

Supplementary file (online): Radio Gandingan qualitative data with direct quotes, sorted into community development processes of dialogue, improved livelihood and community participation

Outcomes <sup>1</sup>	Stories and explanations about Radio Gandingan's role derived from participant responses <i>Entries in italics are direct quotes</i>
D1. Resolution of community conflict	<ul style="list-style-type: none"> <li>• RG<sup>2</sup> drama programs prompted discussion in the home and community about values such as stewardship, generosity, and honesty</li> <li>• Drama or interviews followed by discussions addressed family disagreements, quarrels between neighbours and community conflict. RG presented issues fairly by not judging the concerned parties. Drama conveyed messages in an easily understood way and was enjoyable at the same time</li> <li>• By addressing organizational issues there were fewer conflicts in the community</li> <li>• <i>Other communities respect us more and their attitude towards us has changed for the better</i></li> <li>• After RG broadcast programs that resolved a conflict between duck owners and rice farmers (the ducks ate the farmers' rice) the community was inspired and there were many restored relationships</li> <li>• Two people quarrelled about the ownership of some land. Some leaders who had learnt about facilitating dialogue from RG programs helped each side to express their views. <i>Because it was dialogical, each party was understood and they were reconciled without harming their families</i></li> <li>• 'Being reconciled with others' was stated by 61% of respondents as what they meant by RG promoting peace and harmony. <i>Because of RG, now I know why we need to be united</i></li> </ul>
D2. Family bonds and relationships strengthened	<ul style="list-style-type: none"> <li>• Listening to RG as a family provided opportunity to discuss what they heard, which in turn encouraged communication among family members and they <i>learned not to be easily mad with each other</i></li> <li>• RG made it possible for married couples to talk about family planning and birth spacing, and for family members to begin discussions on the dangers of smoking or alcohol abuse</li> <li>• <i>I've learned from the drama, that wives have a great role in the family so I should appreciate their hard work</i></li> </ul>
D3. Improved understanding between community leaders and members	<ul style="list-style-type: none"> <li>• When leaders participated in interviews on RG it helped villagers to understand their viewpoints and leaders learnt the opinion of the community</li> </ul>
D4. Information disseminated into community discourse	<ul style="list-style-type: none"> <li>• Information heard over RG gave listeners opportunities to disseminate and discuss new information with their neighbours</li> </ul>

Outcomes <sup>1</sup>	Stories and explanations about Radio Gandingan's role derived from participant responses <i>Entries in italics are direct quotes</i>
L1. Communities mobilised to improve community resources and environment	<ul style="list-style-type: none"> <li>• Community members organised a sanitation project after cleanliness was identified as a problem in a community program on RG. RG facilitated contact between the community and a local non-government organisation to install community toilets</li> <li>• RG helped promote a community's plans to clean <del>the</del><u>their</u> canals to mitigate flood risk, and to mobilise support from others who could not clean but could prepare meals and snacks</li> <li>• <i>I learned that it is not good to cut down trees. I also learned about proper fishing practices; before, I never knew that using dynamite for fishing will destroy the water ecosystem</i></li> <li>• Fishermen said they are now aware that their use of poison or electricity to catch fish is dangerous</li> <li>• <i>I learned how to become environmental friendly by not throwing garbage on the river and anywhere</i></li> <li>• <i>RG educates about community organizing as a strategy to develop a community</i></li> </ul>
L2. Improved livelihood practices	<ul style="list-style-type: none"> <li>• All communities reported positive community development as a result of implementing what they learned through RG programs: farming practices, livestock or poultry farming, growing vegetables, short-term and varied crops, corn or rice, how to care for farming and fishing equipment, setting up sari-sari <sup>4</sup> stores, flood mitigation and environmental practices</li> <li>• Programs gave families ideas on how to increase income by hearing programs made by other communities about how they planted different crops</li> <li>• After interviews with farmers about successful livestock or farming practices, farmers in other communities adopted similar practices</li> <li>• When RG engaged with issues, community people learned to recognize their rights and appreciate their resources</li> <li>• RG discussion of livelihood-related values included communal cooperation, working hard, being honest, allowing women to work, encouraging men and women to work collaboratively. Respondents said although Maguindanaon culture is patriarchal in nature, RG dramas demonstrated that men and women can work together to help augment family income</li> <li>• Participants said good values from their religion <i>influence the way people conduct their livelihoods, which in turn, reduces poverty: Because the values taught by our religion are helpful in guiding our actions and deeds. It softens the heart</i></li> <li>• RG helped bring unity. <i>If others see that we are united, they will not hesitate to bring in more projects</i></li> <li>• A participant recounted how RG had improved the livelihood of her aunty who owns a store in a community that is not a part of the RG project. <i>A group of people doesn't do anything for the whole day but play at the billiard hall. I visited my aunt who owns a store near the billiard hall and asked her to tune in to RG and (she) was instantly an avid fan of RG. Since then, she always tuned her radio and this group of people was hooked ... My aunt loves RG more now because her goods at the store sold well every time people gather in her store to listen to RG. There were no people inside the billiard hall every evening because everyone went to my aunt's store</i></li> </ul>

Outcomes <sup>1</sup>	Stories and explanations about Radio Gandingan's role derived from participant responses <i>Entries in italics are direct quotes</i>
L3. Improved health and health behaviour	<ul style="list-style-type: none"> <li>• People began using traditional herbal plants that were safe and inexpensive for managing common ailments</li> <li>• Health improved when people used information from RG<sup>2</sup> to manage simple coughs, diarrhea, maternal and infant health, skin diseases; identify fever before complications set in; deworm children; improve dental and personal hygiene; improve diet to prevent diabetes and other disease related to nutrition; the importance of vaccination and the treatment of measles, tuberculosis; clean the house and clear the yard of rubbish to prevent sickness and injury</li> <li>• <i>When a family member gets sick, we use herbal plants as first aid. In that way, it helps lessen our expenses and we do not need to go to the drugstores to buy expensive and branded drugs</i></li> <li>• <i>I learned how to prevent dengue through defogging. I set fire to create smoke in my backyard to drive the mosquitoes away</i></li> <li>• <i>I didn't ask my children to wash up in the evening; it's RG who taught them of this health practice</i></li> <li>• CRV<sup>2</sup> were instrumental in solving local problems. One volunteer visited each household with a current sickness and taught parents how to prepare a herbal medication from local plants that she had learnt in a seminar. The epidemic stopped because of her effort</li> </ul>
L4. Improved services for communities from government and non-government services	<ul style="list-style-type: none"> <li>• Services that came to the communities because of RG included dental and medical teams, agricultural advisors, flood relief agencies, model (demonstration) vegetable garden.</li> <li>• RG broadcast how to apply for support from government agencies such as for seeds and remedial funds after flooding, or for other assistance related to livelihood and income development</li> <li>• Seminars were conducted on how to deal with the economic crisis, livestock farming, accounting, marketing advice and others</li> </ul>
L5. Improved community cohesion and unity	<ul style="list-style-type: none"> <li>• Onair programs to <i>show love and care towards others to create harmony</i>, motivated people to show patience, friendliness and understanding to neighbours, which promoted a spirit of caring, giving and sharing</li> <li>• Respondents reported community members were more peaceful with each other because they stopped gossiping.</li> <li>• <i>Our community has become peaceful because of the talk about peace on radio</i></li> <li>• <i>There is now spirit of trust among community members</i></li> <li>• They opted to change was to be good role models for their children and young people in their community. They believed that in order to effectively teach the children, they themselves needed to practice good behaviours</li> <li>• Another expressed view was that listening together as a community was one way of showing they are united and that unity and social cohesion were pathways to a community's future.</li> <li>• One participant's example of positive change: <i>Before, our clothes were stolen while still on the clothesline, but now, even though we left the clothes overnight, no one steals them anymore. Our corns that were about to be harvested will be stolen before, now, we do not fear because no one steals them anymore. The youths who used to give us problems stopped doing bad things</i></li> </ul>

Outcomes <sup>1</sup>	Stories and explanations about Radio Gandingan's role derived from participant responses <i>Entries in italics are direct quotes</i>
L6. Cultural identity promoted	<ul style="list-style-type: none"> <li>• Respondents said cultural identity meant following their traditions based on Maguindanaon culture and faith.</li> <li>• Radio dramas promoted cultural values such as modesty and respect to elders and women; to be faithful and prayerful; to value family; to show and give love; to be generous to others, patient, hospitable and just.</li> <li>• Respondents said cultural identity was promoted by RG's peace building themes, which reminded respondents of the issues they face; demonstrated how they, as Muslims, can be friends with Christians without losing their identity; helped non-Muslims to view Muslims as good, loving and caring people</li> </ul>
CP1. A sense of community fostered by participation in message creation	<ul style="list-style-type: none"> <li>• Community members presented or voiced their own greetings or messages to family members. Participants agreed that personal and family greetings over RG fostered unity and closeness. <i>RG brings me closer to my distant relatives because of the public service announcements and greetings</i></li> <li>• RG broadcast personal messages of wedding dates, family members who had fallen ill or passed away</li> <li>• CRVs were taught to produce PSAs (prerecorded informational or educational messages of 30 or 60 seconds duration) that included notices of leadership meetings in the community, or community activities such as medical clinic visits</li> <li>• CRVs visited community houses regularly to gather ideas or suggestions for broadcast content, which resulted in greater community focus and cooperation on issues</li> <li>• <i>It's good to hear the different conditions of other communities</i></li> <li>• <i>Good that you always have time to air our community concerns</i></li> </ul>
CP2. Increased participation and communication in community meetings	<ul style="list-style-type: none"> <li>• Community members, in addition to being involved in radio program production, elevated their participation in community meetings</li> <li>• More people attended community meetings and took advantage of increased opportunity to share ideas because <i>"a few powerful ones"</i> no longer monopolised the procedures and community leaders began paying attention to the opinions of community members</li> </ul>
CP3. Empowered individuals and communities	<ul style="list-style-type: none"> <li>• More confidence to express themselves was a result of participating in RG (writing scripts, presenting programs, interviewing, acting in dramas or contributing topics for RG programs)</li> <li>• A CRV with visual impairment used his radio program to advocate for disability issues, and became so well-known he was invited to government functions and by other media to comment on disability issues.</li> <li>• <i>Through communicating in RG, it helped me to improve my communication skills. Unlike before, I was not confident to speak</i></li> <li>• <i>It helped me to be more confident, improve my social skills and build relationships with the people in my community</i></li> <li>• <i>It is easier to speak up, or to speak on air; express our sentiments; discover our voices and other skills</i></li> <li>• <i>We are now motivated to speak up</i></li> <li>• <i>We are given right to express our opinions</i></li> <li>• <i>RG is good because it allows the community people to speak up their barangay issues; they do not deprive those who are unschooled</i></li> <li>• <i>RG is an advantage because we are able to air ... the entire problem of our barangay</i></li> </ul>

<sup>1</sup>D, L & CP: outcomes relevant to processes of dialogue, improved livelihood and participatory communication

<sup>2</sup>RG = Radio Gandingan. CRV = Community Radio Volunteers