representative of the community which pursues a participatory development agenda and which is non-profit, non-partisan and non-sectarian.* (Africa Charter on Broadcasting, Windhoek, Namibia, 2000)

The key concepts in Community Radio definition (Radio, Community, Marginalisation, Development, Participatory Development, Ownership, Representative, No-profit, Non-partisan, Non-sectarian and Management) were translated into the various local languages as spoken by participants present at the workshop (Ewe, Gurune, Ga/Dangme, Akan, Mampruli and Dagaare). It was necessary to do these translations because some concepts can only be explained very well to the local people when they are translated into the local languages and sometimes transliteration is even used to make clearer the meaning of words.

In deepening the conceptual understanding of Community Radio, participants were made to go into language groups and reflect on some Community Radio concepts (Community, Voice, marginalised, Participatory Development and Non-profit/Non-partisan/Non-sectarian) using oral traditions – story telling, history, riddles, singing, proverbs, poems, etc. This session was facilitated by Margaret-Mary Issaka (Programme Manager, CENSUDI). This was done because communities understand better when their own oral traditions are used to explain these concepts.

3.3 Deepen participants' understanding of and skills in facilitation (Facilitating Discussions)
(Facilitator: Tony Dogbe)

Participants were taken through a plenary discussion on facilitation, animation and the facilitation task. The facilitator remarked that this topic may be familiar to some of the participants and they may have heard what was going to be said before and so they should see it as a revision. Those who were hearing this for the first time were however encouraged to participate actively.

Participants were made to brainstorm lessons learnt on the facilitation so far, and the following responses were given:
- Every body was involved especially when group discussions were introduced
- Facilitators accepted every body's views
- There was right positioning of facilitators
- Facilitators maintained eye contact with participants
- "Handing over the stick"- facilitator used this strategy to liberate themselves and avoid being the experts
- Use of input – facilitators provided some material as guide to participants
- Probing and Analysis of issues raised – facilitators facilitate to arrive at an "ahaa" (realisation) moment.

Following the lessons learnt from the facilitation, the facilitator probed for a deeper understanding of facilitation and animation and the relationship between the two concepts. It came out clearly that facilitation and animation are skills which are acquired through constant practice. Participants were made to understand that animation (i.e. to bring to life) uses the facilitation skills of solidarity (empathetic, etc.) to assist communities to analyse their situation, and coming to the "ahaa" (or realisation) moment. Some of the situations analysed may be barriers that prevent community members from doing what they already know and so facilitation (which means facile or to make it easier) enables communities to overcome the existing barriers. Community Radio was therefore said to be a very powerful tool for animation and facilitation at the community level. There is however no distinct differences between animation and facilitation as the two concepts may be overlapping in real field situation.

Facilitation has three key elements – task (steps to follow in carrying out the facilitation), process (how the steps are carried out to accomplish the task) and relationship (how participants feel about each other, and how participants and facilitator feel about each other). There must therefore be a balance between each one of them.

Participants were introduced to three (3) important facilitation skills – observation, listening and questioning.

Demonstrating Observation Skills:
Participants were asked to demonstrate this skill by reflecting on, for at least three minutes, and writing down all that they observed in the conference hall the previous day. Participants' observations include air conditioners, ceiling funs, tiled floor, tables, spoiled door lock, etc. The essence of this exercise indicated the following among others:
- People think and see things differently

- Some people take certain things for granted
- There are differences in attitudes and interests
- It is very important to put all senses together during observation
- Curiosity is very important in effective observation because being observant is to be curious and interested about things around you. Sharp observation skills are a must for good facilitation and observation goes with questioning and that is why children, for example, ask a lot of questions. Unfortunately, curiosity and questioning get killed very early in our lives as the Ghanaian culture shouts down on a child who asks many questions.

Demonstrating Listening Skills:
Participants were again put in pairs to buzz and tell interesting stories in turns i.e. allowing one of them to tell a story and the other serving as a listener at a time. Three (3) minutes into the story, the one listening stops listening but the person talking keeps talking. Participants then shared experiences of how it felt like to be listened to and when not being listened to and the signs that one is listening or not. Participants experiences were shared as presented in Table 2.

Table2: Feelings of participants during the listening exercise

Effect of Being Listened to	Effects of Not Being Listened to
• When my partner was listening I felt encouraged and therefore I continued the story • I felt my message was going through while my partner was listening • I was very active and felt like talking continuing the talk	• When my partner stop listening I was discouraged and felt like stopping the conversation • All my points vanished when he/she stopped listening • I felt embarrassed because my partner was not listening to me

Questioning:
An input was given on questioning. Asking good questions was said to be one of the main jobs of a facilitator as questions are used to get people to think and talk, to clarify what is being said and to see if people agree. Even though there was no practical demonstration on this skill, participants were taken through the different types of questions: starter questions, open questions, closed questions, probing questions, questions with answers, etc. The type of question asked however depends on the kind of information required.

3.4 Deepening participants' understanding of Marginalisation and Voice
Marginalisation and Voice were said to be the two most central concepts in Community Radio and so some exercises were carried out in regional groupings (northern, transitional and southern zones) to further deepen participants' understanding of these concepts. Each group was asked to draw 3 concentric circles each for marginalisation and voice and place towns/villages in their regions or district in the appropriate circles. For marginalisation concentric circles, inner circle was used for least marginalised, middle circle for less marginalised and outer circle for most marginalised (fig. 1). On the other hand, inner circle for most voice, middle circle for less voice and outer circle for least voice were used for voice (fig. 2). It came out from the exercises that there is an inverse relationship between marginalisation and voice, that is;
- Those who are least marginalised have most voice,
- Those who are most marginalised have least voice,

- Those who are less marginalised have less voice, and
- This pattern cut across the whole country
- Direct correlation between power and voice that is, most power, most voice and least power, least voice. Empowering the voiceless therefore means that there should be a balance between the four just powers (power with, power within, power to and power over) in which power is given to those with least voice and decreased from those with most voice (i.e. power with and power within have to be increased and power over has to be decreased to arrive at power to).
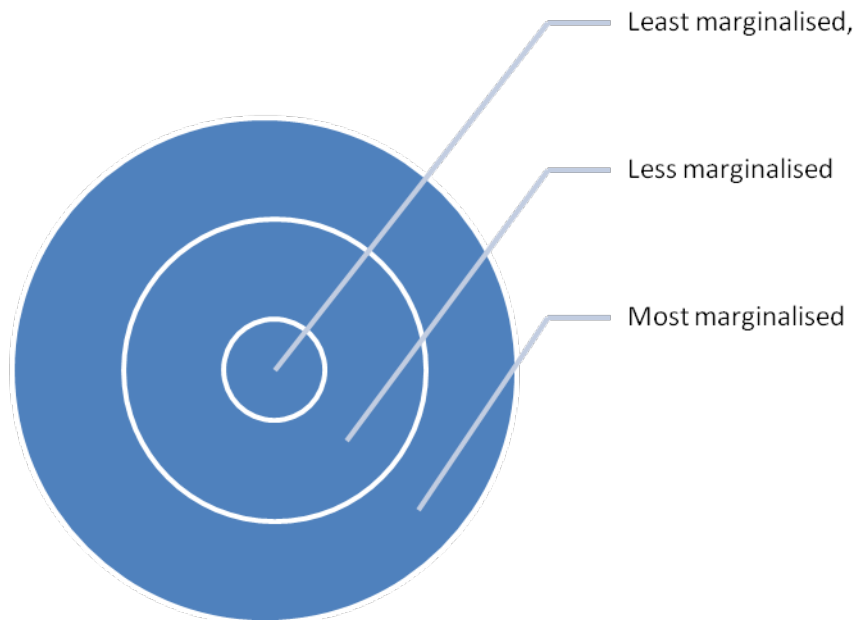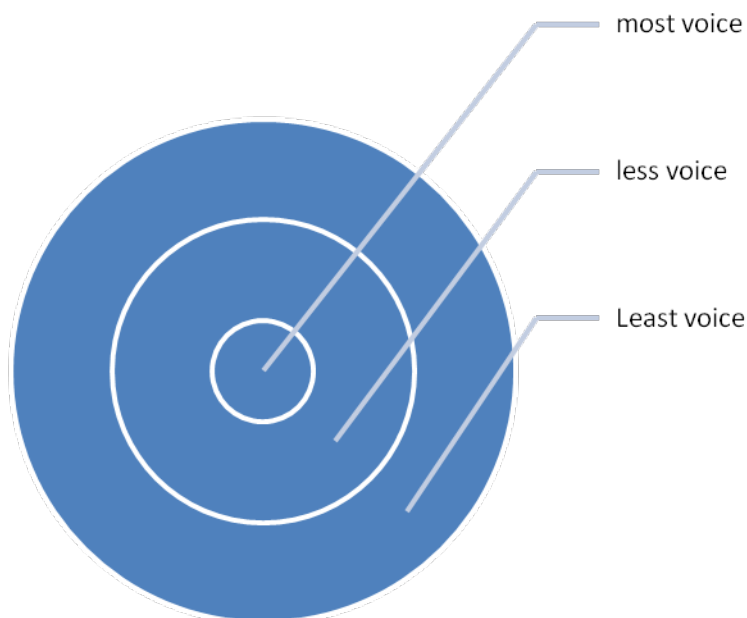

Figure 1: Marginalisation Concentric circles

Figure 2: Voice Concentric Circles

3.5 Introduction to Participatory Reflection and Action (PRA)

The main objectives of this session were to:

- Introduce the basic philosophy and principles of PRA (Facilitator: Adjoa Pabby)
- Demonstrate and enable participants to learn four (4) tools in GCRN Community Radio Participatory Design kit (Facilitators: Lydia Ajono, Kofi Larwey, Samuel A. Akarikiya)

Introducing the basic philosophy and principles of PRA, participants were made to understand that PRA uses some basic tools which are meant to engage with communities to generate conversations or discussions and not to extract information as is often done in most research findings. Most of these discussions are done in focus groups (adult men, adult women, young men, young women, etc.) that are homogenous in composition. It was made clear to participants (by Wilna Quarmyne) that members of a focus group are not objects or targets as perceived by some, but are subjects.

Four PRA tools were introduced for the purpose of Community Radio Participatory Design kit. They are:

- **Tool 1 – Community Radio Receptiveness Circle (CR-rc):** This is the first tool applied at the community level in various focus groups (FGs) to find out whether it is good for the community to have its own Community Radio Station. At least five (5) members of each FG are selected and three object used for scoring (a small green leaf – *yes, it is good*; a small stone or pebble – *no it is not good*; and a small stick – *so-so, I'm not sure*). This tool was demonstrated by 5 young men volunteers from the participants who served as "mock" community FG participants and the scores were: 1 small green leaf; 3 small stones; and 1 small stick. A large circle was drawn by the "mock" community FG participants and scored objects placed in the circle at the same time by following the laid down steps (Appendix IV).
- **Tool 2 – Daily Calendar:** Because Community Radio station is for, about, by and of its listening community, it should broadcast at times most suitable for them. And because different groups in the listening community have different schedules, this activity ("Daily Calendar") has to be performed to help understand their various schedules, and the best possible times to broadcast programmes that are of importance to them. Young female volunteers were used this time to form "mock" community FG participants to perform this task. They drew a Daily Calendar table with headings "Time" and "Activity". Both "Time" and "Activity" were represented with different symbols. "Time" of the day was divided into five (5) parts or columns (5am-6am, 6am-12pm, 12pm-3pm, 3pm-6pm, 6pm-9pm) using symbols and activities carried out by each person per day placed using objects to correspond with the time.

  All participants were then put into six (6) "mock" community FGs (male adult group, female adult group, young men group, young female group, school boys group and school girls group) to practice the Daily Calendar tool as outlined in Appendix V.
- **Tool 3 – WWW Continuum:** This tool stands for W-where we were, W-where we are, and W-where we want to be in future. The objective of this activity was to find out how the programmes on Radio

Stations can best serve its listening community. Five (5) young men were again used as "mock" community FG to analyse the past and present with respect to four thematic areas as stated below:

a. How our community is doing (socio-economic living condition)
b. How our children are doing (education and socialisation)
c. What our natural environment is like (natural resources)
d. How we live together (culture, relationships, governance)

The first two W's – the past and the present – were discussed in part one by the "mock" FG by analysing individually the past and present, and part two dealt with the third W (or future) by discussing together what from the past and in the present they would like to keep and what from the past and in the present they would like to change (Appendix V). All participants were again put into groups to practice this tool in six (6) separate "mock" community FGs.

- ***Tool 4 –Community Radio Concentric Circles (CR-cc):*** This activity involves the drawing of ten (10) concentric circles with the following terms; culture, information and knowledge, language, talent, volunteers, equipment, building, resources, management, and governance, represented from innermost circle to outermost circle by symbols according to the order in which they have appeared. This was also done in "mock" community groups where discussions were done on each circle and later shared in the plenary by putting the symbols in their appropriate circles and speaking to them. The essence of this activity was to analyse the capacity of the community (the strengths) to set up and own a Community Radio station. This tool was later practiced at the Community Interface 1 at the Omanye Community Radio Station at Pokuase in the Ga West Municipality.

In demonstrating and practicing these tools four (4) simple dos were followed for good Participatory Reflection and Action, which are:

1. "Passing of the stick" – group members were made to do the drawing on the ground, choose symbols, etc.
2. Regular checking to make sure everyone remembers the meaning of the symbols
3. Keeping the talk going on – the tools were only keys for self expression and participation
4. Keeping it fun – using different claps, dance, etc. encouraged people to talk and also made it fun

3.6 Field Work (Demonstration of the 4 PRA tools in 4 selected Communities)

Four communities were selected from the Ga West Municipality for field demonstration. They are Akotoshie (mainly Ewe speakers), Kotoku (mainly Ga speakers), Amasaman (Ga speakers) and Pokuase (Ga dominated). Workshop participants were strategically put into two groups and each group facilitated discussions in two communities per day in two sessions – morning and afternoon. In each community, six (6) focus groups (male adult group, female adult group, young men group, young female group, school boys group and school girls group) were formed. Each group worked on the first three PRA tools (discussed above). Omanye Community Radio Station (which is currently on a test transmission) was the reference station used as the subject for discussion.

The discussions from Tool 1 revealed that all the communities had positive receptiveness for the Omanye Community radio because of its proximity and the fact that it uses local language which they all understand, unlike other radio stations.

It also came out from the discussions across all the FGs that the best time of the day for most listening groups (that is, best time that Radio Omanye should broadcast programmes of interest to them) should be 7pm - 9pm.

Community focus groups discussions on the WWW Continuum indicated that, the communities would generally like to keep their good cultural heritage and discourage immoral behaviours, especially among the youth. This implies that programmes produced by Omanye Community Radio Station should gear towards serving the interest of the people, i.e. promoting good cultural heritage and moral behaviour.

All the focus groups in each community were made to choose two (2) people who represented them at a community interface meeting at Omanye Community Radio the following day. PRA Tool 4 of the GCRN was demonstrated by the focus group representatives from the various communities. The various group categories from the four communities were merged up to form unit groups, i.e. adult men, adult women, etc. Issues discussed at the group level were shared in plenary. It was clear from the plenary discussion that the communities have the requisite capacity (or strength) to develop Omanye Community Radio and make it properly serve the interest of community members. For instance, the people have rich cultural heritage (festivals, marriage & funeral rites, values, norms, etc); indigenous knowledge and information; local languages (Ga, Ew, Twi, etc.) which could be spoken; people are willing to volunteer; and some are willing to contribute some resources to develop the Radio station. It was revealed that there are currently volunteers working for the station and one person has even lent his power generator to serve as emergency power supply.

Debriefing was done in plenary the following day on participants' impressions, what surprised them at the community, what worked well at the community and what need to be improved.

3.6.1 Participants' Impressions at the Community (field)

- I feel great that the communities responded positively
- Community members were on top of issues because some of the things said by community members are things Community Radio is already doing
- Community members had the spirit of ownership by their willingness and preparedness to donate some resources for the Community Radio project

3.6.2 Participants' Surprises at the community (field)

- Surprised at the contributions made by the school children's groups, e.g.
  - Their knowledge in the history of their communities – what good or bad things used to happen in the past, and
  - That good traditions that used to be practiced in the past should be maintained in the present

- Surprised that the children's group in Kotoku community revealed that their teachers asked them to contribute money for a library project which has since not been done executed
- Some teachers extort money from school children to buy their own food

3.6.3 What worked very well

- FG facilitators took pains in rehearsing before moving to the field and that made facilitation much easier
- Use of local language to relate with the communities was a key to success
- Use of snacks, etc. served as motivations for especially the school children as it sustained their interest
- Probing – the more you probed the more issues were brought to bare
- Use of field Process Monitors (or prompters)
- Despite the long time spent discussing with community members (FGs), they were still motivated and willing to own Omanye Community Radio

3.6.4 What need to be improved

- Punctuality: There was so much time spent at the field and punctuality should therefore be improved. Some people, especially the adult women's FG in Kotoku were complaining about the duration of the meeting. Facilitators should always study the mood of participants and comply accordingly
- Communication between members of facilitating teams (facilitator, process monitor, and note taker) should be improved. There was inadequate coordination between them
- Use of tools should be monitored; most of these tool can be time consuming
- Transportation allowance was not made known to community representatives at the start of the programme and this nearly created anarchy when they realised this at the end of the programme.

3.6.5 Workshop Wrap-up

The Worksop was wrapped up on the final day by analysing all the data obtained from the field to see how this could serve as guide for Omanye and subsequent Community Radio stations. For any Community Radio station to qualify for a frequency and, for that matter, be in full operation, the following policy information is needed:

- Vision and Mission Statements
- Programme Guideline
- Volunteer Structure
- Resource Availability
- Management and Governance

Vision and Mission Statements: The information gathered from the field indicated that the communities would like Omanye Community Radio to ensure the following vision and mission:

Vision: A well united and developed community which retains its good cultural practices and discourages immoral behaviour.

Mission: Omanye Community Radio the voice of Ga West Municipality, which seeks to retain good cultural practices and promote development in unity through quality programmes.

Programme Guideline: Programming should be informed by the interests of the listening communities. For instance, programmes should be guided by the vision of the listening communities, occupation and the languages spoken and these should be promoted.

Volunteer Structure: This involves people who would be volunteering to work in the Radio Station, how to ensure representation of all sections, criteria for selecting volunteers, ways of getting them and how they can be assisted to work effectively.

Resources: This looks at the potential cost centres as well as the potential sources (in cash and in kind) of operational funds from within the community.

Management and Governance: There should also be a statement on how the day-to-day affairs of the station should be managed and there should be representation of all sections in the executive committee. Accountability and transparency is paramount to the effective management and the Community Radio station should be independent from vested interests.

4.0 CHALLENGES

- Some community members did not fully participate in the focus group discussions
- There were initial difficulties in getting school children to participate in the focus group discussion at the community level as it was a school day.
- There was no easy access to some of the study communities, especially Kotoku community
- There was language barrier at the field especially to workshop participants who were non-Ga and non-Ewe speakers as there was no adequate translation
- Too much time was spent at the morning session of the field and the afternoon session was delayed. Communities that were scheduled for the afternoon session (Pokuase and Kotoku) had to disperse after they had waited for a long time, and this affected attendance in those communities

5.0 LESSONS LEARNT

- Notice should be taken during focus group discussions at the communities level of people who may be expressing interest of wanting to volunteer
- Venue for workshop was not convenient
- There were teething problems with Omanye Community Radio Station. Its setup is more like a commercial than community radio station. There was therefore some difficulty using it for the research
- The frequency of Omanye Radio (105.1MHz) interferes with that of Citi FM (97.3MHz) and this made it somehow unpopular. Other sample views of participating community members about the station include:
  - I do not know much about the Radio Station
  - The radio should get proper presenters
  - I do not know the Radio's frequency
  - The Radio Station should include sex education, but this should be done at the right time
- Kotoku community had sectional divisions (each section with its chief) and this made mobilisation difficult. All possible divisions at the community level should be found out during mobilisation as this would avoid conflict and improve upon attendance. Information should also be delivered very early and through the right persons
- There is the need for early delivery of information to communities and through the right persons. Advance parties could also be dispatched to communities on the day of the meeting, especially if the teams cannot honour the scheduled times
- Opinion leaders did not actively participate in the discussions. This calls for the need for additional focus groups comprising chief, elders, Assembly person, etc
- With the limited broadcasting period (7pm - 9pm) for a community radio station like Omanye programmes broadcast should be special and interesting enough to attract listeners

6.0 WAY FORWARD

- Seek permission from teachers by writing to allow school children to participate
- Talk to community leaders ahead of time, explain and ask for their full support for the programme. This would ensure full attendance and participation of communities
- Partner CSOs should integrate the Community Radio programmes into their normal field programmes in preparation towards forthcoming workshops that will be organised at the various regions and districts. This would create early awareness and also reduce cost as it may not need extra funds to do that.
- Where language is a barrier of communication, take advantage of people from the communities who understand English or Familiar Languages to serve as interpreters