

# Introduction to Development Communication

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*The time of white missionaries telling people of color how to lead their lives must come to an end. (New York Times, November 5, 2007, p. 1)*

## Introduction

There have now been over six decades of theory, research, foreign aid, and various paradigms and strategies covering initiatives in development communication. These have been carried out by academics, social workers, clergy, non-governmental organizations (NGOs), foreign-aid from industrialized nations, and specialized agencies of the United Nations (UN). Yet the frustration and situation in the southern hemisphere<sup>1</sup> continues to worsen. Violence is up and security is declining, the numbers of displaced people is increasing, assistance is stagnant, foreign aid has more conditions attached to it, human rights violations are ignored, a free press is rare, military and other corrupt regimes ignore kidnapping, rape, and murder is far too common; even basics like housing, shoes, schooling, water, or medicine are frequently hard to find. In addition, women tend to be marginalized or ignored in many underdeveloped regions. The history of early development media projects had no mention of women's roles or how they might benefit.

Another parallel stream of action has been apparent when one examines proselytizing in the southern hemisphere or less developed countries (LDCs) among religious groups including Catholics, Mormons, evangelical Protestants, and others. They sought converts

to Christianity but at the same time they also tried to tell locals, many poor rural peasants, how to lead their lives. An interesting part of these theology-driven interventions gave rise to what is called Liberation as well as Prosperity Theologies, which are covered later in this chapter.

In many ways this preaching was similar to northern hemisphere aid projects which were doing the same things. They also were telling the poor how to live their lives, raise families, and how to get ahead economically at the same time. The road to development was to follow the processes in place in industrialized nations, plus reject, change, or abandon traditional ways of doing things. Yet despite the efforts of thousands of researchers, aid workers, and clergy along with billions of dollars in aid, the situation and people in the southern hemisphere and poor regions of the world are in many ways worse off today than they were at the end of World War II. Expert Ernest Wilson in 2006 points out that “more than eighty countries have a lower per capita income today than a decade ago” (Wilson 2006, 8).

World War II is the point when major aid, planning, and the beginnings of modernization planning and schemes commenced. The plans and hopes of economic and cultural elites based in the northern hemisphere failed to materialize in the southern hemisphere as promised. At first it was the churches promising a better life both here and the hereafter. Then a wave of NGOs, foreign aid agencies, and academics took up the cause. The cause or goal was to improve the lives and lot of inhabitants of the peripheral regions of the world. Yet the lives of many in the southern hemisphere either remained unchanged, or in some cases, their situations – economic, health, housing, education, media access – became worse. After more than six decades of modernization, the southern hemisphere is still facing economic, cultural, and social challenges. This distinct lack of progress has led to a movement to replace rather than replicate the mistakes, theories, and practices of the past. This is now a broad-based movement challenging academic- and political-based leadership, NGOs, development theory, practices, motives, roles, paradigms as well as agendas and methodologies.

Why this came about, what is changing, and how, is what this book is about. We will begin by defining development communication and recounting how the history of the modernization era and

theory began, along with highlighting the leading early theorists and their works. We will also note some of their assumptions and successes as well as failures.

Development communication is the process of intervening in a systematic or strategic manner with either media (print, radio, telephony, video, and the Internet), or education (training, literacy, schooling) for the purpose of positive social change. The change could be economic, personal, as in spiritual, social, cultural, or political.

The book will look at the changing area and focus of development communication. This area has focused on Third World issues and how modernization has essentially failed to deliver change in developing nations or regions. The lack of telephone service, illiteracy, few indigenous media successes, and lack of connectivity and the costs of the Internet all come into play. In some regions the spread of HIV/AIDS has both hurt the work-force as well as diverting and absorbing millions in foreign aid. After more than six decades of development the Third World or peripheral nations still lack access to modern telecommunications and mass media. This core text will address the history, major approaches or theories, the role of NGOs, and the paradigm shift currently underway.

It is this shift from an economic preoccupation to a broader and more inclusive approach that makes this book unique. The key aspect is that for decades the old paradigm had an economic focus or lens whereas the new focus is on practices and policy matters with a social or cultural lens. One of the emerging roles is how are media and telecom systems promoting democracy as well as broader quality of life/environment issues. Part of the change is also a bottom-up or grass roots approach rather than top-down decision making that has dominated the field since the end of World War II.

Over the past decades some objections to globalization have also emerged. Not all see the same benefits from the global economy. The benefits of globalization are not evenly shared by all. Compounding this criticism is the post Cold War fear of the United States becoming a hegemonic power and defining aid, paradigms and international policies to suit its own goals and economic purposes, and not necessarily taking into account the interests of receiving nations. For example, since 2000 the area of family planning, contraception, abortion, and the role of women in society has become a particularly

sensitive area, particularly in terms of US foreign assistance efforts. Yet over the same period there has been a significant increase in feminist scholarship dealing with the media. Other factors include what is now being referred to as coercive democracy. This is where the US is combining its post Cold War military power with its hegemonic economic power to set conditions on foreign aid or international treaties that at times further cripple weak nations or regions. The bulk of the benefits go to Western nations, their farmers, and corporations, while the poor in the Third World see little improvement. As a result “development media for whom” is a critical issue; this aspect will be expanded upon in the following chapters.

## History

A convenient starting point is with President Harry Truman’s Inaugural Address of January 20, 1949.<sup>2</sup> Referring to the end of World War II, Truman states “Since the end of hostilities, the United States has invested its substance and its energy in a great constructive effort to restore peace, stability, and freedom to the world” (Truman 1949, 3). Following this he went on to show enormous support and praise for the United Nations and its specialized agencies but it was really the fourth point in his address that dealt directly with expanding US foreign aid to poor nations. Truman stated “Fourth, we must embark on a bold new program for making the benefits of our scientific advances and industrial progress available for the improvement and growth of underdeveloped areas” (Truman 1949, 4). Soon the US Congress established a Technical Cooperation Administration unit to implement the major new Point Four initiative. In 1954 the unit became integrated into the US Department of State.

With funds from this new unit began a series of assistance projects and experiments, many with a communication or media, primarily radio, focus. President Truman understood the larger issues and picture:

More than half the people of the world are living in conditions approaching misery . . . Their economic life is primitive and stagnant. Their poverty is a handicap and a threat to them and to more prosper-

ous areas. For the first time in history, humanity possesses the knowledge and the skill to relieve the suffering of these people. (Truman 1949, 5)

So began the long trek of the application of foreign assistance, values, and ideas to the southern hemisphere. And with the expanding role and fear of Communism and the Cold War era which followed, the funds for spreading both democracy and hope were unabated. For example, it is estimated by the John Templeton Foundation that aid to Africa alone during this period exceeded \$600 billion. As will be detailed later American Foundations, such as Ford and Rockefeller, not only supplied substantial money but they also packaged projects involving American academics going to less developed regions to oversee projects and collect data as well. Several other industrialized nations, such as Canada, France, Germany, Great Britain, Japan, the Nordic countries, also contributed substantial amounts to a long list of projects. Currently the world's foreign aid total is in excess of \$100 billion annually. It comes from a broad range of industrialized nations, now including China. So money was not the basic problem.

It is important to note that US foreign policy during this era can be summed up in two words: Stop Communism. This phenomenon framed external efforts by the US and other industrialized nations. It was good versus evil, or freedom versus communism. There were no compromises or middle ground in this fight. When foreign leaders looted aid projects, many looked the other way as long as the leaders were stridently anti-communist. This tension lasted until the fall of the Berlin Wall in 1989, which was perceived as the symbolic ending of the Soviet-led Marxist movement across the Warsaw Pact countries.

The structural problem was in the application or uses of the vast sums of money. More will be said later about how a collective effort to promote development communication essentially failed but at this point it is important to keep in mind that most of the foreign aid dollars went directly to governments in the Southern hemisphere. In turn because a substantial number of these governments were military or authoritarian in nature, this resulted in the looting of aid funds where the poor saw little or none of the aid or sought-after benefits. Corruption and authoritarian regimes have been a constant

drain on funds designed to aid the poor, particularly women in rural and remote areas.

A good yet sad example is President Suharto of Indonesia. His 30 year authoritarian rule was marked by two trends that are fairly typical across a number of poor nations. The first was a massive death toll, in his case estimates of more than one-half million killed, as part of violent anti-communists purges. The second was his looting of foreign aid funds from almost every aid project undertaken in Indonesia. He, his family, the military, and their friends siphoned off more than \$1.5 billion in aid over three decades. The money was destined for the poor. Similar stories and actions took place in Africa, Asia, and Latin America, particularly in Peru, Chile and Argentina during the same period.

## Theoretical Issues: Modernization

The questions of aid, to whom, how much, methodologies, and the role of communication within these broader policy questions has a long history as well. Development communication, particularly radio, was viewed as being central to improving the economic and social lot of the poor in the southern hemisphere. Theorists like Daniel Lerner, Wilbur Schramm, Paul Deutschmann, Walter Rostow, Everett Rogers, Luis Beltran, Michel Foucault, along with other scholars, as well as agencies such as the Ford and Carnegie Foundations, UNESCO, and the UN's Department of Economic Affairs looked at development issues, some cautiously, some critically, and others creatively.

Five early books tend to stand out because to some extent they began the theory of development communication and spelled out foundation or basic concerns and paradigms. They all fall within the modernization school or camp. In 1958 Daniel Lerner wrote his now classic *The Passing of Traditional Society*, which focused on the role of media in conveying actions and models needed to allow economic gains by those in mostly agrarian societies. He gathered data in six Middle East countries about local and international media. Information from the media, particularly radio, aided locals in learning new ideas and practices.

The economic path to modernization, which the poor nations needed to follow, was detailed in a 1960 book by Walter Rostow titled, *The Stages of Economic Growth: A Non-Communist Manifesto*. The economic road that had to be travelled in order to move up on the modernization ladder of success consisted of five stages. They were: stage one with a traditional society, then on to establishing the preconditions for takeoff, such as political stability, to sustained economic growth, to a maturity stage and finally, the fifth and highest stage, which is modernization as witnessed by mass consumption and high rates of GDP. To move from a traditional society (stage one) to a modern one (stage five) required new attitudes, new work habits, progressive economic models, supportive public policies and all of these were to be conveyed by the application of various mass media messages. To move across the five stages required a strong change ethic; societies would have to leave behind old behaviors and traditions and then adopt new rhetoric, industrialized behaviors, and attitudes which reflected western values. While a media marker of traditional societies was illiteracy, the media hallmark of modernity is the widespread application of information technologies and media platforms of all types.

In 1968 Paul Deutschmann, Ellingsworth Huber, and John McNelly produced *Communication and Social Change in Latin America: Introducing New Technology*. This work had been scheduled to come out much earlier but Deutschmann died in 1963. This left his other researchers to complete the analysis of data from 14 Latin America countries involving over 300 interviews. Solidly in the social science tradition, the study dealt with community leaders, mass media and how they should contribute to economic success. A year later, in a UNESCO publication, Prodipto Roy, Fred Waisanen, and Everett Rogers produced a report titled *The Impact of Communication on Rural Development*. It was a report on two different nations, India and Costa Rica. It examined radio and literacy along with the important emerging role of opinion leaders which Rogers pursued in his classic *The Diffusion of Innovations* in 1962. This book focused on how opinion leaders were influential in the adoption process concerning new and better work habits among the rural poor, particularly farmers.

In 1964 Wilbur Schramm with assistance from UNESCO, published an important book, *Mass Media and National Development*. It

reflected what others were saying: namely that mass media would lead directly to economic improvement across poorer regions of the world. Traditional ways of doing things, particularly in the agriculture sector, were looked at negatively and modern methods were viewed as saving and eventually uplifting the poor. And these new approaches were to be communicated most effectively to large audiences via the mass media. That same year seeking a wider audience Schramm published a similar text with Stanford University Press titled *Mass Media and National Development: The Role of Information in Developing Countries*. This work served to influence and guide a generation of North American academics, graduate students, aid officials, and foundation officers. Modernization theory linked with an economic perspective was the dominant paradigm for decades.

During the same period a political scientist Lucien Pye edited an important volume, *Communication and Political Development* (1963). Pye and others saw the communication process as a major factor for any successful movement toward a democratic society. Within the discipline of political science there were a number of theorists who tried to spell out new models or theories advancing the democratic nation-state as a goal. They frequently included how their ideas could benefit the Third World. A sample journal piece from this era is Seymour Lipset's 1959 article "Some Social Requisites of Democracy: Economic Development and Political Legitimacy." It is a clear example of the academic mentality during this era.

Thus modernization theory took hold and carried with it an element of economic determinism along with a parallel drive to expand democratic concepts and practices, such as the importance of voting behavior. Although the theories all recognized, to varying degrees, the role and importance of communication, they came from a number of social science disciplines. Sociologists, economists, anthropologists, political scientists, psychologists, social workers, media scholars, and others touched on aspects of modernization approaches. Many also took ideas and strategies from developed, industrialized nations and applied them with some fine tuning to the southern hemisphere. But the long range goal was similar. To make the inhabitants of poorer nations in the South more like the wealthier peoples of the North. This cut across major life-style practices, such as

communication and media habits, income, politics, culture, religion, and in some cases, language. Indigenous ways were dismissed, marginalized, ridiculed, or ignored.<sup>3</sup> Thus the push-back wave of criticism could have been predicted. The critique of modernization theory, studies, and practices came from a variety of scholars and nations. The critics were not only concerned with what the researchers and aid officials on the ground were doing, but they had concerns about the Western-based elites pushing a system of social science research that was not value free. The drive to collect data and come up with empirical findings dominated much of the published research on the poorer regions of the world during the initial decades. Other research strategies, paradigms, or methods found few takers among Western-based scholarly books or journal editors.

A summary of 224 studies in 1989 that reviewed the connection between communication and national development over the previous three decades reported that:

Criticisms leveled at the paradigm . . . contained certain Western assumptions and values about the process of development . . . Yet, based on some of the results presented from the metaresearch . . . it seems fair to say that the impact of the debate has not been to radically alter the way scholars carry out their research. Rather, it seems the field has continued on the tradition of the modernization paradigm. (Fair 1989, 144)

She adds that the passing of the dominant paradigm, that is linear modernization approaches, was still in play among both academics and NGOs alike and the passing phenomena was overstated according to her analysis and study.

## **The Critics**

The following is an overview of early critics, who formed the basis for a broader theoretical movement under the umbrella of “cultural imperialism.” This theory is discussed in detail in Chapter 2.

The criticisms began slowly since the entire world was undergoing a major redefinition of power, status, and place after World War II.

Europe had to be rebuilt, the British were in disarray, and the US had become a world power and player with victories over the Japanese, the Germans and Italians. Truman gave them some support in terms of crafting a new and relevant foreign policy but it was always skewed toward containing communism first and development second. One clear American policy on the international level was a commitment to a free flow of information. All industrialized nations fell in line and endorsed this major and fundamental premise.

But what the Western nations saw as free flow was soon to be viewed with suspicion by the receiving nations in the southern hemisphere. They were becoming the receivers of information that was in fact a one-way flow. The free-flow mantra essentially masked the dominance of the former colonial masters and now with the addition of the might and marketing of the US, matters only became worse. There was no reciprocity in terms of information or media flows. It was a structural imbalance that suited the foreign policy needs and communications corporations of the industrialized nations. The entire matter was to blow up within UNESCO during a contentious debate about the New World Information and Communication Order (NWICO) in the 1970s and into the 1980s as well. By the middle of the 1980s both the US, under President Ronald Reagan, and the British, under Prime Minister Margaret Thatcher, withdrew from UNESCO in protest over NWICO, both have since returned.

As a result of two streams of dissent, challenging the actions, motives, and dismal results became more mainstream around the globe. The one stream was Herbert Schiller's works outlining cultural imperialism, together with an articulate number of followers, and the second stream was the NWICO debates and their fallout. Collectively the critics had opened a Pandora's Box which is still in play even today. We will examine in Chapter 3 UNESCO's current involvement with a global cultural matter involving language and protection of domestic or indigenous media systems. It seeks to counter the homogenization of culture – which more and more means mass-produced American popular culture.

A good example of what others perceive as a cultural tsunami is the 2008 release of an Indiana Jones sequel. The first movie was released in 1981 solely in the US market on slightly more than 1,000 screens; in contrast the new version was released on a global scale on over 15,000 screens. The first weekend alone saw revenue of

over \$150 million and the majority of that was from screens outside the US. Hollywood has gone global and its blockbusters will open in theaters around the globe at an increasing rate and at the same time. How indigenous film makers in developing countries can compete is a major task and problem because of this globalization phenomenon.

Another example of the rise of critics can be traced to Latin America and a movement labeled liberation theology. It also reflects the deep division between significant groups concerning values cutting across culture, economics, and religion.

## **Liberation Theology**

Liberation theology has had three fairly distinct phases and was originally connected to the Catholic Church but now has expanded in concept and practice to other religions as well. The first phase started in 1891 with the publication of the encyclical *Rerum Novarum*. It called for greater social justice and the end to exploitation of workers. The second phase began in the 1950s and tended to be concentrated in Latin America among priests and nuns promoting both land reform and social justice. The third phase began in the 1980s and spread to other religions, particularly evangelical Protestants, promoting a prosperity theology. This included micro-banking and church-based money handling sessions for the poor.

### *First phase and the encyclical Rerum Novarum*

In 1891 Pope Leo XIII issued a progressive church document that called for better treatment of the working classes, social justice, tolerance for unions and other associations of workers, and the spreading of the benefits of the industrial revolution beyond owners and management. Two significant development communication experiments emerged, one in Europe and another in North America.

In Europe the major outcome was in England although other experiments have been reported in Sweden and Spain as well. The English movement was led by the literary giant G. K. Chesterton.

He wrote essays, magazine articles, and made public speeches calling for social justice, aid for the poor, and land reform which he called Distributism. It called for broad-based ownership of land and for current land owners to share their holdings with long-time employees. Since the British Royal family is the largest land owner in Great Britain, they worked aggressively against Distributism. Yet Chesterton took the Pope's encyclical of 1891 as his goal and mandate to aid the poor, including political action. His ideas created a large number of followers based on his communication skills and journalistic talents.

But the Distribution Movement failed in the end for three reasons. First the Movement's charismatic leader Chesterton died in 1936 with no powerful successor, second, the Great Depression changed the economic landscape drastically, and third, World War II broke out across Europe in the late 1930s and all resources went into military enterprises, thus concern for land reform took a dive. Collectively the Distribution Movement became a failed development communication experiment.

### *Antigonish Movement and adult extension education*

This development communication movement was based at the St. Francis Xavier University in Eastern Canada, in the city of Antigonish, Nova Scotia. The main leader was Father Coady who again took the Pope's 1891 document as a challenge to aid and educate the poor. Coady wanted to aid and educate farmers, miners, and fishermen across Atlantic Canada. Coady and others from the university set up meetings of workers, home-based study clubs, and a six week leadership program through the Extension Department at St. Francis Xavier. The clubs had pamphlets, newsletters, and newspaper materials. By the late 1930s there were over 100 study clubs with in excess of 1,000 participants. Coady, as a great orator and with politically savvy, led the movement to eventually call for workers' unions so that they would not be exploited, and opened a large number of credit unions, particularly in small towns and fishing villages. Following Coady's death in 1959 the university established the Father Coady International Institute to continue the work of promoting development communication materials and training,

particularly public speaking, to aid the poor. Close to 5,000 development practitioners from over 100, mostly Third world countries, have attended workshops and seminars at the Institute since its inception.

### *Second phase*

This second phase was primarily associated with the Catholic Church in South America.<sup>4</sup> It began in the mid 1950s and sought to extend the teachings of the Church to include Jesus Christ as liberator of the oppressed in this life as well as their savior in the after life. It had a left of center tilt and many American-trained Jesuits and other progressive clergy championed this theology across South America. The mission was to add social justice, human rights, decent wages, decent working conditions, and land reform to the goals and deeds of the Church. Also if the only way to obtain the much sought after goals of social justice meant that followers had to become politically active, then so be it. This was until the powerful Latin American Cardinals of the Catholic Church, most of whom were friends with wealthy land owners, ruling elites, and military leaders began to view the movement as a grass-roots movement that could grow to become powerful enough even to challenge their authority and that of their elite and often authoritarian friends. With powerful Cardinals and others labeling the Liberation Movement as Marxist, socialist, or communist inspired, it was not long before the Vatican and recent Popes laid down their law to stop the unsanctioned movement of liberation theology on behalf of the poor.

Encouraging political activism among the poor and trying to change and improve their living conditions by challenging the ruling classes for justice was perceived as a threat to Church leadership and structures as well as the political establishment. The fact that some of the brilliant local priests across Brazil, Peru, Columbia, and elsewhere started to write about the beauty of liberation theology in the context of the Catholic Worker Movement and Marxism only served to galvanize the resentment of the Cardinals and other leaders as well. As a result the Vatican slapped an intervention against sermons, meetings, conferences, with the draconian threat of excommunication for clergy promoting liberation theology.

Yet today there still is a significant following for liberation theology across South America. It is gaining adherents as the pace of the feminist movement (covered in Chapter 8 where liberation theology is expanded upon) continues to grow as well. Some of the underground support for this feminist cause is coming from Catholic nuns who are disenchanted and differ with their local Bishops and Cardinals on the helping the poor issue.<sup>5</sup>

### *Third phase and prosperity theology*

Finally, there is a related religious-based movement called “prosperity theology” in the southern hemisphere. Pentecostal congregations are being told that being poor across generations is not God’s will or plan. Becoming more economically better off and self-sufficient was the new religious ethic and Sunday mantra. Now some Catholics families, who have been Catholics for centuries, are converting to Protestantism in the hope that doing well in this life will await them. They are tired of the failure of the Catholic Church to improve their lives economically over generations and where poverty, not prosperity, was their constant companion.

This third phase still sees several Catholic priests and nuns supporting liberation theology in an underground environment so as to not be expelled from their religious order or be forced to leave Latin America. They still follow Pope Leo XIII’s call for social action and justice. Basically they are a collection of rogue Catholic ambassadors who use the goals of *Rerum Novarum* to set their road map for social change. They use small group communication in local homes along with Internet blogs to get their message of liberation theology out while circumventing the Church hierarchy who still curry the favor of authoritarian elites and large land owners.

Finally, religion was just one of the many values that European colonizers brought with them as they sought new territories around the globe. The colonizers also made certain that huge imbalances of power were directed in their favor. Colonial administrators from Europe ran mini fiefdoms to the detriment of local ways and traditions, including language and historical customs. When the administrators returned to Europe they returned not only very wealthy but with crates of looted precious cultural artifacts as well. Many who

returned to Europe also left those in charge with enormous land holdings, which their descendants still control today.

## **Conclusion**

This chapter examined the historical roots of development communication. Focusing on post World War II activities, the major starting point was when President Truman pointed to the serious need to assist less fortunate nations with some type of US assistance and foreign aid. Soon thereafter academics and foundations began searching for theories, models, and practices that would support as well as enhance modernization initiatives. There was a strong current of economic determinism throughout aid efforts undertaken by a number of industrialized nations. Yet despite a significant body of new literature produced by some of the best social scientists plus ample project funding there were scant gains across the Third World. Some isolated gains were seen as education, health, and agrarian practices improved in the southern hemisphere. But for all the time, effort, and money invested the results looked bleak. The top-down, often authoritarian tone of churches, academics, and politicians alike left a bad taste among the growing army of the poor. To some extent the poor rebelled and wanted to take back their identity, culture, history, and life-styles. Replacing colonial masters with new bureaucratic aid managers was a thorny issue, based on distrust and failed promises of positive change. Some signs of globalization were occurring in the southern hemisphere but the benefits were clearly stacked in favor of the rich nations.

All this has led to a situation in the field of development communication for a better or new paradigm, model, or theory. That is what the following chapters are about. The book takes an interdisciplinary perspective and seeks to enhance the discourse about how, where, and why media of all types may be utilized or applied for the benefit of the inhabitants of the Third World. The materials focus more on a bottom-up approach, looking at culture and identity as key aspects which have to be respected as well as enhanced. The social change will not be top-down favoring donor groups or nations. The book seeks to promote a rethinking or reconceptualization of

development communication which takes into account current best practices as well as avoiding the mistakes of the past. The goal is to add to the debate about development and communication in an insightful and constructive manner.

## **The Balance of the Book**

The second chapter builds on the earlier modernization theory. The top-down approach and Western notions of economic change failed to deliver. Thus this chapter takes up three main lines of theory building which dominated the development communication field for several decades. The three approaches are: cultural imperialism, participatory communication, and entertainment-education. There are overlapping issues but collectively they have been the main theoretical and research avenues seeking to replace, modify, or revise modernization theory.

The third chapter takes a look at the broad activities of the United Nations (UN) and its specialized agencies, such as the United Nations Educational, Scientific, and Cultural Organization (UNESCO). A major portion of this chapter is dedicated to examining the UN Development Agency (UNDA), along with the UN's Human Development Report. The Report seeks to build an index which is broader than approaches which focus on income or GDP. This chapter also details major UN commissions, task forces, and forums which look at aspects of the development scene.

The fourth chapter highlights transnational advocacy voices, either NGOs or programs sponsored by governments, such as Canada's progressive International Development Research Centre (IDRC). It will also detail the history and role of major American foundations which have a long involvement with modernization initiatives.

The fifth chapter examines the International Network for Cultural Diversity (INCD). This group's main thrust is to counter the homogenizing of world cultures by commercial interests at the expense of indigenous artists, musicians, languages, and ultimately cultures. Future attempts by the World Trade Organization (WTO) to commodify culture as a commercial good are outlined along with UNESCO's Convention on the Protection and Promotion of the

Diversity of Cultural Expressions. This is indeed the same UNESCO which housed the NWICO debates in the 1970s onward.

The sixth chapter begins a series of five chapters written by selected experts. This chapter looks at research on information and communication technologies. The chapter also proposes alternative ways of looking at development communication.

The seventh chapter also looks at information and communications technologies and what structural and economic barriers exist in terms of perpetuating the digital divide.

The eighth chapter attempts to redefine development communication by adding newer dimensions, such as feminism and spirituality. The authors make a case for a stronger voice and role for women in the development sector.

The ninth chapter is a “case study” of participatory communication theory and practice. It focuses on a successful community-based intervention among sex workers in Calcutta. It started in 1991 as the Sonagachi Project which sought to reduce the spread of HIV/AIDS. It may serve as a model for other attempts to utilize development communication strategies for positive social change.

The tenth chapter is another “case study” and outlines the innovative work of the George Soros Foundation. It is a case study involving widespread gypsy clans across Europe and how a promising alternative development communication paradigm, called interlocalization may emerge.

The eleventh chapter is the summary, conclusions and directions piece. It pulls together both the externally written chapters and the earlier chapters to determine the extent to which the field of development communication is changing. This chapter provides advice for practioners, academics, researchers, NGOs, and government enterprises alike.

## Notes

- 1 The terminology for this book will consist of varying terms in the literature when describing those nations or regions which are poor. Most are located in the southern hemisphere and they are also referred to as less developed countries (LDCs), or peripheral nations/regions in terms of world system theory categories. The northern hemisphere is where

most of the industrialized, high technology, or developed nations are located. They are often referred to as industrialized nations or Western nations. In terms of world system theory they are core nations. As a group they are the 30 nations belonging to the Paris-based strategic planning body of the Organization for Economic Cooperation and Development (OECD). It is a think tank for the wealthy nations of the world.

2 Truman, H. *Inaugural Address of January 20, 1949*. Washington DC. Government Printing Office.

3 A sad but far too common tale of how far the mostly European colonizers went in their assimilation attempts is the case of the British in Australia. After taking their lands throughout most of the nineteenth century, beginning around 1900 the British administrators via the Australian parliament, with the cooperation of the Anglican Church missions, began removing Aboriginal children from their parents and culture. They were placed with Australians of Anglo-Saxon descent. The purpose was to obliterate the Aboriginal way of life. Their history, customs, dress, family, and language had to go. The goal was, over time, to make them more like the white European settlers. This massive assimilation strategy lasted for decades and ruined many lives and families. It was not until the mid 1990s that the Australian government initiated a national inquiry into the child removal scheme. The inquiry resulted in 54 recommendations, including reparations as well as a broadcasting service for Aboriginals across Australia. The assimilation failed.

In Quebec, Canada, similar attempts to eradicate the French language also failed and to this day the British Royal family is not welcomed in Quebec. The growth and current strength of a separatist political party across Quebec is a direct result of the anti-French bias of the British colonizers.

4 The role of the Latin America-based clergy advocating liberation and change for the poor is not without its consequences, sometimes including death. Consider the impact of the training that takes place at the US-sponsored School of the Americas at Fort Benning, Georgia. This facility is specifically designed to train Latin American military officers and foot soldiers to become efficient terrorists and who have, upon their return from training in the USA, been implicated in torture, intimidation, and death. Usual targets are clergy, particularly Jesuits, social workers, journalists, academics; human rights advocates, or union organizers. Many protests have taken place outside the facility at Fort Benning but so far the US Pentagon's only response has been to change the name to the Western Hemisphere Institute for Security Cooperation.

Graduates of the Institute play a leadership role among military and para-military death squads across Latin America. Initially they sought out communists but more recently they have focused on leftists or liberals which mean that political opponents advocating social and economic justice are frequent targets. They have also been taught to label or brand opponents as terrorists as well.

Finally, a priest posted for years to the Vatican related the following during the 2008 IAMCR conference in Sweden. I enquired why the Vatican banished Liberation Theology writings and activists. He claimed that in the 1970s US vice-president Nelson Rockefeller travelled to Latin America to meet with political and military leaders, as well as wealthy land owners about the growth and threat of communism in the region. They collectively pointed to social activist priests as aiding the poor, including seeking agrarian reform, under the philosophical umbrella of Liberation Theology. Upon his return to the US, Rockefeller directed the American ambassador to the Vatican, the CIA, and the Secretary of State to convince the Pope and other senior Cardinals that these priests represented a threat to private land ownership and were communist sympathizers and needed to be silenced. The Jesuit Order resisted the most but Latin American Cardinals wanted them silenced as well. Ultimately they were threatened with trusteeship if they did not disavow Liberation Theology as the Pope insisted because of the intense American pressure, plus the rich Catholic land owners feared populist movements claiming their family lands across Latin America.

- 5 Many of the poorer nations were colonies of European nations. These colonizers brought substantial values with them. For example, they all, to varying degrees, took religion with them. The Spanish, Portuguese, and French took the Catholic religion, including priests on their fleets. For example, even today Brazil is the largest Catholic nation in the world and they also speak Portuguese while the rest of South America speaks Spanish. For these three, on behalf of the royal families in Spain, Portugal, and France, their first goal was to establish the Roman Catholic Church in the conquered lands and second to establish commercial ties. The commercial trade was essentially one way; namely raw materials from the colonies to the European homeland.

By contrast, the consummate colonizer Great Britain reversed the goals. Specifically, to their many colonies the first goal was commerce; the second was Christianity. For the British, the official religion is the Church of England, headed by their reigning monarch. Around the globe this denomination is also known as the Anglican or Episcopalian religion. The current head of the religion is the Queen of England.

The vastness of the European race for colonies and international prestige is detailed in the work of Filipe Fernandez-Armesto titled *Pathfinders: A Global History of Exploration* (2006). For example, he states “Explores were vectors: they carried culture with them” (Fernandez-Armesto 2006, 17). He outlines the strong influence of the Catholic Church among the explorers, particularly the Spanish. He also details the origins of globalization. Frequently these explorers tried to replace existing symbols and traditional ways of doing things with European practices, including language (Lee 2002).