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# Communication and Sustainable Development

## Background Paper

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## **Introduction**

All those involved in the analysis and application of communication for development - or what can broadly be termed “development communication” - would probably agree that in essence development communication is the sharing of knowledge aimed at reaching a consensus for action that takes into account the interests, needs and capacities of all concerned. It is thus a social process. Communication media are important tools in achieving this process but their use is not an aim in itself—interpersonal communication too must play a fundamental role.

In this paper we attempt to summarize:

- The contribution of communication to sustainable development
- Definitions of sustainable development from a ‘Western’ versus ‘Eastern’ perspective
- Current trends, challenges and priorities
- The current debate on globalization and localization and its consequences for research on communication for sustainable development
- Sustainable development at a community level
- Priority areas for communication organizations and practitioners in relation to sustainable development
- Research and policy challenges facing communication for sustainable development
- The possible impact of Communication for Development on the Millennium Development Goals, especially those set by the World Summit on Sustainable Development (Johannesburg, 2001) and the World Summit on the Information Society (Geneva, 2003).

## **1. An overview of the contribution of Communication to Sustainable Development**

The above basic consensus on development communication has been interpreted and applied in different ways throughout the past century. Both at theory and research levels, as well as at the levels of policy and planning-making and implementation, divergent perspectives are on offer.

### **1.1. Different origins, different perspectives**

1. Development communication in the *1958-1986 period* was generally greeted with enthusiasm and optimism: “Communication has been a key element in the West’s project of developing the Third World. In the one-and-a-half decades after Lerner’s influential 1958 study of communication and development in the Middle East, communication researchers assumed that the introduction of media and certain types of educational, political, and economic information into a social system could transform individuals and societies from traditional to modern. Conceived as having fairly direct and powerful effects on Third World audiences, the media were seen as magic multipliers, able to accelerate and magnify the benefits of development.” (Fair, 1989)

Three directions for future research were suggested: (a) to examine the relevance of message content, (b) to conduct more comparative research, and (c) to conduct more policy research.

2. In the *1987-1996 period*, Lerner’s modernization model completely disappears. Instead, the most frequently used theoretical framework is participatory development, an optimistic post-modern orientation, which is almost the polar opposite of Lerner who viewed mass communication as playing a top-down role in social change. Also vanishing from research in this latter period is the two-step flow model, which was drawn upon by modernization scholars.

3. *Both periods* do make use of theories or approaches such as knowledge gap, indirect influence, uses and gratifications. However, research appearing in the years from 1987-1996 can be characterized as much more theoretically diverse than that published between 1958 and 1986.

In the 1987-1996 study, the most frequent suggestion was “the need to conduct more policy research, including institutional analysis of development agency coordination. This was followed by the need to research and develop indigenous models of communication and development through participatory research” (Fair & Shah, 1997:19). Therefore, today almost nobody would dare to make the optimistic claims of the early years any longer.

*However, the implicit assumptions on which the so-called dominant modernization paradigm is built do still linger on and continue to influence the policy and planning-making discourse of major actors in the field of communication for development, both at theoretical and applied levels.*

### **1.2. From Modernization, over Dependency, to Multiplicity**

1. After the Second World War, the founding of the United Nations stimulated relations among sovereign states, especially the North Atlantic Nations and the developing nations, including the new states emerging out of a colonial past. During the cold war period the superpowers—the United States and the former Soviet Union—tried to expand their own interests to the developing

countries. In fact, the USA was defining development and social change as the replica of its own political-economic system and opening the way for the transnational corporations. At the same time, the developing countries saw the 'welfare state' of the North Atlantic Nations as the ultimate goal of development. These nations were attracted by the new technology transfer and the model of a centralized state with careful economic planning and centrally directed development bureaucracies for agriculture, education and health as the most effective strategies to catch up with those industrialized countries.

This mainly economic-oriented view, characterized by endogenism and evolutionism, ultimately resulted in the *modernization and growth* theory. It sees development as an unilinear, evolutionary process and defines the state of underdevelopment in terms of observable quantitative differences between so-called poor and rich countries on the one hand, and traditional and modern societies on the other hand.

2. As a result of the general intellectual 'revolution' that took place in the mid 60s, this Euro- or ethnocentric perspective on development was challenged by Latin American social scientists, and a theory dealing with *dependency and underdevelopment* was born. This dependency approach formed part of a general structuralist re-orientation in the social sciences. The 'dependistas' were primarily concerned with the effects of dependency in peripheral countries, but implicit in their analysis was the idea that development and underdevelopment must be understood in the context of the world system.

This dependency paradigm played an important role in the movement for a New World Information and Communication Order from the late 1960s to the early 1980s. At that time, the new states in Africa, Asia and the success of socialist and popular movements in Cuba, China, Chile and other countries provided the goals for political, economic and cultural self-determination within the international community of nations. These new nations shared the ideas of being independent from the superpowers and moved to form the Non-Aligned Nations. The Non-Aligned Movement defined development as political struggle.

3. Since the demarcation of the First, Second and Third Worlds have broken down and the cross-over centre-periphery can be found in every region, there is a need for a new concept of development which emphasizes *cultural identity and multidimensionality*. The present-day 'global' world, in general as well as in its distinct regional and national entities, is confronted with multifaceted crises. Apart from the obvious economic and financial crisis, one could also refer to social, ideological, moral, political, ethnic, ecological and security crises. In other words, the previously held dependency perspective has become more difficult to support because of the growing interdependency of regions, nations and communities in our globalized world.

From the criticism of the two paradigms above, particularly that of the dependency approach, a new viewpoint on development and social change has come to the forefront. The common starting point here is the examination of the changes from 'bottom-up', from the self-development of the local community. The basic assumption is that there are no countries or communities that function completely autonomously and that are completely self-sufficient, nor are there any nations whose development is exclusively determined by external factors. Every society is dependent in one way or another, both in form and in degree. Thus, a framework was sought within which both the Centre and the Periphery could be studied separately and in their mutual relationship, both at global, national and local levels.

More attention is also being paid to the content of development, which implies a more normative approach. Another development questions whether ‘developed’ countries are in fact developed and whether this genre of progress is sustainable or desirable. It favours a multiplicity of approaches based on the context and the basic, felt needs, and the empowerment of the most oppressed sectors of various societies at divergent levels. A main thesis is that change must be structural and occur at multiple levels in order to achieve these ends.

### 1.3. Diffusion versus Participatory Communication

1. The above more general typology of the so-called development paradigms (for more details, see Servaes 1999) can also be found at the communication and culture level. The communication media are, in the context of development, generally used to support development initiatives by the dissemination of messages that encourage the public to support development-oriented projects. Although development strategies in developing countries diverge widely, the usual pattern for broadcasting and the press has been predominantly the same: Informing the population about projects, illustrating the advantages of these projects, and recommending that they be supported. A typical example of such a strategy is situated in the area of family planning, where communication means like posters, pamphlets, radio, and television attempt to persuade the public to accept birth control methods. Similar strategies are used on campaigns regarding health and nutrition, agricultural projects, education, and so on.

This model sees the communication process mainly as a message going from a sender to a receiver. This hierarchic view on communication can be summarized in Lowell’s classic formula, -- ‘Who says What through Which channel to Whom with What effect?’ --, and dates back to (mainly American) research on campaigns and diffusions in the late 40s and 50s.

The American scholar Everett Rogers (1983) is said to be the person who introduced this diffusion theory in the context of development.

Modernization is here conceived as a process of diffusion whereby individuals move from a traditional way of life to a different, more technically developed and more rapidly changing way of life. Building primarily on sociological research in agrarian societies, Rogers stressed the adoption and diffusion processes of cultural innovation. This approach is therefore concerned with the *process of diffusion and adoption of innovations* in a more systematic and planned way. Mass media are important in spreading awareness of new possibilities and practices, but at the stage where decisions are being made about whether to adopt or not to adopt, personal communication is far more likely to be influential. Therefore, the general conclusion of this line of thought is that *mass communication is less likely than personal influence to have a direct effect on social behaviour*.

Newer perspectives on development communication claim that this is a limited view of development communication. They argue that this diffusion model is a vertical or one-way perspective on communication, and that development will accelerate mainly through active involvement in the process of the communication itself. Research has shown that, while groups of the public can obtain information from impersonal sources like radio and television, this information has relatively little effect on behavioural changes. And development envisions precisely such change. Similar research has led to the conclusion that more is learned from interpersonal contacts and from mass communication techniques that are based on them. On the

lowest level, before people can discuss and resolve problems, they must be informed of the facts, information that the media provide nationally as well as regionally and locally. At the same time, the public, if the media are sufficiently accessible, can make its information needs known. Communication theories such as the 'diffusion of innovations', the 'two-step-flow', or the 'extension' approaches are quite congruent with the above modernization theory. The elitist, *vertical or top-down orientation* of the diffusion model is obvious.

2. The *participatory model*, on the other hand, incorporates the concepts in the framework of multiplicity. It stresses the importance of cultural identity of local communities and of *democratisation and participation at all levels*—international, national, local and individual. It points to a strategy, not merely inclusive of, but largely emanating from, the traditional 'receivers'. Paulo Freire (1983:76) refers to this as the right of all people to individually and collectively speak their word: "This is not the privilege of some few men, but the right of every (wo)man. Consequently, no one can say a true word alone—nor can he say it for another, in a prescriptive act which robs others of their words".

In order to share information, knowledge, trust, commitment, and a right attitude in development projects participation is very important in any decision-making process for development. Therefore, the International Commission for the Study of Communication Problems, chaired by the late Sean MacBride, argued that "this calls for a new attitude for overcoming stereotyped thinking and to promote more understanding of diversity and plurality, with full respect for the dignity and equality of peoples living in different conditions and acting in different ways" (MacBride, 1980:254). This model stresses reciprocal collaboration throughout all levels of participation.

Also, these newer approaches argue, the *point of departure must be the community*. It is at the community level that the problems of living conditions are discussed, and interactions with other communities are elicited. The most developed form of participation is self-management. This principle implies the right to participation in the planning and production of media content. However, not everyone wants to or must be involved in its practical implementation. More important is that participation is made possible in the decision-making regarding the subjects treated in the messages and regarding the selection procedures. One of the fundamental hindrances to the decision to adopt the participation strategy is that it threatens existing hierarchies. Nevertheless, participation does not imply that there is no longer a role for development specialists, planners, and institutional leaders. It only means that the viewpoint of the local groups of the public is considered before the resources for development projects are allocated and distributed, and that suggestions for changes in the policy are taken into consideration.

## **2. Different definitions of and perspectives on sustainable development**

In addition to the above basic distinctions between three historical development perspectives (1.2.) and two models on communication for development (1.3.) different perspectives on sustainable development are on offer. At least two opposing ones are worth mentioning: A 'Western' perspective represented by the Brundtland Commission, and an 'Eastern' Buddhist perspective as presented by the Thai philosopher and monk Phra Dhammapidhok. However, the question needs to be raised whether there is a meeting point?

### **2.1. A 'Western' perspective: the Brundtland Commission**

In 1987, the World Commission on Environment and Development (WCED), also known as the Brundtland Commission, defined sustainable development as "*development which meets the needs of the present without compromising the ability of future generations to meet their own needs*" (Elliott, 1994: 4).

Core issues and necessary conditions for sustainable development as identified by the WCED are:

- Population and development
- Food security
- Species and ecosystems
- Energy
- Industry
- Urban challenge.

Pursuit of this kind of sustainable development requires:

- A political system that secures effective citizen participation in decision-making
- An economic system that provides for solutions for the tensions arising from disharmonious development
- A production system that respects the obligation to preserve the ecological base for development
- A technological system that fosters sustainable patterns of trade and finance
- An administrative system that is flexible and has the capacity for self-correction
- A communication system that gets this organized and accepted by all parties concerned at all levels of society.

### **2.2. An 'Eastern' perspective: Phra Dhammapidhok**

Phra Dhammapidhok (Payutto, 1998), a famous Buddhist monk and philosopher, points out that sustainable development in a Western perspective lacks the human development dimension. He states that the Western ideology emphasizes 'competition'. Therefore the concept of 'compromising' is used in the above WCED definition. Compromising means lessen the needs of all parties. If the other parties do not want to compromise, you have to compromise your own needs and that will lead to frustration. Development will not be sustained if people are not happy.

He consequently reaches the conclusion that the western perception of and road to sustainability, based on Western ethics, leads development into a cul-de-sac.

From a Buddhist perspective, *sustainability concerns ecology, economy and evolvability*. The concept 'evolvability' means the potential of human beings to develop themselves into less selfish persons. The main core of sustainable development is to encourage and convince human beings to live in harmony with their environment, not to control or destroy it. If humans have been socialized correctly, they will express the correct attitude towards nature and the environment and act accordingly. He argues that:

*"A correct relation system of developed mankind is the acceptance of the fact that human-being is part of the existence of nature and relates to its ecology. Human-being should develop itself to have a higher capacity to help his fellows and other species in the natural domain; to live in a harmonious way and lessen exploitations in order to contribute to a happier world."* (Payutto, 1998: 189)

This holistic approach of human relates to cultural development in three dimensions:

- Behaviours and lifestyles which do not harm nature
- Minds in line with (Eastern) ethics, stability of mind, motivation etc., to see other creatures as companions
- Wisdom includes knowledge and understanding, attitude, norm and values in order to live in harmony with nature.

### **2.3. Interdependency for a start?**

It may be relevant to emphasize that the above perspective is not 'uniquely' Eastern as it has been promoted in other parts of the world as well. For instance, in the late seventies, the Dag Hammarskjöld Foundation in its journal 'Development Dialogue' advocated three foundations for '*another*' or *sustainable development*: (a) Another Development is geared to the satisfaction of needs, beginning with the eradication of poverty; (b) Another Development is endogenous and self-reliant; and (c) Another Development is in harmony with the physical and cultural ecology.

More recently, the World Commission on Culture and Development, chaired by Javier Pérez de Cuéllar (1995), started from similar assumptions. It argued that development divorced from its human or cultural context is growth without a soul. This means that culture cannot ultimately be reduced to a subsidiary position as a mere promoter of economic growth. The report goes on by arguing that "governments cannot determine a people's culture: indeed, they are partly determined by it" (De Cuéllar, 1995:15).

The basic principle should be "the fostering of respect for all cultures whose values are tolerant of others. Respect goes beyond tolerance and implies a positive attitude to other people and a rejoicing in their culture. Social peace is necessary for human development: in turn it requires that differences between cultures be regarded not as something alien and unacceptable or hateful, but as experiments in ways of living together that contain valuable lessons and information for all" (De Cuéllar, 1995:25).

More is at stake here than attitudes. It is also a question of power. Policy-makers cannot legislate respect, nor can they coerce people to behave respectfully. But they can enshrine cultural freedom as one of the pillars on which the state is founded. *Cultural freedom* is rather special. It

differs from other forms of freedom in a number of ways. First, most freedoms refer to the individual. Cultural freedom, in contrast, is a collective freedom. It is the condition for individual freedom to flourish. Second, cultural freedom, properly interpreted, is a guarantee of freedom as a whole. It protects not only the collectivity but also the rights of every individual within it. Thirdly, cultural freedom, by protecting alternative ways of living, encourages creativity, experimentation and diversity, the very essentials of human development. Finally, freedom is central to culture, and in particular the freedom to decide what we have reason to value, and what lives we have reason to seek. "One of the most basic needs is to be left free to define our own basic needs" (De Cuéllar, 1995:26).

Therefore, in contrast with the more economical and politically oriented approach in traditional perspectives on sustainable development, the central idea in alternative more culturally oriented versions is that there is *no universal development model which leads to sustainability at all levels of society and the world*, that development is an integral, multidimensional, and dialectic process that can differ from society to society, community to community, context to context.

In other words, each society and community must attempt to delineate its own strategy to sustainable development. This implies that the development problem is a relative problem and that no one society can contend that it is 'developed' in every respect. Therefore, we believe that *the scope and degree of interdependency must be studied in relationship with the content of the concept of development*. Where previous perspectives did not succeed in reconciling economic growth with social justice, an attempt should be made to approach problems of freedom and justice from the relationship of tension between the individual and the society, and limits of growth and sustainability are seen as inherent to the interaction between society and its physical and cultural ecology.

The so-called Copenhagen Consensus project is worth mentioning in this context. Though still dominated by economic perspectives and researchers (some of them Nobel prize-winners), the panel of experts evaluated a large number of development recommendations, drawn from assessments by UN-agencies, and identified ten core challenges for the future:

1. Civil conflicts
2. Climate change
3. Communicable diseases
4. Education
5. Financial stability
6. Governance
7. Hunger and malnutrition
8. Migration
9. Trade reform
10. Water and sanitation

The major challenge identified by this panel was the fight against HIV/AIDS. For more details, see a number of reports in *The Economist*, April-June 2004; or visit [www.copenhagenconsensus.com](http://www.copenhagenconsensus.com) ).

### **3. Current trends, challenges and priorities**

To take the above perspectives to a more applied level, we perceive a number of changes in the field of communication for sustainable development, which may have considerable *consequences for communication policy and planning-making*.

#### **3.1. The Growth of a Deeper Understanding of the Nature of Communication Itself**

The perspective on communication has changed. As explained above, early models in the 50s and 60s saw the communication process simply as a message going from a sender to a receiver (that is, Laswell's classic S-M-R model). The emphasis was mainly sender- and media-centric; the stress laid on the freedom of the press, the absence of censorship, and so on. Since the 70s, however, communication has become more receiver- and message-centric.

*The emphasis now is more on the process of communication* (that is, the exchange of meaning) *and on the significance of this process* (that is, the social relationships created by communication and the social institutions and context which result from such relationships).

'Another' communication "favours multiplicity, smallness of scale, locality, de-institutionalisation, interchange of sender-receiver roles (and) horizontality of communication links at all levels of society" (McQuail, 1983:97). As a result, the focus moves from a 'communicator-' to a more 'receiver-centric' orientation, with the resultant *emphasis on meaning sought and ascribed rather than information transmitted*.

#### **3.2. A New Understanding of Communication as a Two-Way Process**

With this shift in focus, one is no longer attempting to create a need for the information disseminated, but rather *disseminating information for which there is a need*. The emphasis is on information exchange rather than on the persuasion in the diffusion model.

The 'oligarchic' view of communication implied that freedom of information was a one-way right from a higher to a lower level, from the Centre to the Periphery, from an institution to an individual, from a communication-rich nation to a communication-poor one, and so on. Today, the interactive nature of communication is increasingly recognized. It is seen as fundamentally two-way rather than one-way, interactive and participatory rather than linear.

#### **3.3. A New Understanding of Culture**

The cultural perspective has become central to the debate on communication for development. Culture is not only the visible, non-natural environment of a person, but primarily his/her normative context. Consequently, one has moved away from a more traditional mechanistic approach that emphasized economic and materialistic criteria to a more *multiple appreciations of holistic and complex perspectives* (see section 4 as well).

### **3.4. The Trend towards Participatory Democracy**

The end of the colonial era has seen the rise of many independent states and the spread of democratic principles, even if only at the level of lip service. Though often ignored in practice, democracy is honoured in theory. Governments and/or powerful private interests still largely control the world's communication media, but they are more attuned to and aware of the democratic ideals than previously. At the same time, literacy levels have increased, and there has been a remarkable improvement in people's ability to handle and use communication technology. As a consequence, *more and more people can use communication media and can no longer be denied access to and participation in communication processes for the lack of communication and technical skills.*

### **3.5. Recognition of the Imbalance in Communication Resources or the Digital Divide**

The disparity in communication resources between different parts of the world is increasingly recognized as a cause of concern. As the Centre nations develop their resources, the gap between Centre and Periphery becomes greater. *The plea for a more balanced and equal distribution of communication resources can only be discussed in terms of power at local, national and international levels.* The attempt by local power-elites to totally control the modern communication channels—press, broadcasting, education, and bureaucracy—does no longer ensure control of all the communication networks in a given society. Nor does control of the mass media ensure support for the controlling forces, nor for any mobilization around their objectives, nor for the effective repression of opposition.

Some may argue that thanks to the new ICTs, especially the Internet and www, one has to re-address the debate on the digital divide. However, others remain sceptical and less optimistic.

### **3.6. The Growing Sense of Globalization and Cultural Hybridity**

Perhaps the greatest impetus towards a new formulation of communication freedoms and the need for realistic communication policies and planning have come from the realization that the international flow of communication has become the main carrier of cultural globalization. This cultural hybridity can take place without perceptible dependent relationships (see section 4 as well).

### **3.7. A New Understanding of What is Happening Within the Boundaries of the Nation-State**

One has to accept that “internal” and “external” factors inhibiting development do not exist independently of each other. Thus, in order to understand and develop a proper strategy one must have an understanding of the class relationships of any particular peripheral social formation and the ways in which these structures articulate with the Centre on the one hand, and the producing classes in the Third World on the other. To dismiss Third World ruling classes, for example, as mere puppets whose interests are always mechanically synonymous with those of the Centre is to ignore the realities of a much more complex relationship. The very unevenness and contradictory nature of the capitalist development process necessarily produces *a constantly changing relationship.*

### 3.8. Recognition of the ‘Impact’ of Communication Technology

Some communication systems (e.g., audio- and video-taping, copying, radio broadcasting, and especially the internet) have become *cheap* and so simple that the rationale for regulating and controlling them centrally, as well as the ability to do so, is no longer relevant. However, other systems (for instance, satellites, remote sensing, transborder data flows) remain *very expensive*. They are beyond the means of smaller countries and may not be ‘suitable’ to local environments.

### 3.9. From an Information Society to Knowledge Societies

Information has been seen as the leading growth sector in society, especially in advanced industrial economies. Its three strands – computing, telecommunications and broadcasting – have evolved historically as three separate sectors, and by means of digitization these sectors are now converging.

Throughout the past decade a gradual shift can be observed away from a technological in favour of more socio-economic and cultural definitions of the Information Society. The term Knowledge Societies (in plural as there are many roads) better coins this shift in emphasis *from ICTs as ‘drivers’ of change to a perspective where these technologies are regarded as tools which may provide a new potential for combining the information embedded in ICT systems with the creative potential and knowledge embodied in people*: “These technologies do not create the transformations in society by themselves; they are designed and implemented by people in their social, economic, and technological contexts” (Mansell & When, 1998: 12).

True knowledge is more than information. It includes the meaning or interpretation of the information, and a lot of intangibles such as the tacit knowledge of experienced people that is not well articulated but often determines collective organisational competence. Knowledge is the sense that people make of information. Knowledge in society is not objective or static, but is ever changing and infused with the values and realities faced by those who have it.

*Meaning is not something that is delivered to people, people create/interpret it themselves.* If knowledge is to be effectively employed to help people, it needs to be interpreted and evaluated by those it is designed to help. That requires people to have access to information on the issues that affect their lives, and the capacity to make their own contributions to policy-making processes. Understanding the context in which knowledge moves - factors of control, selection, purpose, power, and capacity - is essential for understanding how societies can become better able to learn, generate and act on knowledge.

### **3.10. A New Understanding towards Integration of Distinct Means of Communication**

Modern mass media and alternate or parallel networks of folk media or interpersonal communication channels are not mutually exclusive by definition. Contrary to the beliefs of diffusion theorists, they are *more effective if appropriately used in an integrated fashion, according to the needs and constraints of the local context*. The modern mass media, having been mechanically transplanted from abroad into Third World societies, enjoy varying and limited rates of penetration. They are seldom truly integrated into institutional structures, as occurs in some Western societies. However, they can be effectively combined, provided a functional division of labour is established between them, and provided the limits of the communication media are recognized.

### **3.11. The Recognition of Dualistic or Parallel Communication Structures**

No longer are governments or rulers able to operate effectively, to control, censor, or to play the role of gatekeeper with regard to all communications networks at all times in a given society. *Both alternate and parallel networks, which may not always be active, often function through political, socio-cultural, religious or class structures or can be based upon secular, cultural, artistic, or folkloric channels*. These networks feature a highly participatory character, high rates of credibility, and a strong organic integration with other institutions deeply rooted in a given society.

#### **4. Globalization and/or localization: Thinking outside of the (media/television) box**

1. Discussions on globalization and localization have challenged old ways of thinking about sustainable development. In Lie and Servaes (2000) we adopted a convergent and integrated approach in studying the complex and intricate *relations between globalization, social change, consumption and identity*. Such an approach would allow problems to converge at key crossings or nodal points. Researchers then are rid of the burden of studying linear processes in totality, e.g., production and consumption of global products and their relevance from a sustainable perspective, and instead are allowed to focus on the nodal points where processes intersect.

Several such nodal points were identified, including production, regulation, representation, consumption, action and local points of entry into the communications flow. The nodal points approach highlights the richness of globalization as an area of research and policy-making. However it is also important to note that all these dimensions do rest on certain axial principles. They do point out important features of the world cultural industries that converge on several points, and that may severely constrain if not obstruct sustainable development.

This argument was further developed in Lie (2003). In this purported era of global communications, culture remains an important factor (as emphasized in 3.3. and 3.6. above), either facilitating the transnationalization of national or local cultural industries, or impeding further growth of global media. Global media may be largest in terms of coverage. However their size shrinks significantly if measured in terms of viewing and ‘impact’ rate. In many regions of the world the most important development in the communications industry has not been the further dominance of global media, but the emerging of cultural-linguistic media (mainly television) markets. As the influence of transnational television tends to rest on a quite superficial level of cultures, no global culture or global identity—not in the fullest sense of the words—has been fostered.

2. As Stuart Hall (1997) and his colleagues at the London Open University indicate, it is human nature to want a place to which one feels he or she belongs; however, it is perhaps also human nature to want to reach out to the strange unknown world outside of this *place*. Audiences may prefer home programs, but these are not all they watch. While some national programs are successful because of their distinct cultural characteristics, others may achieve similar success by promoting foreign values. It is the capitalist nature of the industry that made American products available everywhere. But this capitalist character failed to make them accepted everywhere.

It is difficult still to determine if communications has helped to offer a “place,” as suggested by Featherstone (1990), where cultures meet and clash, or has in fact enhanced the cultural context in which individuals find the “place” that they feel attached to. Perhaps a closer analysis will show that here again, *communication media serve as a double-edged sword*; and which of the two roles becomes more prominent will be extremely variable, from situation to situation.

The danger here is treating culture and language as another set of powerful, determining factors in communications studies, thus undermining the importance of others. In fact, *no single factor, nor a group of factors, can fully explain what has, is, or will, take place*. Globalization may be inadequate to describe the current process of change, but neither would localization nor regionalisation suffice. As co-production further blurs distinctions between the global and the local, it is important to note that the two are dialectically opposed conceptually, but not necessarily in reality.

3. In sum, Rico Lie (2003) presented the following arguments to advocate a change in research and policy-making.

**(1) *Interdisciplinarity***

Because of the complexity of societies and cultures, especially in a ‘world-system’ perspective, the future of the social sciences seems to lie in interdisciplinarity. Theory on the impact of culture on globalization and localization has become a truly interdisciplinary academic field of study. Marxists, anthropologists, philosophers, political scientists, historians, sociologists, economists, communication specialists and scholars in the field of cultural studies are attempting to integrate the field. It is these united attempts that can provide fruitful insights and shed new light on old and new emerging problems.

**(2) *The power of culture in homogeneity and diversity***

Culture has long been regarded as only *context*, but more and more culture is becoming *text*. At the same time it looks as if culture is also the concept that constitutes the common interests of the different disciplines and is as such responsible for interdisciplinarity. Robertson (1992) termed this increasing interest in culture ‘the cultural turn.’

**(3) *A new form of modernization?***

Globalization represents a new form of modernization that no longer equals westernization. Nevertheless, again it portrays a linear perspective and an end state of the world order. Therefore, although the process is less American oriented, it does not *fundamentally* change the thinking that the world has a modern end state that is determined by external forces.

**(4) *Nation-states and national cultures***

Nation-states are seen by most scholars, especially Marxists, as the basic elements in a world system and the main actors in the process of globalization, but is this also true for cultural globalization? Does the globalization thesis automatically imply that national cultures are the main elements or actors in a ‘global culture?’ Are the nation-states and national cultures the central points of convergence and main actors in globalization?

**(5) *Linking the global and the local***

Globalization and localization are seen as interlinked processes and this marks *a radical change in thinking about change and development*. Potentially, it integrates global dependency thinking, world-system theory and local, grassroots, interpretative, participatory theory and research on social change.

## **5. Sustainable Development at a Community level**

In view of the above expressed need to start at a localized or community level, we would like to present the Thai double-tiered so-called *TERMS model of Rural Community Self-Reliance* (Sanyawiwat, 2003), as an interesting integrated framework. TERMS stands for **T**echnology, **E**conomic, **N**atural **R**esource, **M**ental and **S**ocio-cultural.

This model is the result of extensive research, which the Thai National Research Council commissioned to the Science and Technology Institute. More than 50 academics, from governmental bureaus, universities, the private sector, and community leaders from five villages (Khiriwong—Nakhonsrithammarat, Phodhisricharoen—Suphanburi, Takoh—Nakornrachasima, Nongsaeng—Mahasarakham and Thung-Yao—Lampoon) were involved. It took them more than seven years to arrive at what now is being called the *Thai concept of community development*.

This model views self-reliance of a community as a goal of community development. Self-reliance of a community can be established if the following dimensions are taken into account:

1. **T**echnology, **E**conomic, **N**atural **R**esource, **M**ental and **S**ocio-cultural (TERMS) factors.
2. A development and self-reliant process based on Balance, Ability, and Networking (BAN). These three factors run together with the balance of each element in TERMS and community management
3. Participatory Action Research (PAR) as the process in which the facilitators and villagers collaborate through discussion, planning, evaluation or research at all times.
4. A re-socialization and conscientization process (in Thai: *Khit pen*) which makes the people turn to value Thainess, Thai identities, Thai culture and folk wisdom to benefit the Thai style of living.

The functional matrix of these factors is made visible in the following table:

<b>Self-reliance</b>	<b>Technology</b>	<b>Economic</b>	<b>Resource</b>	<b>Mental</b>	<b>Socio-cultural</b>
<b>Technology</b>	-Appropriate in the rural environment -Modern & controllable -Researched & developed indigenously	-Production base -Factors of production -Increase competency in competition -Firm development base	-Add value to resources -Conserve environment -Revive resources	-Build up scientific consciousness -Increase quality of human resource in science & technology	- Social development base -Balance of social change factors and social stability -Preserve social stability & solidarity
<b>Economic</b>	-Choice of technology -Support technological progress -Support self-reliance in technology -Distribution of technology	-Create an equilibrium state -Continuous development -Ability to compete with outsiders -Able to save and invest -Cooperate in production & marketing	-Use of local resources -Increase value added to resources -Use resources efficiently and in balance -Revive and recycle	-Create consciousness in: * Quality of life * A fair society * Savings & appropriate investment	-Create jobs & incomes - Solidarity & social balance base -Create stable & fair economy -Integrate economic profits
<b>Resources</b>	-Technological development base -Create multiplicity in the use of technology -Create technological innovations	- Production & appropriate entrepreneurship base -Factors of production - Sustainable development base	-Ecology -Recyclable & reviving resources	-Create consciousness in ecological balance -Create consciousness in economic development -Support quality of life	-Create social groups - Preserve and inherit traditions & culture base -Create disciplines in resource allocations -Social solidarity base
<b>Mind</b>	-Create capability of using technology -Control & monitor the use of technology	-Labour production factor -Entrepreneurs -Consumers know how to economize products -Use economic opportunities -Creator of economic organizations	-Understand & know how to use resources -Know how to conserve resources -Capable of reviving resources - Nature-loving consciousness	-Consciousness in self-reliance -Have capacity to develop oneself -Knowledge-able & capable to apply -Possess quality -Not involve in intoxicants & gambling -Diligence	-Consciousness of membership -Participate in social activities -Motivate oneself to progress -Creator of social organizations -United-ness
<b>Society</b>	-Assess need of technology -Support & develop appropriate technology -Determine type and form of technology	-Create: *Demands for products & services *Social organizations *Values & economical norms for economic self-reliance -Administrate production & marketing	-Help share & conserve resources -Help revive resources -Help conserve environment, communities & the peripheries	-Create: *Orders & disciplines *Consciousness of united ness *People who aim at social benefits -Hold on to disciplines & social rules	-High level of leadership -Social solidarity -Social organizations -Knowledge & up-to-date information

## **6. Priority areas for communication organizations and practitioners in relation to Sustainable development**

Communication has become an important aspect of development initiatives in health, nutrition, agriculture, family planning, education, and community economics.

### **6.1. Three general perspectives on communication for development**

A first perspective could be of *communication as a process*, often seen in metaphor as the fabric of society. It is not confined to the media or to messages, but to their interaction in a network of social relationships. By extension, the reception, evaluation and use of media messages, from whatever source, are as important as their means of production and transmission.

A second perspective is of *communications media as a mixed system of mass communication and interpersonal channels*, with mutual impact and reinforcement. In other words, the mass media should not be seen in isolation from other conduits.

One could, for instance, examine the role and benefits of radio versus the Internet for development and democracy. Both the Internet and the radio are characterized by their interactivity. However, if, as many believe, better access to information, education, and knowledge would be the best stimulant for development, the Internet's primary development potential is as a point of access to the global knowledge infrastructure. The danger, now widely recognized, is that access to knowledge increasingly requires a telecom infrastructure that is inaccessible to the poor. Therefore, the digital divide is not about technology, it is about the widening gaps between the developed and developing worlds and the info-rich and the info-poor. While the benefits offered by the Internet are many, its dependence on a telecom infrastructure means that they are only available to a few. Radio is much more pervasive, accessible and affordable. Blending the two could be an ideal way of ensuring that the benefits accruing from the Internet have wider reach.

Another perspective of communication in the development process is from an *inter-sectoral and interagency concern*. This view is not confined to information or broadcasting organizations and ministries, but extends to all sectors, and its success in influencing and sustaining development depends to a large extent on the adequacy of mechanisms for integration and co-ordination.

### **6.2. Different approaches and strategies at UN agency, governmental and NGO-levels**

Distinct devcom approaches and communication means used can be identified within UN agencies, governmental and non-governmental organizations. Some of these approaches can be grouped together under the heading of the diffusion model, others under the participatory model. The major ones could be identified as follows:

- Extension/Diffusion of Innovations as a DevCom Approach
- Network development and documentation
- ICTs for development
- Social marketing

- Edutainment (EE)
- Health communication
- Social mobilization
- Information, Education and Communication (IEC)
- Institution building
- Knowledge, Attitudes and Practices (KAP)
- Development Support Communication (DSC)
- HIV/AIDS community approach
- Community participation

These approaches are further documented in annex where we briefly identify the strengths and weaknesses of each approach from the perspective of sustainability at a number of levels. We also supplement a number of case studies as illustration.

## **7. Communication strategies for the implementation of sustainable development**

As discussed during the 8<sup>th</sup> Roundtable on Communication for Development (Nicaragua, November 2001) communication strategies for the implementation of sustainable development could be identified at three levels:

1. Behaviour change communication
2. Advocacy communication
3. Communication for social change.

We prefer to use the term ‘communication for structural and sustainable change’ for the latter level.

At each level different perspectives on the role and place of information and communication for sustainable development may apply. In general, the following issues could be addressed on a case-by-case basis:

- Interpersonal communication versus mass media use
- ‘Old’ versus ‘new’ media
- The role and place of community media
- The role and impact of ICTs, etc.

### **7.1. Behavioural Change Communication**

This category can be further subdivided in perspectives that explain:

- (1) *Individual behaviour*
- (2) *Interpersonal behaviour*
- (3) *Community or societal behaviour* (Knapf, 2003; McKee et al., 2000 and 2003)

**1. The Health Belief Model (HBM)** is based on the premise that one’s personal thoughts and feelings control one’s actions. It proposes that health behaviour is therefore determined by internal cues (perceptions or beliefs), or external cues (e.g. reactions of friends, mass media campaigns, etc.) that trigger the need to act. It specifically hypothesises that individual behaviour is determined by several internal factors:

- a) Belief about one’s chances or risk of getting an illness or being directly affected by a particular problem or illness (perceived susceptibility)
- b) Belief or one’s opinions about the seriousness of a given problem or illness (perceived severity)
- c) Belief about the efficacy of an action to reduce risk or severity (perceived benefits) compared to one’s opinion about the tangible or psychological risks or costs for proposed action (perceived barriers).

This model further explains that before deciding to act, individuals consider whether or not the benefits (positive aspects) outweigh the barriers (negative aspects) of a particular behaviour.

Other theories explaining individual behaviour are the *Theory of Reasoned Action* (TRA) and *Personal Behaviour* (TPB) (see McKee et. al, 2000 & 2003 for more details).

**2. Some theoretical frameworks that explain interpersonal behaviour** are the *Social Cognitive Theory* (SCT), the *Social Experience Model* (SEM), the *Social Network* and the *Social Support Theory*.

The Social Network theory explains the mechanisms by which social interactions can promote or inhibit individual and collective behaviour. An understanding of network theory enables programmers to better analyse how friends, families and other significant people might impact on the same individuals and groups that they are trying to influence.

The Social Support Theory, on the other hand, refers to the content of these relationships – i.e. what is actually being shared or transmitted during different interactions. As such, assistance provided or exchanged through interpersonal and other social relationships can be characterised into four types of supportive action: Emotional support, instrumental support such as tangible aid or services, appraisal support such as feedback and constructive criticism, and informational support in the form of advice or suggestions etc. (see McKee et. al, 2000 & 2003 for more details).

**3. The best-known theoretical framework that explains Community or Societal Behaviour** is the already referred to *Diffusion of Innovations* (DOI) approach (Rogers, 1983).

There are others as well, such as the *Conceptual Model of Community Empowerment* (see McKee et. al, 2000 & 2003 or the annex for more details).

## 7.2. Advocacy Communication

Advocacy communication is primarily targeted at policy-makers or decision-makers at national and international levels. The emphasis is on seeking the support of decision-makers in the hope that if they are properly 'enlightened' or 'pressured', they will be more responsive to societal change. A general definition of advocacy is:

"Advocacy for development is a combination of social actions designed to gain political commitment, policy support, social acceptance and systems support for a particular goal or programme. It involves collecting and structuring information into a persuasive case; communicating the case to decision-makers and other potential supporters, including the public, through various interpersonal and media channels; and stimulating actions by social institutions, stakeholders and policy-makers in support of the goal or programme." (Servaes, 1993)

Advocacy is most effective when individuals, groups and all sectors of society are involved. Therefore, three main interrelated strategies for action can be identified:

### (a) *Advocacy*

Generating political commitment for supportive policies and heightening public interest and demand for development issues;

**(b) Social support**

Developing alliances and social support systems that legitimize and encourage development-related actions as a social norm;

**(c) Empowerment:**

Equipping individuals and groups with the knowledge, values and skills that encourage effective action for development.

For more details, see Fraser & Estrepo (1992 & 1998) and Servaes (1993 & 2000).

**7.3. Communication for Structural and Sustainable Change**

Behavioural change communication and advocacy communication, though useful in itself, will not be able to create sustainable development. This can only be achieved in combination with and incorporating aspects of the wider environment that influences (and constrains) structural and sustainable change. These aspects include:

- Structural and conjunctural factors (e.g. history, migration, conflicts)
- Policy and legislation
- Service provision
- Education systems
- Institutional and organisational factors (e.g. bureaucracy, corruption)
- Cultural factors (e.g. religion, norms and values)
- Socio-demographic factors (e.g., ethnicity, class)
- Socio-political factors
- Socio-economic factors
- Physical environment.

In summary, there are a variety of theoretical models that can be used to devise communication strategies for sustainable development. However, as each case and context is different, none of these have proven completely satisfactory in the field of international development. Therefore, many practitioners find that they can achieve the greatest understanding by combining more than one theory or developing their own conceptual framework.

## **8. Grasping the opportunities offered by ICTs to achieve the Millennium Development Goals (2015)**

The World Summit on the Information Society (WSIS, Geneva, December 2003) adopted a Plan of Action based on internationally agreed development goals, including those in the Millennium Declaration. Indicative targets to be achieved by 2015 are:

- a) To connect villages with ICTs and establish community access points;
- To connect universities, colleges, secondary schools and primary schools with ICTs;
- To connect scientific and research centers with ICTs;
- To connect public libraries, cultural centers, museums, post offices and archives with ICTs;
- e) To connect health centers and hospitals with ICTs;
- To connect all local and central government departments and establish websites and email addresses;
- To adapt all primary and secondary school curricula to meet the challenges of the Information Society, taking into account national circumstances;
- To ensure that all of the world's populations have access to television and radio services;
- To encourage the development of content and to put in place technical conditions in order to facilitate the presence and use of all world languages on the Internet;
- To ensure that more than half the world's inhabitants have access to ICTs within their reach.

During the conference organised by the European Consortium for Communications Research (ECCR) on 1 March 2004 the WSIS targets and millennium goals were discussed and evaluation by representatives from different international, regional and national organisations, among them the World Bank (Braga, 2004) and the European Commission (Johnston, 2004).

One of the outcomes of the discussion suggested that implementation of ICTs will lead to a mature and desirable Information society only if certain conditions can be met, and challenges be faced, not in discourse but in facts:

- ***Bridging the digital divide (1)***

Access to ICTs should be made possible not necessarily to everybody indistinctively, but to those who can benefit from them.

- ***Bridging the digital divide (2)***

Giving access to technologies is worthless unless a matching effort is undertaken in education so as to level up the users' skills and ability to make efficient and responsible use of these technologies.

- ***Internet governance***

Although the Internet embodies a certain vision of freedom, the Information Society cannot be left to the law of the strongest, nor can particular interests regulate it, be they of a nation or an industry.

- ***Enhancing democracy***

The emerging technologies must determinedly serve the advent of democracy and, in already democratic regimes, feed a process of modernisation and revival of political institutions and citizens' participation beyond mere governmental web sites or fancy e-voting.

The conference therefore concluded that more *research* and better *education* are priorities:

“Research is excessively concentrated in the areas of technological innovation and market development, both areas feeding each other in a circular relationship, with a prevailing priority on short term return on investment and industrial applications. Meanwhile there is an endemic and massive deficit of research aiming at solutions to identified problems within a broader societal perspective. As a result, there is an urgent need for a sizeable effort to undertake or revitalise research in neglected areas.

*Education* efforts are to be developed dramatically. Current initiatives are meagre and concentrate on the acquisition of computer skills with an overwhelming focus on tasks oriented tools and procedures, falling short of providing even the minimal foundation needed to orient oneself in the Information Society in the making. The severe deficit of adequate education leads to a new form of illiteracy which entails societal risks comparable to that of illiteracy of the past centuries.”

## **9. By way of conclusion: "Shaping Information Societies for Human Needs"**

1. The following is an excerpt from the Civil Society Declaration to the World Summit on the Information Society, unanimously adopted by the WSIS Civil Society Plenary on 8 December 2003:

“We aspire to build information and communication societies where development is framed by fundamental human rights and oriented to achieving a more equitable distribution of resources, leading to the elimination of poverty in a way that is non-exploitative and environmentally sustainable. To this end we believe technologies can be engaged as fundamental means, rather than becoming ends in themselves, thus recognising that bridging the Digital Divide is only one step on the road to achieving development for all. We recognise the tremendous potential of information and communications technologies (ICTs) in overcoming the devastation of famine, natural catastrophes, new pandemics such as HIV/AIDS, as well as the proliferation of arms.

We reaffirm that communication is a fundamental social process, a basic human need and a foundation of all social organisations. Everyone, everywhere, at any time should have the opportunity to participate in communication processes and no one should be excluded from their benefits. This implies that every person must have access to the means of communication and must be able to exercise their right to freedom of opinion and expression, which includes the right to hold opinions and to seek, receive and impart information and ideas through any media and regardless of frontiers. Similarly, the right to privacy, the right to access public information and the public domain of knowledge, and many other universal human rights of specific relevance to information and communication processes, must also be upheld. Together with access, all these communication rights and freedoms must be actively guaranteed for all in clearly written national laws and enforced with adequate technical requirements.

Building such societies implies involving individuals in their capacity as citizens, as well as their organisations and communities, as participants and decision-makers in shaping frameworks, policies and governing mechanisms. This means creating an enabling environment for the engagement and commitment of all generations, both women and men, and ensuring the involvement of diverse social and linguistic groups, cultures and peoples, rural and urban populations without exclusion. In addition, governments should maintain and promote public services where required by citizens and establish accountability to citizens as a pillar of public policy, in order to ensure that models of information and communication societies are open to continuing correction and improvement.

We recognise that no technology is neutral with respect to its social impacts and, therefore, the possibility of having so-called ‘technology-neutral’ decision-making processes is a fallacy. It is critical to make careful social and technical choices concerning the introduction of new technologies from the inception of their design through to their deployment and operational phases. Negative social and technical impacts of information and communications systems that are discovered late in the design process are usually extremely difficult to correct and, therefore, can cause lasting harm. We envision an information and communication society in which technologies are designed in a participatory manner with and by their end-users so as to prevent or minimise their negative impacts.”

2. In addition we would like to highlight some of the main conclusions and recommendations of an International Expert Meeting on Communication for Development, organized by UNESCO in Delhi, September 2003:

- 1- A re-definition of communication for development is necessary within the context of the 21st century, bearing in mind the new political and media landscape. This includes listing and defining its various domains, such as project-related and community communication, development journalism, development communication in the mainstream media, educational communication, health communication, environmental communication, social marketing and social mobilization.
- 2- Culture is central to development and deserves greater emphasis in communication for development programmes. Cultural studies is now a recognized field of study in itself and the importance of culture should be reinforced in communication for development.
- 3- There is a need to influence policy on communication for development through advocacy, not only with governments but also within development agencies and other partners, for communication for development to be successful.
- 4- There is a need for effective and convincing evaluation models and data to show evidence of the impact of communication for development. Sustainability indicators based on qualitative dimensions of development need to be emphasized, involving the potential of ICTs to collect feedback interactively. Research should also be reinforced in order to better identify communication needs.
- 5- It is crucial to encourage the production of diverse local content in local languages for the media and ICTs, *bearing* in mind the potential of interactive technologies to carry multimedia content.
- 6- Communication for development is multi-faceted, multi-dimensional and participatory, and should be seen in its socio-political, economic and cultural contexts to be relevant for people. We should focus on small-scale projects (pilot projects) and set benchmarks.
- 7- New partnerships are necessary with the media, development agencies, universities and governments. It is important to identify possibilities for convergence and for complementing existing work and to coordinate and document such work among development agencies.
- 8- Universities are a significant knowledge, information and training resource for communities, particularly for the effective use of emerging community multi-media centers. UNESCO should encourage further research on the potential role of universities and other similar actors in this field.
- 9- Training of development professionals needs to be supported in order to empower professionals and further professionalise the field.

- 10- Communication for development should not be technology driven. It should be based on social issues and concerns. Technology is at best a facilitator and a tool.
- 11- UNESCO should explore the possibility of supporting an International Journal on Communication for Development and of launching a clearinghouse to exchange information in this field.

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**ANNEXES**

### ***1. Extension/Diffusion of Innovation as a DevCom Approach***

The Extension/Diffusion of Innovation Approach is based on the modernization paradigm and Ev Rogers' diffusion theory. Extension is concerned with the staged process of technology transfer in a top-down fashion from researchers/experts (or other producers of innovations) to potential users of these research results. The conventional scope of extension remains in the agricultural field but the contemporary one has broadened to a wide range of subjects such as environmental issues, or small business enterprise trainings. Therefore, the clientele served can be urban people as well. This approach is to inform the audience or to persuade a behavioural change in a predetermined way. The contemporary variation re-examines the messages, the needs of the audience, the initial knowledge of the audience and the agenda setting between the researchers and the farmers/clientele.

### **Extension case: Barefoot Doctors in China**

<b>Main focus</b>	To train peasants to diagnose and treat common diseases without professional assistance. This is to establish a new rural medical service in China.
<b>Place</b>	Every village in the Peoples' Republic of China
<b>Beneficiaries</b>	The rural people who need medical care
<b>Funding</b>	The Chinese government
<b>Media</b>	Personal media

#### **Description**

The barefoot doctors are peasants who got trained briefly to act as part-time doctors to provide diagnosis and common disease treatments without professional assistance in their own village. They also perform as homeopaths and acupuncturists. They will refer difficult cases to the community hospital and they get short-term training courses to boost up their medical skills. The program got started in 1965 and right now every village has its barefoot doctors. There are 1.8 million barefoot doctors in China. The doctors act as change agents in primary health care in the rural areas.

#### **Background and context**

In the Mid 1970s, Chairman Mao Zedong criticized the Chinese Ministry of Health for its poor performances in primary health care in the rural areas because most of the medical doctors clustered in the cities. He then launched a pilot project called 'barefoot doctors' in a commune near Shanghai. The word barefoot was chosen because it helps reckon that these people are peasants who often work barefoot in the rice fields of South China. In fact, most of them wear shoes, but the term implies that the change agents have a close social status to the people they serve. After the evaluation of the project had been proven favorable, he made the concept known in the popular newspaper, People's Daily, in 1968. The barefoot doctors facilitate change in the village by giving advice and primary treatments and established rapport and credibility in their own village. This project serves the purpose of low cost primary health care.

#### **Media and method**

The doctors are personal media who inform the people about vaccination, family planning and traditional health care by herbal medicines. The doctors also spend part of their time farming and tending their herb gardens. That enhances their credibility to the farmers because manual work is still highly regarded in the political and rural context of China.

#### **Aspects of social change**

The program helps alleviate the poor medical services in the rural areas. Even though the quality of the service is low and the barefoot doctors may make mistakes due to a lack of professional supervision, but China has at least a low cost primary health care service. The information on family planning or vaccination, or treatments has been well received among the peasants because of the similar social background between the agents and the audience.

Adapted from: Rogers, E.M. **Diffusion of Innovations**, 3<sup>rd</sup> Ed., The Free Press: New York, 1983, pp. 326-328 and Colle, R. *The Extension Thread* in **Approaches to Development**, Servaes. J. ed., UNESCO: Paris, 2003 pp. 32-3

## 2. Network Development and Documentation

The dominant approach requires networking through computerized satellite telecommunication links as a basic infrastructure. The provision of analytical and contextualized flows of information regarding development events and issues together with the telecommunication services are designed, implemented and researched to support the process of development. This kind of networking allows journalists from the less developed world to voice their views and exchange news events from their perspectives to counterbalance the mainstream traffic of the data and information flows from the developed countries. Not only this approach allows the peripheral-to-center flow in the world system context, it also supports those in the peripheral-to-center flow within the peripheral arenas itself. New actors are thus identified. They are women, rural people and children in the developing world. By remaining technological independent, the network aims to execute programs for training, information exchange and the establishment of alternative networks.

### Network Development and Documentation Case: Inter Press Service (IPS)

<b>Main focus</b>	Strengthening the South-South and South-North development information as being a non-profit international Third World news agency, which covers about 100 countries. Apart from providing its subscribers and users with news about the Third World, it is improving on Third World communication and information structures by offering professional training and technical support.
<b>Place</b>	The head office of IPS is in Rome, Italy. Its regional desks are in Harare (Zimbabwe) for Africa, Manila (Philippines) for Asia, Kingston (Jamaica) for the Caribbean, Rome for Europe, San Jose (Costa Rica) for Latin America and New York (USA) for North America.
<b>Beneficiaries</b>	Journalists in the so-called Third World and new 'actors' in the development context such as women, rural populations and youngsters.
<b>Funding</b>	By its members, UN-agencies and NGOs
<b>Media outlets</b>	Print media, radio and television services

#### Description

IPS is the largest news agency for so-called developmental and alternative news. It is a non-profit making cooperative of Third World journalists with administrative centre in Rome and editorial offices in many regions in the world. It has news exchange agreements with national news agencies in over 40 Third world countries, and 15 such agencies in the industrialized world. It produces an independent international news and feature service on processes and issues of development in the Third World. It is a go-between the transfers of know-how's of the North to the specific needs of the South and upgrades the telecommunications in the Third World through diverse projects. At the same time, it offers programs for journalist training, information exchange and the establishment of alternative networks.

#### Background and context

IPS was founded in 1964 as an international cooperative of journalists with the aim to bridge the information divide between Latin America and Europe. Later on during 1968-1997, it gradually

emerged as an international Third World news agency. In 1977-1982, it provided technical and journalistic services to facilitate the exchange of news between and among Third World countries (South-South communication) and at the same time it started activities to promote the South-North communication by expanding and computerizing its telecommunications network and services.

### **Media and method**

IPS casts news daily via radio and TV stations and services in many languages. It publishes special bulletins on development issues such as agriculture, petroleum, mineral resources and environments. It also exchanges information via computerized telecommunication networks, and provides training to journalists.

### **Aspects of social change**

IPS network and services has a major impact on the counter-stream flow of the news and information from the developing countries. By facilitating training and services to journalists, NGOs and the new actors it provides forums for information and data exchange, together with ideas and concepts regarding development issues at both local and global levels.

Adopted from: UNESCO *Case Studies IPS* in Approaches to Development Communication: An Orientation and Resource Kit eds. Mayo, J. & Servaes, J. Paris 1994 pp. 1-16

Updated information provided by IPS-Belgium.

## **3. ICTs for Development**

Information and Communication Technologies (ICTs), such as computer and telecommunication technology, especially the Internet, is used to bridge the information and knowledge divide between the *haves* and the *have-nots*. Having access to the digital hi-ways helps improve access to education opportunities, increase transparency and efficiency in government services, enhance direct participation from the '*used-to-be-silent public*' in the democratic process, increase trade and marketing opportunities, enhance community empowerment by giving a voice to voiceless groups (e.g. women) and vulnerable groups (e.g. people living with HIV/AIDS), create networking and income opportunities for women, access to medical information for isolated communities and increase new employment opportunities.

In developing countries, the local appropriation of ICTs is a telecenter or multi-media community center consisting of desktop publishing, community newspaper, sales or rentals of audio and videocassettes and DVDs, book lending, photocopying, faxing and telephone services. The access to the Internet and World Wide Web can be optional. The use of the mobile and satellite telephony can help the small entrepreneurs and the rural farmers get access to the information needed.

This approach supports the assumption that the Internet is a powerful tool for sharing information, but it cannot solve the development problems caused by the underlying social, economic and political issues, nor can it change the existing power structures as the information available is not necessarily knowledge. In order to become knowledge, the information has to make sense to the villagers who receive this information.

### ICTs case: Gyandoot-Web-based Ambassador of Knowledge

<b>Main focus</b>	Internet-based network
<b>Place</b>	Dhar district of Madhya Pradesh, India
<b>Beneficiaries</b>	The villagers in the area
<b>Funding</b>	FAO
<b>Media</b>	Interpersonal, group training, Internet

#### Description

Gyandoot (Hindi for ‘Ambassador of Knowledge’) is an internet-based network linking villages in the Dhar district of Madhya Pradesh, India. Established in 2000, the project had a high level of community participation in the planning process. Young, previously unemployed high school graduates were selected and trained by each village council to run Internet kiosks for their own income. They pay a service charge to the council, which use the money to fund more kiosks. New private institutions opened for computer and IT training. The network has helped the farmers with information on potato crops, and to voice their problems in the community. More money was allocated to set up kiosks in more than three thousand schools for e-education.

#### Background and context

The Gyandoot network provides hundreds of villages in the remote area with information on market prices, land records, law, training opportunities and education that was previously only available through expensive and often corrupt brokers. The network is also connected to the Dhar District hospital, providing specialist medical service and referral service to remote villages.

#### Media and method

The people are connected via e-mail and get access to necessary information via the Internet. Training on IT and computers helps increase the awareness about computers and IT.

#### Aspects of social change

The farmers can keep track of their produce rate via the Internet and they can sell their produce with better profits. The villagers participate in the planning of their own Internet base such as the site of the kiosks, the people who run the kiosks etc. The people can give feedback on problems related to community service directly to the district officials. The success of this project affected the political decision-making in resource allocation for e-education.

Adapted from:

FAO *“Revisiting the “Magic Box”*: Case Studies in Local Appropriation of Information and Communication Technologies (ICTs) pp.10-11

*Communication for Vulnerable and Marginal Groups: Blending the Old and the New* pages 11-15 n.d.

#### ***4. Social Marketing***

Social marketing is the application of commercial marketing techniques to solve social problems. It is also a multi-disciplinary approach because it concerns education, community development, psychology and communication. Roy Colle stated that it is

“ a process that assumes that what made McDonald’s and Coca-Cola world class success can also have a dramatic impact on the problems of high blood pressure, AIDS, child mortality in developing nations, and other circumstances related to pattern of behaviour.”

(Colle, 2003)

The process involves the planning, implementation and monitoring of programs to persuade the acceptance of social ideas. The basic elements of the process lie on product, price, place, and promotion. The product concept may be an object, idea or behavioural change in a favorable way. The price concept is comparable to that of the commercial sector but it is conceived in the social cost terms, such as missed opportunities, deviation from the established cultural norm etc. Place refers to the channels through which the ideas or the product will be transmitted. Promotion refers to the use of mediated or interpersonal communication to make the product known among the audience or target groups.

Social marketers commit themselves to people’s health and well-being; are not profit-oriented and are seeking a larger market share than the commercial marketers.

## **Social Marketing Case: The Oral Rehydration Therapy (ORT) for the treatment of infant diarrhea**

### **Main focus**

To strengthen the health education capacity of cooperating countries through the systematic application of the health communication model and to prevent and treat acute diarrhea in infants that caused child mortality due to dehydration in isolated rural areas of both countries.

Main strategies are the analysis of current health practices, audience segmentation, instructional design, and extensive formative evaluation of media channels materials.

<b>Place</b>	Honduras and the Gambia
<b>Beneficiaries</b>	Families with infants in both countries
<b>Funding</b>	USAID
<b>Partners</b>	Honduras's Ministry of Health, Stanford University's Institute for Communication Research
<b>Media</b>	Radio, interpersonal communication

### **Description**

To fight against infant deaths caused by diarrhea in Honduras and Gambia, one of the social marketing 'products' in Honduras was a package of Oral Rehydration Solution (ORS) powder which is meant to be dissolved with one-half or one liter of clean water. In Gambia, due to the problematic distribution system and no capacity to manufacture ORS, the concept of 'home-made mixture' became one of the products. The other products are the concept of taking fluids while having diarrhea, good feeding practices for sick children, the importance of breastfeeding, the importance of feeding solid foods during and after diarrhea, and keeping the family compound free from faeces. Comprehensive mediated campaigns were launched. Radio and pictorial print media were carefully planned to reach the illiterate target groups. Interpersonal communication in the form of community volunteers, traditional birth attendants, community health workers, and midwives is also effective.

### **Background and context**

A 1977 report from the Ministry of Health in Honduras indicated 24% infant mortality as a result of dehydration of diarrhea patients. In The Gambia, 21.3% of child deaths in Banjul, its capital, were results of gastroenteritis and malnutrition. It was found that dehydration associated with severe diarrhea is the major cause of the deaths. The oral rehydration therapy was a new alternative for people who hardly have access to traditional rehydration, hospitals or health clinics.

### **Media and method**

The packet of ORS (a.k.a. Litrosol) is a mixture of sodium, glucose, potassium and bicarbonate. Researchers in Honduras responded to the preference of the audience for strong medicine for diarrhea treatment by giving the ORS packet an official design. A radio actor posing as a doctor did the promotion. In Honduras, short spots were more effective than instructional messages aired on the popular radio soap opera. Radio and pictorial explanations were proven to be effective. There was also a concept of the "happy lottery" to learn the public of the ORS mixing

instructions.

### **Aspects of social change**

This project was designed to tackle the unfavourable behaviour regarding health care in the time of diarrhea, such as the withholding of liquids for the treatment. Awareness and knowledge of the cause of the disease, healthy nutrition, the adoption of the ORS, and the acquisition of new skills such as measuring, mixing, and administering a correct amount of liquid, had a great impact on the audience that had no familiarity with these concepts and practices.

Adapted from: Colle, R. *The Social Marketing Thread* in Approaches to Development. Servaes, J. ed., UNESCO: Paris, 2003, chapter 6. pp. 51-52.

UNESCO *Case Studies Social Marketing* in Approaches to Development Communication: An Orientation and Resource Kit eds. Mayo, J. & Servaes, J. Paris 1994, pp. 1-12.

## **5. Edutainment**

Entertainment Education (EE) or the edutainment approach is a hybrid of participatory communication strategies and the diffusion model of communication. It combines the attraction of entertainment with educational messages to help educate, inform and encourage behaviour change to achieve development and social progress. This approach can employ traditional or indigenous media such as puppet shows, music and dance to promote issues in healthcare, literacy programs, environmental protection and introducing agricultural practices.

These forms of communication can be integrated with media such as radio, television, video and audiocassettes. The important point is that the programs are produced locally to appeal to the local audience. Another offshoot of this approach is applying the social marketing strategies to help embed the development issues in melodramatic soap operas for radio and television, which use real or fictional “social models” to promote changes in lifestyles. These programs are adapted to local cultural contexts and integrate entertainment with awareness raising and education. It is often used in the raising of awareness in complex issues such as HIV/AIDS. It brings particular health issues such as sexual practices in a private manner to the people’s home.

### **Edutainment Case: Soul City**

<b>Main focus:</b>	To conduct HIV/AIDS communication via TV-fiction, radio drama and print material in order to raise the awareness, promote insight and change of attitude and behaviour of the audience regarding this issue.
<b>Place</b>	South Africa
<b>Beneficiaries</b>	South Africans and people from neighboring countries
<b>Funding</b>	Different sources such as UNICEF, European Union
<b>Partners</b>	Communication Initiative
<b>Media</b>	Radio, television and print media

#### **Description**

Soul City is conceived as an on-going vehicle, recurrent and building up a quality brand around the name of Soul City. Soul City applies a multi-media strategy, combining TV-series with radio programs in numerous languages, newspaper, booklets, adult education material, etc. The project emphasizes substantial formative research as well as summative research. It promotes community activism and enhancing strategic partnerships. It develops materials and courses, training and education, in the issues of concern. It works with advocacy both at community and national level.

#### **Background and context**

The idea behind using narrative and melodramas as edutainment vehicle is that it articulates emotional engagement. All productions circle around an imaginative township called Soul City. The characters communicate to the audience how they tackle the moral dilemmas in health issues such as smoking and sexual practices in the prevention of HIV/AIDS. The drama of everyday life in many South African families and communities affected by the HIV/AIDS pandemic can be displayed fictitiously on screen. These radio drama and television series have been shown since 1994 and have obtained high ratings.

#### **Media and method**

Radio, television and print media are used to reinforce the same messages to the audience. Broadcasting radio dramas and television series, together with the same stories published in daily newspapers in an entertaining way tactfully bring about delicate issues into the public interest and debate.

#### **Aspects of social change**

The Soul City has had an impact on massive awareness and change in behaviour, social mobilization, public debate in the media, and influence on legislation. It helps people define themselves as part of their community. It has developed into an innovative and important agent in the poverty oriented work around health, HIV/AIDS, women's and children's rights in South Africa.

Adapted from:

Bouman, M. The turtle and the Peacock. The entertainment Education strategy on television, PhD Wageningen University, Wageningen, 1999, chapter 2, pp. 23-38.

Tufte, T. *Edutainment in HIV/AIDS Prevention. Building on the Soul City Experience in South Africa* in Approaches to Development, Servaes. J. ed., UNESCO: Paris, 2003, chapter 13, pp.1-12.

## 6. Health Communication

The best representative of the Health Communication approach is the World Health Organization (WHO). WHO has tended to employ development communication strategies based on the social marketing approach and diffusion theory, current plans are centered on bottom-up, grass-roots, and more participatory models of communication in a mixed media approach.

WHO employs three main health strategies: Advocacy, empowerment and social support.

- ❖ **Advocacy** aims to foster public policies that are supportive of health such as the provision of biomedical care, e.g. treating illness, and prevention, e.g. immunization, safe water, sanitation, maternal/child health and promoting of healthy life-styles. Mass media and traditional media can play a strong advocacy role in creating public awareness and in bringing about action for health. Media often target decision-makers as well as interest groups who in turn press for suitable policies. The effectiveness of their advocacy role, however, depends on the freedom the media enjoy and the influence they carry with the national political system and the public.
- ❖ **Empowerment** emphasizes the role of the community members in planning and managing their own healthcare. Furthermore, there has been increasing realization that knowledge alone is not enough for behavioural change. Empowering people aims not only at fostering healthy lifestyles but also at enabling them to mobilize social forces and to create conditions including health supportive public policies and responsive systems, that are conducive to healthy living.
- ❖ **Social support:** Since acceptance of new practices and favourable behavioural change need social approval, there is a need for building alliances between and networking with the many groups and agencies that work for and influence health and welfare. WHO organizes activities to train media professionals in health and in health education by running health promotion campaigns in all regions and workshops at all levels. Intensive courses are organized to improve the planning and production of mass media programs on priority health development subjects. WHO, furthermore, collaborates with UNESCO, UNICEF and other organizations on information exchange.

The new paradigm for health is people-oriented: A bottom-up process that pays due attention to the individual, the family and the community, but especially to the underprivileged and those who are at risk, such as women and children and the elderly.

Adopted from:

*UNESCO Profiles: United Nations Agencies: WHO in Approaches to Development Communication: An Orientation and Resource Kit* eds. Mayo, J. & Servaes, J. Paris 1994, pp. 1-16.

## ***7. Social mobilization***

Social mobilization, an approach associated with UNICEF, is a process of bringing together all feasible and practical inter-sectoral social partners and allies to determine felt-needs and to raise awareness of, and demand for, a particular development objective. It involves enlisting the participation of such actors, including institutions, groups, networks and communities, in identifying, raising, and managing human and material resources, thereby increasing and strengthening self-reliance and sustainability of achievements. It is a planned process that relies heavily on communication. At the policy level, advocacy is used to assure the high level of public commitment necessary to undertake action by fostering a knowledgeable and supportive environment for decision-making, as well as the allocation of adequate resources to attain the campaign's goals and objectives.

At the grassroots level, the primary aim is to inform and motivate community members through multiple channels, and to sustain the latter's active participation.

### **Social mobilization Case: Juanita and the Mayoral Elections**

<b>Main focus</b>	On setting a new political agenda on children's problems by using multi-media campaigns and activities to sensitize the candidates in the mayoral elections in 1988 to take the demands of the children into account.
<b>Place</b>	Bogota, Colombia
<b>Beneficiaries</b>	The children in Colombia
<b>Funding</b>	UNICEF Colombia and the National Federation of Coffee Growers
<b>Partners</b>	The Corporation for the Promotion of Municipal Communities (PROCOMUN)

#### **Media and method**

Media used are print media, radio and television. Newspapers, direct mails and magazines are used to deliver the campaigned messages to the audience. At the same time discussion on these issues took place, interviews and news on the issues were radio broadcasted. TV spots were also produced to reinforce the messages from the children to the general public.

#### **Description**

The multi-media campaigns focused on a primary-school girl named Juanita who wrote a letter to express her concern about the children's problems in Colombia during the time of the mayoral electoral campaign. Leaflets that bear Juanita's letter were produced to be sent to each mayoral candidate. At the same time, a 30-second TV spot on Juanita, her voice on the radio, news on children in Colombia and discussions about the problems were broadcasted to form the public awareness, and pressure each candidate at the community level to take the children policy into account in his/her election campaign.

#### **Background and context**

Juanita, who is a pupil, wrote a letter to the future mayor of her village informing him about the problems the children are facing: shortage of schools, clean water, food, health etc. She ended the letter with a punch line saying, "I cannot give you my support yet, but you yes you can give me yours." This punch line became the slogan for the campaign and was reproduced and accompanied by the motif of the campaign which was: "The children of Colombia: a great responsibility for mayors and communities."

The strategic trust of the Juanita campaign was to enter into competition with the mayoral election contest, using instruments and media similar to those designed and used by the candidates themselves. With this strategy, the mayoral candidates would find themselves confronting another competitor, the children group personified by Juanita, who would also attract the attention of the general public. While remaining message senders in running their own campaigns, they would also find themselves as a target audience for a campaign by children.

#### **Aspects of social change**

The Juanita campaign aroused the public awareness and united the public debate on five children issues: Mortality of infants in their first year, malnutrition, pre-school child care, access to primary education, and children and youth in particularly difficult circumstances. The mayors were sensitized address the children's issues and to incorporate it in future policies.

Adapted from: MacKee, N. *Motivation to act: Effective communication in Involving People Evolving Behaviour*, eds. MacKee, N., Manoncourt, E., Saik Yoon, C. & Carnegie, R., Southbound Penang and UNICEF: Penang 2000, pp. 108-109. UNESCO *Profiles: United Nations Agencies: UNICEF in Approaches to Development Communication: An Orientation and Resource Kit* eds. Mayo, J. & Servaes, J. Paris 1994, p. 8. Fraser, C. & Restrepo-Estrada, S. *Putting Politician Under Pressure: A Case Study of Advocacy and Social Mobilization for Children linked to Decentralization and Elections in Colombia* draft Sep 1992. pp. 3-15.

### ***8. Information, Education and Communication (IEC)***

Information, Education and Communication (IEC) are three essential components designed to promote awareness and understanding of population issues. The information component brings facts and issues to the attention of an audience in order to stimulate discussion. It also concerns the technical and statistical aspects of development. Population information program strategies in the future gear towards improving data bases and research, linking population to environmental and other development issues, identifying the role of women in population and development, reiterating the case for family planning, maintaining media attention and political commitment and applying new technology to population information programs. The education component fosters knowledge and thorough understanding of problems and possible solutions. The formal and non-formal education subcomponents are to strengthen human resources by curriculum design and training to sensitize awareness and foster critical thinking of development issues and facilitate life-long educational goals. The communication component is to influence attitudes, disseminate knowledge and to bring about a desired and voluntary change in behaviour.

For several decades IEC has been associated with population and family planning programs around the world. UNFPA was among the first to use the term IEC in 1969 in labeling its communication activities. Specifically, IEC has referred most frequently to the use of information, education and communication to promote adoption of contraceptives or other practices to limit births. In 1994, the IEC approach was linked with the concept of reproductive health. The focus on the use of condoms in males has shifted to the focus on gender inequality as males often decide on behalf of women. IEC has become a close tie with advocacy in developing reproductive health communication strategies and in other development communication contexts.

### **IEC case: Family Planning in Thailand**

<b>Main focus</b>	Family planning by multi-media approach
<b>Place</b>	Thailand
<b>Beneficiaries</b>	Thai population
<b>Funding</b>	The Thai government
<b>Partners</b>	The Population and Community Development Association

#### **Media and method**

Interpersonal, mediated campaigns by using folk media emphasizing humour and fun components of Thai culture to tackle the embarrassment of talking about sexual practices and family planning issues.

#### **Description**

The family planning program in Thailand has been very successful thanks to the combination of mediated campaigns and handing out condoms in a fun and humorous way. Through humour and jokes, which are part of Thai culture, Mr. Mechai Viravaidya and his colleagues set up unconventional campaigns to spread the family planning messages nationwide. The activities involved condom-blowing contests, family planning carnivals, vasectomy festivals on the King's birthday, etc.

The Population and Community Development Association runs a restaurant called 'Condoms and Cabbages'. They hand out condoms to customers when they leave the restaurant.

#### **Background and context**

Mr. Mechai Viravaidya launched a project called the Community-based Family Planning Services to complement the family planning efforts of the government. His Community-based Services grew into the Population and Community Development Association, which has about 12,000 volunteers working with about a third of the country's people, and it is involved in a range of community development initiatives.

#### **Aspects of social change**

Thailand has achieved major advances in family planning. There was a break down of the social taboos of talking about it and at the same time of drawing widespread attention to it.

Adapted from:

Fraser, C. & Restrepo-Estrada, S. *Of 'Condoms and Cabbages': Communication for Population and Family Planning* in Communication for Development I.B. Tauris & Co Ltd: New York 1998, pp. 184-185.

Colle, R. *The Population IEC and Health Communication Threads* in Approaches to Development, Servaes, J. ed., UNESCO: Paris, 2003, chapter 6. pp. 44-51.

### ***9. Institution building***

The Institution-building approach provides developing nations with organizations, skills and facilities to carry out development communication. There are many national and international institutions that use this approach such as the Ford Foundation, FAO, USAID, and the Canadian Government. However, the UNESCO is the UN-agency closely associated with this approach.

The Ford Foundation and FAO institution building took place at the G.B. Pant University of Agriculture and Technology in Uttar Pradesh State in India in the late 1960s and 1980s respectively. The work consisted of both training the staff abroad to upgrade the communication competence and providing facilities for the university to produce radio programs and other resources for reaching the farm and rural population. In 1970s, the USAID assisted the Guatemalan Government in building two radio stations that were dedicated to supporting agricultural, nutrition, and health activities in rural communities. In the 1980s, the Canadian Government supported Indonesia to institutionalize special units in most major broadcast stations that were especially focused on development issues.

UNESCO has been one of the most consistent agencies that support institution building for development communication. Alan Hancock explains the work of UNESCO as follows: “Some of the earliest UNESCO programmes emphasized professional training (initially in film, then in radio and television), following a model of basic training at local and national levels, intermediate skills training at regional levels, and advanced training through overseas attachments and study tours. The tradition is still very strong, although it has been modified over the years by a rising emphasis on community-based media practice, and the use of adapted, or appropriate media technologies” (Hancock, 2000: 62)

### **Institution building case: Tambuli Community Radio Project**

<b>Main focus</b>	To set up a bottom-up strategy involving participation of the local people to organize and manage interactive community radio stations in different locations
<b>Places</b>	The Batanes Island, Laurel in Batangas Province, Ibaday town on the Panay Island, Mabuhay in the Olutanga Island, The Philippines
<b>Beneficiaries</b>	The rural people in the transmission radius of the stations
<b>Funding</b>	UNESCO, DANIDA, the Philippines Government, and the local people's annual fees
<b>Partners</b>	The Rural Broadcasters' Foundation of the Philippines and the Community Media Council, Community Media and Training Centre (CMTC), Local Development Foundation.

#### **Media and method**

Community-produced radio programs that allow the listeners to participate in discussions or debate on development issues. This is done by empowering the people to manage, organize, control and produce their own programs that respond to the need of the community.

#### **Description**

Tambuli's interactive communication system consists of many local radio stations located in remote areas in a networking system. These stations are run and program-produced by the local volunteer staff members in a participatory approach. It has its own Community Media Council, whose members are the local people. UNESCO and DANIDA funded the hardware installation and software production. The listeners also pay their annual subscription to the stations. The system transmits the local's information they need such as new technology, provide a forum for discussions about possible income-generating ideas, identify sources of inputs, help build economic units such as cooperatives, inspire communities, to spread and exchange beneficial concepts and experience. Furthermore, it established a local development foundation to provide several types of support via their Livelihood Assistance component (e.g. capitalization through an interest-free loan), training, and bringing technical information to the community.

#### **Background and context**

The city-based commercial media create unnecessary needs for consumer goods for the poor people in the rural areas. These media create demands but do little to help rural people satisfy those demands through inspiring or motivating them to improve their production or engage in profitable enterprises. The analysis emphasized that a cause of rural inertia could well be lack of information about opportunities and the lack of communication with leaders, in the sense of dialogue, rather than the usual top-down imposition of demands and admonitions. The creation of localized information network that would link villagers to development resources and knowledge, and also establish two-way communication with leaders would be a solution to the problem.

By setting up local radio stations or newspapers and means to achieve community development, the locals learn to organize themselves socially. The local radio stations and newspapers should be non-commercial and non-profit making base run by volunteers. The tambuli is the traditional carabao horn or sea conch used by the baranggay (village) chief to call the people for an assembly. It is used only for serious matters, particularly for gathering villagers to make important decisions. For this reason, the tambuli invariably commands respect and authority. The

name Tambuli has also been turned into an acronym in Filipino, which in English means ‘Voice of the Small Community for the Development of the Underprivileged’.

### **Aspects of social change**

The interactive local radio service enables the locals to express their grievances. This has a community watchdog effect that has made officials more conscious of their public responsibilities. The project helps to promote moral rectitude both for the staff members and the people in the community.

Adopted from: Colle, R. *The Institution-Building Thread* in Approaches to Development, Servaes. J. ed., UNESCO: Paris, 2003, chapter 6. pp. 55-59.

Fraser, C. & Restrepo-Estrada, S. *Tambuli: The Electronic Carabao Horn* in Communication for Development, I.B. Tauris & Co Ltd: New York 1998, pp. 190-218.

Hancock, A. UNESCO’s contributions to Communication, Culture and Development. Servaes J. (ed.) Walking on the other side of the Information Highway. Communication, Culture and Development in the 21<sup>st</sup> century, Southbound: Penang, 2000.

## **10. Knowledge, Attitudes and Practices (KAP)**

Development communicators work to bring about change in the behaviour of people reached in the projects they undertake. Knowledge and attitude are internal factors that affect how human beings act. There are also other internal factors such as perceived social pressure/norms, gender etc. An enabling environment such as education system, policy and legislation, cultural factors, service provision, religion, socio-political factors, physical environment and organizational environment can also influence the knowledge and attitudes of the target groups

Knowledge is internalized learning based on scientific facts, experiences and/or traditional beliefs. Experience shows that knowledge is necessary but not sufficient to produce behaviour change, which occurs when perceptions, motivation, skills and the social environment also interact.

Attitudes are feelings, opinions or values that an individual holds about a particular issue, problem or concern

Adopted from:

McKee, N., Manoncourt, E., Yoon, C. & Carnegie, R. *Involving People, Evolving Behaviour: The UNICEF experience* in Approaches to Development, Servaes. J. ed., UNESCO: Paris, 2003, chapter 12. p.6.

Carnegie, R., McKee N., Dick, B., Reitemeier, P., Weiss, E. & Yoon, C. *Making change possible: Creating and enabling environment in Involving People Evolving Behaviour*, eds. MacKee, N., Manoncourt, E., Saik Yoon, C. & Carnegie, R., Southbound Penang and UNICEF: Penang 2000, p. 158.

## ***11. Development Support Communication***

The Development Support Communication (DSC) approach is the systematic utilization of appropriate communication channels and techniques to increase people's participation in development and to inform, motivate, and train rural populations, mainly at the grassroots level. This concept is one of the central ones in FAO's approach to communication for development. The DSC Branch is one of a sub-program within FAO's Rural Development Program. It is putting communication into practice by utilizing the DSC process model as follows:

- Needs assessment/information gathering
- Decision making/strategy development
- Implementation
- Evaluation

It emphasizes the multi-media approach especially the integration of traditional and popular media and campaign strategy. There are two major lines of actions. A majority of DSC field interventions still deal with communication components that support a variety of rural development but increasing DSC operations has become stand-alone projects. A new line is the support to national institutions in an effort to build an in-country capacity to deal with all aspects of communication for development: From policy advice to appropriate communication research, from the definition of national communication policies and strategies to the development of multi-media approaches and the choice of culture-specific media mixes.

### **Development Support Communication case: Community Audio Towers**

<b>Main focus</b>	Community development
<b>Places</b>	Tacunan, Maragusan, Floryda (CATs), and Nagbukel, Pinagdanglayan Dolores, Concordia, Tulungatong Development and Support Communication projects), The Philippines
<b>Beneficiaries</b>	Around 4,000 in each community
<b>Funding</b>	FAO/UNDP, UNICEF, Department of Agriculture
<b>Media and method</b>	Cone speakers mounted on towers

#### **Description**

In the late 1980s, FAO started the CATs (Community Audio Towers) and UNICEF, the ComPAS (Community Public Address System), in the late 1990s. Both are similar communication strategies based on community audio towers. At the heart of both projects is the support for rural communities to use this narrowcasting technology for community communication and social development. The local communication system aims to raise and discuss local issues and mobilize community members on children's right, health and nutrition, child protection, education, livelihood, agriculture, etc. A Community Media Council may vary from one place to another, but generally include from its inception a very equilibrated representation from farmers, women, elderly people, youth, health workers, educators, local authorities, religious leaders and so on. It is important to note that women make up half of the representatives at the CMC, and are very active as broadcasters.

#### **Background and context**

The Philippines has experienced a rapid growth of mass media over the last two decades due to the technology revolution, more liberal economic policies, the return of democracy, deregulation of telecommunications and decentralization. The result is the growth of provincial media, mainly commercial radio and television. There are approximately 328 AM and 317 FM radio stations covering 90 percent of the population through 25 million radio receivers. Even television is growing due to expanded rural electrification: About 128 stations are currently operating. Profit, Propaganda, Power and Privilege or PPPP reigns the vast majority of the population, except in those communities where community radio or community audio tower have been set. The idea of community audio towers has been tried before to support social and economic development in poor and marginalized rural communities in third world countries such as in Ethiopia, Thailand and Mozambique in the 1980s. Community radio towers have served the purpose of stimulating community organization around issues of social development and the strengthening of cultural identity.

#### **Aspects of social change**

According to the villagers the Community Audio Tower was instrumental in addressing agricultural problems, infrastructure problems and so on.

Adopted from: UNESCO *Profiles: United Nations Agencies: FAO* in Approaches to Development Communication: An Orientation and Resource Kit, eds. Mayo, J. & Servaes, J. Paris 1994, pp. 2-11.

Gumucio Dagron, A. Making waves: participatory communication for social change, the Rockefeller Foundation: New York, 2001, pp.121-124.

## ***12. HIV/AIDS Community Approach***

The HIV/AIDS pandemic is cause and consequence of underdevelopment. For the past two decades of its existence, there appears to be growing consensus that focusing on the risky behaviours of individuals is insufficient when not taking into account the social determinants and deep-seated inequalities driving the epidemic. The UNAIDS framework was published in December 1999 following an intensive process of detailed consultation in Asia, Africa, Latin America and the Caribbean. Its conclusions were that:

- The simple, linear relationship between individual knowledge and action, which underpinned many earlier interventions, does not take into account the variation among the political, socio-economic and cultural contexts that prevail in the regions.
- External decision-making processes that cater to rigid, narrowly focused and short-term interests tend to overlook the benefits of long-term, internally derived, broad-based solutions.
- There is an assumption that decision about HIV/AIDS prevention is based on rational, volitional thinking with no regard for more true-to-life emotional response to engaging in sexual behaviour.
- There is an assumption that creating awareness through media campaigns will necessarily lead to behaviour change.
- There is an assumption that a simple strategy designed to trigger an once-in-a-lifetime behaviour, such as immunization, would be adequate for changing and maintaining complex, life-long behaviours, such as consistent condom use.
- There is a nearly exclusive focus on condom promotion to the exclusion of the need to address the importance and centrality of social contexts, including government policy, socio-economic status, culture, gender relations and spirituality.
- Approaches based on traditional family planning and population programme strategies tend to target HIV/AIDS prevention to women, so that women, rather than men, are encouraged to initiate the use of condoms.

There are five interrelated factors in communications for HIV/AIDS preventative health behaviour: Government policy, socio-economic status, culture, gender relations, and spirituality. These domains formed the basis of a new framework that could be used as a flexible guide in the development of HIV/AIDS communications interventions. Individual health behaviour is recognized as a component of this set of domains, rather than primary focus of health behaviour change. The UNAIDS/OCHCR (Office of the UN High Commissioner for Human Rights) 2002 guidelines stress the importance of “coordinated, participatory, transparent and accountable approaches”. They emphasize that community consultation occurs in all phases of HIV/AIDS policy design, program implementation and evaluation as well as protection for civic society and community groups. The importance of HIV information is recognized, with “adequate HIV prevention and care information” presented as a human rights issue.

### 13. Community Participation

Development communication rests on the premise that successful rural development calls for the conscious and active participation of the intended beneficiaries at every stage of the development process; for in the final analysis, rural development cannot take place without changes in attitudes and behaviour among the people concerned.

Media used in participatory communication are among other things: Interactive film and video, community radio and newspaper. The main theme is empowering people to make their own decisions. The conscientization approach of Freire (1983) showed how people will galvanise themselves into action to address their priority problems.

#### Community Participation Case: The Fogo Process

<b>Main focus</b>	The use of inexpensive video for dialogue between communities and policy-makers
<b>Place</b>	The Fogo Island, off Newfoundland, Canada
<b>Beneficiaries</b>	The fishermen and their families who live on the island
<b>Partners</b>	Memorial University's Extension Education Department and the National Film Board of Canada
<b>Media and method</b>	Using film footage of the fishermen to spark dialogues concerning the problems

#### Description

The Government wanted to move the fishermen and families onto the mainland. With the assistance of the Memorial University and the National Film Board of Canada, the fishermen began a process of reflection and debate concerning their values, sense of community and their future. Film footage of themselves was used as a "mirror" to spark such debate in the community. Seeing themselves on camera, talking about their problems, gave the community a sense of self-esteem not experienced before. Some of the same footage was used to start a dialogue by showing film of the islanders and then recording the reactions of policy-makers who came to see that the objects of their resettlement plans were thinking, feeling people. After much dialogue and planning, the resettlement plan was scrapped and a fishing cooperative, and other community initiatives, was founded.

#### Background and context

In the 1960s, the Canadian Government wanted to resettle unproductive fishermen and their families onto the mainland, to cut down on the cost of social services. The people then started to discuss and debate their resettlement plans.

#### Aspects of social change

Empowerment and community identity were aroused in the participatory process.

Adopted from: Colle, R. *The Community Participation Thread* in Approaches to Development, Servaes, J. ed., UNESCO: Paris, 2003, chapter 6. p. 37.

McKee, N. *Motivation to act: Effective communication in Involving People Evolving Behaviour*, eds. MacKee, N., Manoncourt, E., Saik Yoon, C. & Carnegie, R., Southbound Penang and UNICEF: Penang 2000, pp. 104-105.