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Sustainable Social Change and Communication

Jan Servaes and Rico Lie

University of Hong Kong

Wageningen University

The Netherlands

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Paul A. Soukup, S.J.
Communication Department
Santa Clara University
500 El Camino Real
Santa Clara, CA 95053 USA

Transfer by wire: Contact the managing editor. Add \$10 for handling.

Address all correspondence to the managing editor at the address shown above.

Tel: +1-408-554-5498
Fax: +1-408-554-4913
email: psoukup@scu.edu

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Sustainable Social Change and Communication

Editor's Introduction

The field of general Communication Studies in the U.S. is now at least 65 years old, Communication for Development almost that old as well (Rogers, 1995; McAnany, 2012). This review by Jan Servaes and Rico Lie reflects this growth by the very size of the literature: 11 pages of text summarizing and integrating the research and 17 pages of annotated bibliography! This wealth of research and analysis tells us several things about the field of Communication for Development: though it may have begun in the U.S. with Lerner, Rogers, and Schramm, theory and practice have become global endeavors. Although the review only implies it, the academic study of communication has spread across the world so that there is hardly a country that does not have communication departments in its universities. The other thing that the authors note at the end of their review is that while formerly most of these studies were done by academics, now outside online websites and many of the large development institutions like the United Nations and World Bank are contributing to this literature. In fact, Communication for Development is a diminishing fraction of scholarly communication articles, in the U.S. at least (Ogan et al., 2009).

The historical progress in the globalization of both communication studies and use of communication in development has been augmented by scholars from around the world as the authors indicate by the numerous citations from Europe, Africa, Asia, and Latin America. The issue of technology is also touched upon, especially toward the end of the review and the technologies of the Internet, social media, and the new generation of hardware like cell phones is mentioned as perhaps contributing to the more democratic use of information and communication technologies (ICTs) for development and social change. But there are downsides to the diffusion of these ICTs in that their promotion and adoption may not lead to the freedom and control that they seem to promote. The aftermath of the Arab Spring democratic uprisings suggests that longer term change is not as easily achieved as the rapid turnovers in the Middle East indicates. This is not to say that new technologies cannot be used in achieving advancements in human societies, only that the those changes need to be sustainable, which is the other key word in this review's title.

What I think is one of the most useful aspects of this article is the annotations of the bibliography. This is not the usual practice of lead review articles in COMMUNICATION RESEARCH TRENDS, but it is one that students of Communication for Development and Sustainable Change will find most useful in their own education and research. I know that despite decades of work in this field, I myself found a number of new references with annotations that will be useful to me. This is, indeed, a service to the field and those who work in it, academics as well as policy makers and project planners and implementors.

Jan Servaes (Ph.D., 1987, Catholic University of Louvain, Belgium), a very well know figure in the field of communication for development and sustainable change, presently serves as Professor and Head of the Department of Media and Communication at the City University of Hong Kong and UNESCO Chair in Communication for Sustainable Social Change at the University of Massachusetts Amherst. Beginning with field work in Thailand, he wrote about both development and communication's role in it. His work has progressed from contributions about participation to making contributions about the multiplicity of cultural contexts, sustainability, and communication technologies adaptive to these contexts.

Rico Lie (Ph.D. 2000, Catholic University of Brussels) is a social anthropologist working at the research group Knowledge, Technology and Innovation, Wageningen University, The Netherlands, where he serves as assistant professor in international communication with an interest in the areas of development communication and intercultural communication. He previously worked at the University of Brussels in Belgium and the Universities of Nijmegen and Leiden in The Netherlands.

—Emile G. McAnany

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Sustainable Social Change and Communication

Jan Servaes and Rico Lie

jservaes@cityu.edu.hk rico.lie@wur.nl

1. Introduction

In the social and communication sciences, people have traditionally associated social change with “development problems” that occurred in “developing countries.” It is only since the late 1980s and early 1990s that social change has become a global issue. In the new 21st century, the term sustainability is often added to emphasize the continuing and long-lasting character of change over time. The study of communication for development and sustainable social change has therefore been through several paradigmatic changes. From the modernization and growth theory to the dependency approach and the multiplicity or participatory model, the new traditions of discourse are characterized by a turn toward local communities as targets for research and debate, on the one hand, and the search for an understanding of the complex relationships between globalization and localization, on the other hand. The early 21st-century “global” world, in general as well as in its distinct regional, national, and local entities, is confronted with multifaceted economic and financial crises but also social, cultural, ideological, moral, political, ethnic, ecological, and security crises. Previously held traditional modernization and dependency perspectives have become more difficult to support because of the growing interdependency of regions, nations, and communities in the globalized world. The conclusion we can draw from late 20th- and early 21st-century reconceptualizations and reorientations of development and social change is that while income, productivity, and gross national product (GNP) are still essential aspects of human development, they are not the sum total of human existence. Just as this has important implications for the way we think about

social change and development, so too does it present opportunities for how we think about the role of communication in development and social change processes. We have chosen in this document to use the term sustainable social change (in a global context) as this seems to be a term that is currently and generally used by different scholars coming from different disciplines. The term more or less covers the same field as development or sustainable development. We use the terms interchangeably, but when we refer to specific texts or historical developments we often speak of communication for development or/and communication for social change, without the emphasis on sustainability, as those were the terms used in the specific periods in time.

This issue of COMMUNICATION RESEARCH TRENDS provides a survey of the field of sustainable social change and communication in a global context. It starts with a review of introductory works and general overviews and lists some manuals, resource books, journals, and organizations, which are relevant to the field. The second section continues with definitions that circulate in the field and provides entries to materials discussing the history of development communication and related policy and rights issues. Section three reviews approaches and is structured according to dominant paradigms, such as modernization, dependency, globalization and localization, multiplicity, and participation. The final section takes a look at practices and methodologies.

A. Introductory works

In general, social change (or development) could be described as a significant change of struc-

tured social action or of the culture in a given society, community, or context. Such a broad definition could be further specified on the basis of a number of “dimensions” of social change: space (micro, meso-, macro), time (short, medium, long-term), speed (slow, incremental, evolutionary versus fast, fundamental, revolutionary), direction (forward or backward), content (sociocultural, psychological, sociological, organizational, anthropological, economic, and so forth), and impact (peaceful versus violent). The literature on social change and development is rich and plentiful. Vago (2003), Weinstein (2010), and Massey (2012) could be used as comprehensive general introductory overviews. Sanderson (1995) provides a broad historical analysis mainly from a materialist evolutionary perspective. Boudon (1991) is the author’s own assessment of social change theories based on his appreciation for the concept of “disorder.” Hettne (1990) and especially Nederveen Pieterse (2010) focus on the different “disguises” in which development theory has manifested itself. The more critical issue-based contributions are Booth (1994) and Sklair (1991). Both books are also important from a historical perspective, as they introduced the late 20th-century perspectives that are still part of early 21st-century discussions.

B. General overviews

Overviews can be written in a number of ways and from a number of perspectives, each probably with a specific audience of professionals, experts, students, or scholars in mind. This list is a representative sample for everybody. Griswold (2008) and Servaes (1999) provide theoretical overviews of the field of communication for development and social change. While Dutta (2011) focuses on social change interventions in a context of power and control, Griswold (2008) stays at the general level of cultural sociology and Servaes (1999) delves into the nexus between development and communication theories and policies. McPhail (2009) is an introductory overview for undergraduate students, and Mody (2003) fulfills a similar purpose at a graduate level. Fraser and Restrepo-Estrada (1998), written by practitioners, recounts the history from a more applied perspective. Servaes (2007) summarizes the main peer-reviewed research findings on the themes of sustainable development, governance, health, and information and communication technologies (ICTs) for development. Gumucio-Dagron and Tufte (2006) is an anthology, a

compilation of 200 original texts by 150 authors presenting the history and the main issues of the field. Though this bibliographical contribution is produced for a Western English-language audience, an attempt has been made to be inclusive and comprehensive. Martínez and Lubetkin (2008) is an overview from a Latin perspective, while Prasad (2009) takes India as its point of reference.

C. Introductory communication texts

Quite a number of texts could be good introductions to the field of sustainable social change and communication. This list is based on the criteria of representativeness and variety. In other words, though most texts try to present a comprehensive overview, they often tend to dwell more on those issues or approaches considered important by the authors or editors. Fuglesang (1982) has often been neglected in lists like this because it was ahead of its time with its Africanist perspective and plea for an anthropological approach to intercultural communication. Hamelink (1994b) is the easiest to read general introduction in the list, followed by Manyozo (2012), Melkote and Steeves (2001) (for students) and Quarry and Ramírez (2009) (for professionals). Sparks (2007) sticks to a theoretical approach, while Servaes (2008) combines theory with practice or applied approaches. Moemeka (1994) offers a combination of both, especially from African points of view, while Wilkins (2000) does so using power and empowerment discourses. McAnany (2012) presents a brief historic overview of the field.

D. Manuals and resource books

This section lists a limited selection of general and theme-based manuals and resource books on communication and sustainable social change. Some handbooks focus on specific themes, such as social and behavior change, as does *C-Change* (2010); or communication rights, as does *Communication Rights in the Information Society* (WACC, 2005). Others are designed as sourcebooks that offer a framework for the analysis of specific issues, for instance, Tufte and Mefalopulos (2009), a guidebook on participatory communication, and Mefalopulos (2008), a sourcebook on development communication. Others offer a combination of formats with a heavy methodological emphasis, such as Mefalopulos and Kamlongera (2004), a handbook on participatory communication strategies, and Tacchi, Slater, and Hearn (2003), a training handbook on

ethnographic action research. One category of handbooks is practical and hands-on, targeting a specific audience, such as Martin (2010). Another category combines all of the approaches, such as Mayo and Servaes (1994), a training and orientation kit developed for use by United Nations agencies.

E. Journals

Traditionally it has been difficult to find innovative articles on the theme of development communication or communication for (sustainable) social change published in mainstream academic journals. One of the major reasons may be the interdisciplinary and applied nature of the field. The situation improved in the late 20th and early 21st centuries. A few journals, such as the *Journal of Development Communication*, the professional journal *Media Development*, *Communication for Development and Social Change*, and the online journals the *African Journal of Communication*, the *Glocal Times: The Communication for Development Journal*, and *Communication and Social Change*, directly address communication and social change issues on regional, general, and global levels. Related topics are often published in general academic journals, such as COMMUNICATION RESEARCH TRENDS, *Development and Change*, and the *International Communication Gazette*, or in applied journals, like *Development in Practice*, *Health Communication*, and the *Journal of Agricultural Education and Extension*. In addition, from time to time both professional and academic journals affiliated with regional organizations, such as *Revista Chasqui*, publish interesting contributions.

F. Online sources by selected organizations

Some key organizations have a strong online presence and provide valuable information on sustainable social change and communication. Below we have listed three of them.

Communication for Social Change Consortium (<http://www.communicationforsocialchange.org>). The CFSC Consortium is a nonprofit organization working globally to help people living in poor communities lift their voices, stories, ideas, and beliefs in order to influence the change they need in their societies and in their lives. CFSC maintains the Body of Knowledge, which is a searchable database of writing

and scholarship on communication for social change and development. This Body of Knowledge includes works from the early days of development communication practice and study up to the present. There are around 4,000 books, anthologies, journals, articles, and papers listed in the Body of Knowledge. Mazi is the name of the online report on trends and issues in communication for social change that is provided by CFSC. It is published on an irregular basis.

Communication Initiative Network (<http://www.comminet.com>). The Communication Initiative Network is a leading online space for sharing the experiences of, and building bridges between, people and organizations involved in or supporting communication as a fundamental strategy for economic and social development and change. The Communication Initiative Network provides a wealth of information on communication and sustainable social change issues. The organization houses blogs, issues newsletters (E-Mags), reports on events and programs, and delivers materials on all aspects of communication and development.

United Nations (<http://www.un.org>). Several specialized agencies have a strong involvement in communication for sustainable development and social change. UNESCO (<http://www.unesco.org>), FAO (<http://www.fao.org>) and the World Bank (<http://www.worldbank.org>) seem to be among the most involved. Besides being responsible for the various publications that can be found on their websites, specific bodies, programs, activities, and organized events include: the UN Inter-Agency Round Tables on Communication for Development, the International Program for the Development of Communication (IPDC) (<http://www.unesco.org/new/en/communication-and-information/intergovernmental-programmes/ipdc/>); FAO's Office of Knowledge Exchange, Research, and Extension (<http://www.fao.org/oek/oek-home/jp/>) and the Communication for Sustainable Development Initiative (CSDI) (<http://www.csinitiative.org>); the Development Communication Division (DevComm) (<http://www.worldbank.org/developmentcommunications>); and the World Congress on Communication for Development organized by, among others, the World Bank and FAO in 2006.

2. Definitions and History

A. Definitions

For a long time, scholars and practitioners have defined social change and development specifically in economic terms: how much a nation produces, gross national product (GNP), growth indexes, trade balance, per capita production output, urbanization ratios, and so forth. This was the case on both sides of the then ideological border: both Western-capitalist (see Broad & Cavanagh, 2009) and Marxist (Bartolovich & Lazarus, 2007) discourses prioritized the importance of economic development. Tran (1987) clarifies a number of the concepts related to the dependency and liberation debate. While a discussion on alternative or “another development” definitions started earlier (see, for instance, Nerfin, 1977), it was only in 1990, more than four decades after World War II, that the first Human Development Report (United Nations Development Programme, 1990) began to redefine and broaden the concept of human development. The expanded definition of human development focused on the cultivation of human capabilities (through investing in people), the use of those capabilities (through creating a participatory framework for income and employment growth), and the increase of choices available to people in all of life’s many spheres (see Black, 2007; Sen, 1999). Similar changes have taken place at the level of communication. Traditionally, people mainly saw the communication process as a message going from a sender to a receiver; this dates back to (mainly American) research on (political) campaigns and diffusions in the late 1940s and the 1950s. Once people started expanding the definition of communication (as illustrated in Mowlana, 1997), it became possible to see communication and communication media as essential supports to development: a means of teaching, of carrying development messages, or of channeling back reactions. In some situations this instrumental role is direct; in other situations, it is indirect. From this perspective, communication media can support development initiatives by disseminating messages that encourage the public to support change-oriented projects.

B. History of communication and development policies

The history of communication and development policies runs parallel (though with a bit of a delay) with the theoretical paradigms on communication and development. The modernization paradigm promoted integration policies from a Western perspective. Latham (2000) describes this in detail for the U.S. involvement. The dependency paradigm played an important role in the discussion about a new international economic order (NIEO) and new world information and communication order (NWICO) from the late 1960s to the early 1980s. It was part of the movement to form the nonaligned nations. The nonaligned movement defined development as political struggle for self-reliance (Amin, 1990). When nonaligned countries did attempt to adopt integral, coherent national communication policies, they encountered strong resistance from national and transnational media interests. Nordenstreng and Hannikainen (1984) describes these “clashes” from within UNESCO. The so-called MacBride Commission, the International Commission for the Study of Communication Problems, chaired by Irish Nobel laureate Seán MacBride, formed to resolve the conflict, could only come up with a compromise that pleased almost nobody (MacBride, 1980). In the early 21st century the communication rights movement demonstrated the need for advocacy at global levels to create global communication policies supportive of the spaces, structures, and processes required for communication for social change. The policies based on the multiplicity and another development paradigm are therefore more complex and contextualized. In general they favor the right to communicate and a more equal and balanced cooperation in the world. McMichael (2008) presents a chronological overview. Two “spaces” where these policies have been discussed and negotiated are the World Summit on the Information Society (Warnock, Wickremasinghe, & Weigel, 2005), and the United Nations Millennium Declaration, which agreed to the United Nations Millennium Development Goals. Supranational governance organizations are involved in creating these policies. One of these is

UNESCO, which, among other objectives, has always been active in the domain of cultural diversity (see de Cuellar, 1996, United Nations Educational, Scientific, and Cultural Organization Convention on the Protection and Promotion of the Diversity of Cultural Expressions) and communication for development (see United Nations Educational, Scientific, and Cultural Organization, 2007, for an overview of the so-called United Nations Inter-Agency Round Tables on Communication for Development).

C. History of communication and development rights

The concepts “freedom of information” and “free flow of information” are of a relatively recent date. However, the ideas on which they are based go back to the old Western principles of “freedom of opinion,” “freedom of expression,” and “freedom of the press.” Though freedom of word and freedom of expression have always been subject to fundamental restrictions, they nevertheless are part of the European and American ways of thinking, which led to freedom of printing, a free press, the “fourth estate,” and the role of journalists as the watchdogs of the system. Therefore, it is no surprise that they functioned prominently in the first categorization of normative press theories in Siebert, Peterson, and Schramm (1956). One can observe a double evolution over the last half of the 20th century. Whereas originally the active right of the so-called sender/communicator to supply information without externally imposed restrictions was emphasized, the passive and active right of the receiver to be informed and to inform has gradually received more attention (see, for instance, Hamelink, 1994a, for an overview). The principle of the right to communicate was introduced, as it contained both the passive and the active right of the receiver to inform and be informed. The principle of the right to communicate first appeared in D’Arcy (1969), written by the then direc-

tor of the United Nations information bureau in New York. Only in 1974 did this principle make its entrance in the UNESCO. Fischer and Harms (1983) provides a chronology of the early years. Both individual and social rights and duties are included in this right to communicate. This right has become basic in the search for a public- or user-oriented view on communication issues (for an overview, see Dakroury, Eid, & Kamalipour, 2009). As a fundamental human right (see Linden, 1998; Dakroury 2009), the right to communicate clearly indicates that another communication model necessitates democratization and thus a redistribution of power on all levels. Fundamental here is the “other” vision of the role of the authorities in processes of social change, as argued in Christians, et al. (2009).

D. Development communication history

Summarizing the history of development communication is not easy, because it is considered to have different origins and founding fathers. Some (see Staples, 2006) explain it as the logical offspring of the Western drive to develop the world after colonization and World War II; others (for example, Habermann & de Fontgalland, 1978; Jayaweera & Amunugama, 1987) position it as a regional (mainly Asian) reply to modernization. Some also look for founding “fathers” and “mothers” in the academic world (for example, Quebral, 1971–1972, 2012, in the Philippines; Beltran, 1993, in Latin America) or in the world of development agencies, for example, Childers & Vajrathon, 1968, who started the first development support communication unit at the United Nations Development Programme in Bangkok in the 1960s. The dominant discourse on the history of development communication is documented by some of the main U.S. representatives of the communication and modernization tradition (Lerner & Schramm, 1967; Rogers, 1976; Schramm & Lerner, 1976).

3. Approaches

A. Modernization and growth

World War II resulted in the establishment of the United Nations, independence for many former colonies, and the Cold War. Western nations defined development and social change as the replica of their

own political-economic system and promoted freedom and private interests. 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 to 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 a 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. Out of the combined efforts of separate academic disciplines a cluster of distinct approaches formed within the overarching framework of theory, which we can identify as stage theories (such as the classification in Rostow, 1953), index theories (of mainly quantitative, economic variables), differentiation theories (largely advanced by political scientists, as in Adelman and Morris, 1967; and sociologists, as in Parsons, 1960), and diffusion theories (advanced primarily by social psychologists, as in Alisjahbana, 1974; and technologists, as in Pool, 1983, suggesting that the development process starts with the diffusion and adoption of certain ideas, motivations, attitudes, or behaviors). However, at the root of each is the definition of development primarily in economic terms.

B. Communication and modernization

From the 1950s on, communication models became increasingly central to programs of development. The basic idea was that communication stimulates and diffuses values and institutions that are favorable to achievement, mobility, innovations, and consumption, or what it means to “become modern” (Inkeles & Smith, 1974). Central in Lerner (1958) is the argument that empathic persons have a higher degree of mobility, meaning a high capacity for change, and are more future-oriented and rational than so-called traditional people. The driving concepts behind the link between communication and development were basically of a quantifiable and linear nature: How much and in what ways can communication contribute to the process of modernization? Such questions rely primarily on transmission models of communication derived from work in information engineering, political campaigns, and the diffusion of ideas. For an interesting contextual analysis of Lerner and his work, see Shah (2011). Building on Lerner (1958), Schramm (1964) takes a closer look at the connections between mass communication and modernizing practices and

institutions. Reflecting the influence of the two-step flow theory of communication and the stress on attitudes and attitudinal change, Schramm (1964) sees modern communication media as supplementing and complementing the oral channels of a traditional society. Schramm suggests that the mass media function as “mobility multipliers.” The relative popularity of these models within the development literature and practices of the time can be traced to three attributes associated with this way of conceptualizing the communication process. First, they identified communication basically as the transfer of information focused on efficiency or effects. This occurs both in a social sense, such as in the diffusion of innovation theory, laid out in Rogers (1962), which has changed somewhat in the course of five editions, as observed in Hoffmann (2007), and in a technological deterministic sense (for which McLuhan, 1964, is the chief proponent). Also, the communication models fit neatly into the nature and mechanics of mass or mediated communication, an emergent and powerful force at that time. In other words, communication was primarily about the manipulation of messages and people for the purposes of directed development. Implicit in this formulation was the idea that media messages are like a bullet or a hypodermic needle whose effects are quickly and efficiently inserted into the consciousness of receivers. Over the years, this thinking has changed fundamentally in academic circles, but only slightly in some applied professional circles.

C. Dependency and underdevelopment

Modernization was first challenged by Latin American social scientists, and a theory dealing with dependency and underdevelopment was born. However, Baran (1957), an American, was one of the first articulations of the thesis that development and underdevelopment are interrelated processes, that is, they are two sides of the same coin. The dependency approach formed part of a general structuralist reorientation in the social sciences. The *dependistas* or dependency-scholars 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 a world system, as argued in Wallerstein (1979). One of the most articulate and comprehensive definitions of dependency is Dos Santos (1970). A variety of approaches to and perspectives on dependency theory have been advocated (for an overview, see Kay, 1989). Some *dependistas* worked almost exclusively with economic variables (Frank, 1967), while others took cul-

tural (Harrison, 2000) or social and political (Cardoso, 1979) factors into consideration in their research. Typically the scientific divisions of economics, political science, sociology, history, and the like, which were used in the West, were less rigidly distinguished in the Latin American division of scientific labor. Dependency theory provided a far-ranging critique of underdevelopment and international relations and eventually offered the intellectual support for efforts to secure a new international economic order and later the theoretical framework and empirical data supportive of the movement for a new world information and communication order prominent from the late 1960s to the early 1980s. One of the most interesting overviews that already incorporates signs of a perspective beyond dependency is Galtung (1980).

D. Cultural imperialism and dependency

Scholars studying the communication and culture component of the dependency perspective have argued that mass media were mainly developed in the United States as one-way communication media for domestic distribution. Schiller (1976) is probably the most articulate representative of this group. The one-way character of mass media, their orientation toward mass audiences, and the striving for up-to-the-minute news have become the defining and dominant shape for the rest of the world. According to Boyd-Barrett (1977), the international communication process consists of four major interrelated components: (1) the shape of the communication vehicle, involving a specific technology for the distribution and consumption of media products; (2) a set of industrial arrangements that organize the relations among media finance, production, distribution, and consumption; (3) a body of values about ideal practice; and (4) specific media contents. Dorfman and Mattelart (1975) was among the first illustrations of this, using the Disney comic Donald Duck; Miller (2007) is an in-depth study in this tradition, analyzing the way television (mis)represents the South. Furthermore, as argued in Golding and Harris (1997) and Smythe (1981), media systems throughout the world are owned either by private corporations or the state; are primarily financed through advertising; are guided by similar ideas of what constitutes professional, responsible, and appropriate practices; and stress content that is either entertainment-based or, in the case of news programming, guided by the concepts of objectivity and impartiality. This standardization of practices is sustained by a technological infrastructure developed largely in the United States (although some

developing countries have begun to manufacture their own hardware and software), advertising, training and education, the diffusion of occupational ideologies, and the large amounts of Western media content that fill many of the world's media. These practices have proven resilient and hard to shape in other directions. They are even noticeable in contexts where no obvious dependency relationships exist. Therefore, Hamelink (1983) suggests that an integration via the means of electronic communication eliminates the spaces in which people can imagine and construct alternative paths to development and thus contributes to a pattern of cultural synchronization. Said (1994) is more optimistic and pleads for a humanist historical understanding of the interdependence of cultures.

E. Globalization and localization

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. Berger and Huntington (2002) and Tomlinson (1999) develop this argument from a cultural perspective; Hopkins (2002) and Scholte (2005) stay at a more general historical level in their analysis. At the same time the debates have shifted from an emphasis on homogeneity toward an emphasis on differences. Therefore, the total conglomerate of changes accounts for something new, and especially the last issue of linking the global with the local can be identified as a central point of change. Lie (2003) provides an integrated framework within which all of these differences can be studied from a people-centered perspective. Fung (2008) uses ethnography to study the cultural local-global dimensions in the context of China. Held and McGrew (2007) points at the different ideological positions taken by defenders and opponents of globalization, and Hemer and Tufte (2005) collects some case studies and arguments for the culture and communication field. Hafez (2007) is openly critical of the mythology surrounding globalization, arguing that the theoretical debate lacks empirical evidence to stand its ground.

F. Multiplicity and cultural identity

Since the demarcation of the first, second, and third worlds has broken down and the crossover center-periphery can be found in every region, there is a need for a new concept of development that emphasizes cultural identity and multidimensionality. Boeren (1994)

and Schech and Haggis (2000) are interesting introductory texts in this regard. The common starting point here is the examination of the changes from the bottom up, from the self-development of the local community or home country, as Alfaro Moreno (2006) does for Peru. The basic assumptions are that there are no countries or communities that function completely autonomously and that are completely self-sufficient, nor is there any nation 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 is sought within which both the center and the periphery could be studied separately and in their mutual relationship at global, national, and local levels. García Canclini (1993) and Martin-Barbero (1993) were among the first to argue that there are both global and local factors at work in culture and communication. Martin-Barbero (1993) tries to reformulate this into a theory of sociocultural mediations and the transnationalization of culture and modernization. More attention is also paid to the content of development, which implies a more normative, holistic, and ecological approach. Therefore, to include non-Western cultural and religious perspectives, Hattam (2004) introduces a Buddhist critical social theory. “Another development” questions whether “developed” countries are, in fact, developed and whether this genre of progress is sustainable or desirable. It favors 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 to achieve sustainable ends.

G. Participatory communication

The participatory model incorporates the concepts in the framework of multiplicity. It stresses the importance of cultural identity of local communities and of democratization and participation at all levels—global, international, national, local, and individual. It

points to a strategy not merely inclusive of but largely emanating from the traditional “receivers.” 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. One of the major contributions to the discourse of participation and dialogue is Freire (1970). The core concepts in its argument are dialogical communication and action that are essential for the process of conscientization, which leads to emancipatory social change. Jacobson and Servaes (1999) delves more deeply into the theoretical foundations of participatory communication and presents other theoreticians and their contributions as well. Participatory communication stresses reciprocal collaboration throughout all levels of participation. The point of departure must be the community, because it is at the community level that the problems of living conditions are discussed and interactions with other communities are elicited. According to Berrigan (1979), which adopts the findings of a UNESCO conference, the most developed form of participation is not access but self-management. However, not everyone wants to or must be involved in its practical implementation. More important is that participation be 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 power hierarchies. However, 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. Servaes, Jacobson, and White (1996), Thornton and Cimadevilla (2010), and White, Nair, and Ashcroft (1994) are overviews that incorporate both theoretical and applied cases.

4. Practices and Methodologies

A. Future prospects

The substantial components and major issues discussed in the early 21st century as the future of communication for development and social change

(CDSC) can be identified under seven headings: (1) the interrelated processes of the emergence of interdisciplinarity, (2) the increasing role of the power of culture, (3) the birth of a new form of modernization,

(4) the sustainability of social change processes, (5) the changing role of the nation-state, (6) the role of new social movements, and (7) the emerging attempts to address the link between the global and the local. New identities and the need for new meanings arise from and are a consequence of the encounters among individualization, privatization, globalization, the extensions of control, and disjunctures between established forms of representation and emerging needs. These struggles for identity and meaning have been carried out by a variety of new social movements. Local, national, regional, and transnational projects and struggles have been powered by new media networks that have proven invaluable for organizing, recruiting, campaigning, and lobbying and for experimenting with the planning, organization, implementation, and delivery of innovative, participatory projects. Each from its specific vantage point, Bhambra (2007) (on modernity), Braman and Sreberny-Mohammadi (1996) (on globalization and localization), Cimadevilla and Carniglia (2004) (on sustainability and rural development), Friedmann (1992) (on empowerment), Escobar (2008) (on territories of difference), Geertz (1983) (on local knowledge), Gunaratne (2005) (on Asian philosophical perspectives), Hall and du Gay (1996) (on cultural identity), Malikhao (2012) (on culture, religion, sexuality and health prevention), Servaes (2013) (on sustainability, culture and participation in communication), and Tremblay (2007) (on sustainability) provide unique insights and perspectives for a better understanding of what the future has in store.

B. DEVCOM (Development communication approaches)

United Nations agencies deploy different elements of communication strategies, because they adhere to different mandates, objectives, and methods. Distinct development communication approaches and communication means used can be identified within organizations working at distinct societal and geographic levels. Some of these approaches can be grouped together under the heading of the so-called diffusion model, others under the participatory model. Communication strategies for development and social change could be subdivided at five levels: (1) behavior change communication (BCC), mainly interpersonal communication; (2) mass communication (MC), community media, mass media, and information and communication technologies (ICTs); (3) advocacy communication (AC), interpersonal and

mass communication; (4) participatory communication (PC), interpersonal communication and community media; and (5) communication for structural and sustainable social change (CSSC), interpersonal communication, participatory communication, and mass communication. Inagaki (2007) assesses the impact of a number of these approaches, Colle (2007) provides a more detailed overview of approaches under the advocacy communication heading, and Bouman (1998) and Singhal, et al. (2004) analyze the very popular edutainment approach. Interpersonal communication and mass communication form the bulk of what is studied in the mainstream discipline of communication science. Behavior change communication is mainly concerned with short-term individual changes in attitudes and behavior. It can be further subdivided into perspectives that explain individual behavior, interpersonal behavior, and community or societal behavior. For an overview, see McKee, et al. (2000). Behavioral change communication, mass communication, and advocacy communication, though useful in themselves, will not be able to create sustainable development. Therefore, participatory communication and communication for structural and sustainable social change are more concerned about long-term sustained change at different levels of society. These points are further detailed and argued in Omoto (2005), Papa, Singhal, and Papa (2006), and Stewart, Smith, and Denton (2007).

C. Information and communication technologies for development

Many scholars and policy makers have noted that ICTs are the fastest-growing sector of modern and developing economies. In certain countries well over 30% of the workforce is already engaged in the so-called information or knowledge sector (Mansell & Wehn, 1998), and also in some parts of the developing world the percentage is rising rapidly. These new information and communication technologies include computers, the Internet, and e-mail but also mobile phones and social networks. In a sense history seems to be repeating itself, as again communication technology is in the center of the discussions on change and development. The 1960s and 1970s saw a similar focus on the role of the mass media and the relevance of technology transfer. Hancock (1984) argues that successful technology transfer cannot occur unless a certain level of capability has already been built up in the recipient. If this is not the case, the partnership will be unequal, and the transfer will

be mechanical and imitative. Also, Hudson (2006) analyzes the policy issues that must be addressed to facilitate affordable information and communication technology access in rural and developing regions. Hudson's discussion relates to the larger "digital divide" issue. As the mass media mainly focused on national development, the new information and communication technologies can also be appropriate instruments for aiming at local community levels. However, the possibilities of the information and communication technologies have evolved toward more flexibility as it is related to speed, convergence of media forms, interactivity, and specificity, or what Castells (1996) calls the "network society." Although difficult to implement, the new information and communication technologies have the potential to become a more democratic medium than traditional media, such as national television that is often operating in a national power-driven environment. As further discussed and documented in Torero and von Braun (2006), an important difference between then and now seems to lie in the possibilities of the technology itself. For instance, de Bruijn, Nyamnjoh, and Brinkmanet (2009) discusses how mobile phones condition change in the African context; Chayko (2008) analyzes the phenomenon of "portable" or "online" communities in the United States; and Uzelac and Cvjetičanin (2008) investigates the changing dynamics of an emerging digital culture. Pavlik (2001) is but one of the many scholars who try to assess the implications of the new information and communication technologies for journalism.

D. Methodologies for research, evaluation, and planning

The field of communication for social change is vast, and the models supporting it are as different as the ideologies that inspired them. However, generally speaking, we see two approaches: one aims to produce a common understanding among all the participants in a development initiative by implementing a policy or a development project, that is, the top-down model. The other emphasizes engaging the grassroots in making decisions that enhance their own lives, or the bottom-up model. Despite the diversity of approaches, there is a consensus in the early 21st century on the need for grassroots participation in bringing about change at both the social and the individual levels. Bessette (2004), Brown (2006), and Chambers (2008) promote this perspective. The study of communication for development and social change uses a combination of

methodologies, often in mixed and integrated ways: quantitative, qualitative, and participatory. Comprehensive overviews include Dudwick, et al. (2006), Silverman and Marvasti (2008), and especially Patton (2002) or Lennie and Tacchi (2013). Often one starts with a basic quantitative study to set the stage for more qualitative and participatory investigations. Within each, more complex and specific methods can be identified. The Satellite Instructional Television Experiment (SITE) project in India was one of the first anthropological case studies that has remained of interest over the years (Agrawal, 1985). Hancock (1992) introduces the applied field of communication planning, and Karl, et al. (1999) introduces planning, monitoring, and evaluation. Guijt (2008) addresses social change in relation to learning, participation, monitoring and evaluation.

E. Case studies

There are literally tens of thousands of communication initiatives in every country around the world, from Haiti, one of the poorest countries in the world, to Sweden, one of the richest. These projects are diverse and include community radio projects, such as the Kathmandu-based Radio Sagarmatha; popular theater-based projects; participatory video; mobile phone-based initiatives, such as Grameen Telecom in Bangladesh; and increasingly multimedia projects centered on the Internet, cybercafés, and telecenters in rural and urban centers. These projects have reinforced the ethos of access, participation, and self-management. This section is a limited but representative selection. Alumuku (2006) is on community radio in Africa; Downumt (1993) has examples of global television and local empowerment; Dutta (2012) addresses all kinds of acts of resistance; Downing, et al. (2001) is on radical communication and social movements; Kennedy (2008) is one of the best-researched and -documented cases on participatory development with Native Alaskans; Kronenburg (1986) compares two development projects in Kenya; Lie and Mandler (2009) provide an inventory and typology of film and video; Nash (2005) analyzes social movements from an anthropological perspective; Skuse, Gillespie, and Power (2011) assess drama and theatre for development and social change; Sposato and Smith (2005) focuses on radio as a catalyst for social change in people's lives; Srampickal (1994) scrutinizes the power of traditional theater in the Indian context; and Winterstein (2010) uses Breton language and cultural identity to illustrate how local cultural expressions are resisting globalization.

5. Conclusion

The early 21st-century field of communication and sustainable social change is diverse and hard to grasp. It is difficult to identify the current influential works, but we can frame the history of communication and sustainable social change by identifying some significant works from the past. The field's historical development goes as far back as the works of McLuhan, Rogers, and Schramm, and maybe indeed Fuglesang was one of the first scholars to change the dominant thinking of modernization by reversing the North-South perspective. Looking back at the development of the field we can draw some conclusions and identify some needs.

There is a need for academic innovation in the field. Non-academic organizations such as the Communication Initiative and the United Nations do connect to academics and these organizations provide lots of materials, including academic materials. They seem to have taken the lead in providing overviews, reviews, and analyses: tasks that used to be done by academics working within academic institutions. However, though their work is a welcome addition to what continues to be done in the academic community, there is also the need for better quality control.

There is a need to investigate the developments in applied fields such as agricultural extension and communication, health communication, environmental communication and climate change, poverty reduction, peace and conflict resolution, food security, and natural resource management. A lot of work is being done in these fields, but that work is not always framed under the heading of communication and thus remains largely invisible for the general communication scholar who is interested in sustainable social change. We can learn from these fields and integrate them better under the general heading of communication studies.

There is a need to investigate non-broadcast media related social change methodologies. Methodologies such as storytelling, most significant change approaches, video and participatory action research, and participatory technology assessment strategies also belong to the field of communication studies. These methodologies for sustainable social change lack attention in mainstream communication studies, but are nonetheless highly relevant to the field.

Many of these methodologies call upon qualitative research techniques on the one hand and creativity and interpersonal communication skills and facilitation skills on the other hand.

Annotated References

Adelman, I., & Morris, C. T. (1967). *Society, politics, and economic development*. Baltimore: John Hopkins University Press.

Political modernization is seen primarily in terms of nation building through the emulation of Western institutions and ideology. Markets, a division of labor, bureaucratic rationality, modern state structures, political parties, and so forth are identified as the institutional and organizational prerequisites of modernization.

Agrawal, B. C. (Ed.). (1985). *Anthropological methods for communication research: Experiences and encounters during SITE*. New Delhi: Concept.

In India the Satellite Instructional Television Experiment (SITE) project, which started in (1975, aimed to reach 2,400 villages in 20 districts with satellite television broadcasts. It was one of the first extensively studied projects that used both quantitative and qualitative (anthropological) methodologies.

Alfaro Moreno, R. M. (2006). *Otra brújula: Innovaciones en comunicación y desarrollo*. Lima, Peru: Asociación de Comunicadores Sociales Calandria.

Starting from a normative perspective, the author summarizes the history of communication for development in her home country, Peru, and in Latin America. She emphasizes the importance of alternative networks, citizen participation, and communitarian policies to improve the quality of education and democracy.

Alisjahbana, S. T. (1974). *Values as integrating forces in personality, society, and culture*. Kuala Lumpur: University of Malaya Press.

Social psychologists, even many working and living in third world environments, stress the necessity of "modern" values and personality orientations associated with "empathy," democracy, political participation, and achievement.

Alumuku, P. T. (2006). *Community radio for development: The world and Africa*. Nairobi, Kenya: Paulines.

A continental overview and an in-depth analysis of broadcasting in Ghana, South Africa, and Kenya, each with its specific legal, politico-historical milieu and community radio case studies.

Amin, S. (1990). *Delinking: Towards a polycentric world*. London: Zed.

One of the best-articulated arguments for self-reliance or “delinking” from an African perspective. Delinking, Amin argues, is not about absolute autarchy but a neutralizing of the effects of external economic interactions on internal choices. Also in French.

Baran, P. A. (1957). *The political economy of growth*. New York: Monthly Review.

In Baran’s view, continued dependence on imperialist nations after the end of the colonial period is ensured first and foremost by the reproduction of socioeconomic and political structures at the periphery in accordance with the interests of the center powers.

Bartolovich, C., & Lazarus, N. (Eds.). (2007). *Marxism, modernity, and postcolonial studies*. Beijing: Beijing University Press.

The editors start from the assumption that Marxism and postcolonial studies have something to learn from each other. Therefore, this volume presents a platform where fundamental discussion could take place. Contributions focus on Eurocentrism, the “West,” and the world; locating modernity; and the intellectual histories of Marxism and postcolonial studies.

Beltran, L. R. (1993). Communication for development in Latin America: A forty-year appraisal. In D. Nostbakken & C. Morrow (Eds.), *Cultural expression in the global village* (pp. 9–31). George Town, Penang, Malaysia: Southbound.

Beltran lists three common definitions of development communication in the Western world. The first two are common in the United States, the third originates from Latin America. The Latin American concept of alternative communication assumes that the communication process should secure social justice, freedom for all, and the majority’s rule.

Berger, P. L., & Huntington, S. P. (Eds.). (2002). *Many globalizations: Cultural diversity in the contemporary world*. New York: Oxford University Press.

The authors contend that indeed there is an emerging global culture that is heavily American in origin and content. However, detailed case studies also show the cultural dynamics of these forms of globalization, which lead to alternative modernities or more hybrid and complex forms of cultural globalization.

Berrigan, F. J. (1979). *Community communications: The role of community media in development*. Paris: United Nations Educational, Scientific and Cultural Organization.

Frances J. Berrigan presents the deliberations and recommendations of a United Nations Educational, Scientific and Cultural Organization (UNESCO)-sponsored meeting held in Belgrade in 1977. She summarizes the late 20th-century thinking about development communication and community communication

under three concepts: access, participation, and self-management.

Bessette, G. (2004). *Involving the community: A guide to participatory development communication*. George Town, Penang, Malaysia: Southbound.

This guide, intended for people working in research and development, starts with a discussion of the distinct roles the researcher or development practitioner could play as a communication actor. It then outlines the steps to be taken to plan a participatory development communication strategy and assesses the specific communication tools that are appropriate with a participatory approach. Also available in French.

Bhambra, G. K. (2007). *Rethinking modernity: Postcolonialism and the sociological imagination*. Basingstoke, Hampshire, UK: Palgrave.

A fundamental reconstruction of the idea of modernity in early 21st-century sociology and social theory. The book addresses both the general shifts in European traditions of thought during the 18th and 19th centuries and early 21st-century critiques.

Black, M. (2007). *The no-nonsense guide to international development*. Oxford: New Internationalist.

As the title suggests, a concise and straightforward guide with a message. Terms explained and contextualized include aid, economic development, social progress, sustainability, political development, and development alternatives.

Boeren, A. (1994). *In other words . . . : The cultural dimension of communication for development*. The Hague: Centre for the Study of Education in Developing Countries.

Starting from a theoretical perspective on the intricate links among development, culture, communication, and education, the author discusses the way communication and culture influence the practice of interpersonal and mediated communication and how media (should) deal with their educational potential. He compares the appropriateness of various media formats in varying development contexts.

Booth, D. (Ed.). (1994). *Rethinking social development: Theory, research, and practice*. Harlow, UK: Longman.

This collection presents a research agenda for development and provides a critical overview of its problems and possibilities. Chapters deal with a comparative sociology of state-economy relations; a reconstitution of concepts of heterogeneity, actor, and structure; the social construction of rural development and indigenous agriculture; and nongovernmental organizations (NGOs) as users and subjects of social inquiry.

Boudon, R. (1991). *Theories of social change*. Cambridge, MA: Polity.

In Boudon’s view, social life is in a fundamental sense marked by “disorder.” Patterns of social change

continually diverge from the outcomes that social actors attempt to achieve. From this empirically documented position, Boudon critiques the existing theories of social change in sociology, identifying their nomological, structuralist, or ontological bias. First published in French.

Bouman, M. (1998). *The turtle and the peacock: The entertainment education strategy on television*. Ph.D. diss., Wageningen Agricultural University, Wageningen, The Netherlands.

This Ph.D. thesis attempts to identify the characteristics of entertainment-education (E-E) television programs. It uses the Dutch entertainment-education television program *Medisch Centrum West* to analyze how health communication and television professionals collaborate in the design and implementation of entertainment-education television.

Boyd-Barrett, O. (1977). Media imperialism: Towards an international framework for the analysis of media systems. In J. Curran, M. Gurevitch, & J. Woollacott (Eds.), *Mass communication and society*, (pp. 116–135). London: Arnold.

Boyd-Barrett offers one of the more useful attempts to theorize the means by which cultural and media imperialism works through the modern forms of electronic communication.

Braman, S., & Sreberny-Mohammadi, A. (Eds.). (1996). *Globalization, communication, and transnational civil society*. Cresskill, NJ: Hampton.

This collection of papers is divided into two sections: (1) conceptual pieces on globalization, localization, civil society, solidarity, modernity, cultural identity formation, public space, and so forth and (2) a variety of case studies. One of the important concepts problematized and illustrated in the book is “interpenetrated globalization.”

Broad, R., & Cavanagh, J. (2009). *Development redefined: How the market met its match*. Boulder, CO: Paradigm.

This book presents two parallel time lines: an elite time line, which started with the establishment of the World Bank and the International Monetary Fund (IMF) in 1944 and is summarized as the Washington consensus, and the movement time line of alter-globalization, which describes how indigenous communities and the environmental and labor movements are gradually building up the capacity to present an alternative.

Brown, M. J. (2006). *Building powerful community organizations: A personal guide to creating groups that can solve problems and change the world*. Arlington, MA: Long Haul.

A practical, step-by-step guide to starting or strengthening a community organization.

C-Change. (2010). A learning package for social and behavior change communication. <https://www.c-changeprogram.org/>.

A learning package of six modules for facilitated, face-to-face workshops on Social and Behavior Change Communication (SBCC).

Cardoso, F. H. (1979). *Dependency and development in Latin America*. (M. Mattingly Urquidí, Trans.). Berkeley: University of California Press.

One of the first, and still considered one of the best, summaries of the dependency argument in both theoretical and empirical terms. Originally published as Cardoso, F. H., & Faletto, E. (1967). *Dependencia y desarrollo en América Latina*. Lima, Peru: Instituto de Estudios Peruanos.

Castells, M. (1996). *The rise of the network society. Vol. 1. Information age*. Cambridge, MA: Blackwell.

The series continues with *The power of identity* (Malden, MA: Blackwell, 1997) and *End of millennium* (Malden, MA: Blackwell, 1998).

Castells’s magnum opus comprises three volumes that together constitute the contours of a new economy and a new society. *The Rise of the Network Society* deals with the “new technoeconomic system” (p. 18). *The Power of Identity* discusses social movements and politics resisting or adapting to the network society. *End of Millennium*, the last work of the trilogy, provides a summary.

Chambers, R. (2008). *Revolutions in development inquiry*. London: Earthscan.

This book presents and explains a number of new methodologies and methods that have become popular in the field: rapid rural appraisal (RRA), participatory rural appraisal (RPA), and others. Chambers shows how these methodologies can be drivers of change to empower local people and provide rigorous and valid substitutes for more traditional methods of inquiry.

Chayko, M. (2008). *Portable communities: The social dynamics of online and mobile connectedness*. Albany: State University of New York Press.

Mary Chayko examines both the internal dynamics in portable communities and the external dynamics between these communities and the wider U.S. society. Cognitive, emotive, and social connections are explored.

Childers, E., & Vajrathon, M. (1968). *Development support communication for project support*. Paper. Bangkok: UNDP.

One of the first attempts to outline a development communication strategy and plan within an organizational framework and aimed at a national level.

Christians, C. G., Glasser, T. L., McQuail, D., Nordenstreng, K., & White, R. A. (2009). *Normative theories of the media: Journalism in democratic societies*. Urbana: University of Illinois Press.

After revisiting what has been written and claimed about the normative press and media theories in the past, Christians and colleagues argue that the tradi-

tional perspective on normative theories has to be reconsidered. They suggest a threefold typology: a philosophical level focusing on normative traditions, a political level assessing models of democracy, and the different roles the media can play within each model.

Cimadevilla, G., & Carniglia, E. (Eds.). (2004). *Comunicacion, ruralidad y desarrollo: Mitos, paradigmas y dispositivos del cambio*. Buenos Aires: Instituto Nacional de Tecnologia Agropecuaria.

A collection of contributions by some of Latin America's most provocative and forward-looking scholars assessing the myths, paradigms, and tools for change in agricultural extension work.

Colle, R. (2007). *Advocacy and interventions: Readings in communication and development*. Ithaca, NY: Internet-First University Press.

A collection of articles grouped under two headings: "Approaches to Communication and Development" (Part 1) and "Communication Strategy: Techniques and Tools" (Part 2). Special attention is paid to information and communication technologies (ICTs) for development.

Communication Research Trends. Santa Clara, CA: Centre for the Study of Communication and Culture. <http://cscsc.scu.edu/trends>.

A quarterly review of communication research, *Communication Research Trends* reviews major issues and themes in communication research. Communication for development and social change is reviewed on a regular basis. See, for instance, Srampickal, J. (2006). Development and participatory communication. *Communication Research Trends*, 25(2), 3–32 and McAnany, E. (2010). Communication for development and social change: New millennium. *Communication Research Trends*, 29(3), 3–43.

Communication for Development and Social Change. Cresskill, NJ: Hampton. http://www.hamptonpress.com/comm_dev_social.htm.

Communication for Development and Social Change starts from cross-, inter-, trans-, and multidisciplinary perspectives, basically encompassing the theoretical and applied disciplines in the human and social sciences. It publishes academic articles, case studies, and "notes from the field" on a wide range of social change topics.

Communication and Social Change. Atlanta: Atlanta University Center. <http://digitalcommons.auctr.edu/comsocchg/>.

Devoted to advancing knowledge and understanding of the historical and modern role of media and communication arts in fostering social change.

D'Arcy, J. (1969). Direct broadcast satellites and the right of man to communicate. *European Broadcasting Union Review*, 118, 14–18.

Jean D'Arcy was one of the first to argue in favor

of a more extensive right than the human right to inform, as outlined in Article 19 of the Universal Declaration of Human Rights. This became referred to as the right to communicate.

Dakroury, A. (2009). *Communication and human rights*. Dubuque, IA: Kendall Hunt.

This book offers a conceptual scheme for understanding the dynamic interrelationship between communication and human rights. Important to follow the early 21st-century debate on information rights, censorship, journalism ethics, the digital divide, and so forth.

Dakroury, A. Eid, M., & Kamalipour, Y. (Eds.). (2009). *The right to communicate: Historical hopes, global debates, and future premises*. Dubuque, IA: Kendall Hunt.

An interdisciplinary, cultural, and political analysis of the right to communicate in a historical perspective, with special attention to early-21st-century debates and challenges for future premises of communication rights.

de Bruijn, M., Nyamnjoh, F., & Brinkman, I. (Eds.). (2009). *Mobile phones: The new talking drums of everyday Africa*. Leiden, The Netherlands: African Studies Centre.

An anthropological assessment of mobile phones in Africa in general and with country studies of Cameroon, Sudan, and Ghana. Authors study the relationship between mobile phones and identity formation in a changing African context.

de Cuellar, J. P. (Ed.). (1996). *Our creative diversity: Report of the World Commission on Culture and Development*. Paris: United Nations Educational, Scientific and Cultural Organization.

One of the central arguments in this report revolves around the concept of "cultural freedom," which is, unlike individual freedom, a collective freedom. Cultural freedom leaves us free to define our most basic needs. To safeguard or correct these needs, the commission proposes the principle of "cultural respect."

Development and Change. New York: Wiley-Blackwell. [http://onlinelibrary.wiley.com/journal/10.1111/\(ISSN\)1467-7660](http://onlinelibrary.wiley.com/journal/10.1111/(ISSN)1467-7660).

One of the leading international journals in the field of development studies and social change, this journal covers a broad range of topics and perspectives.

Development in Practice. London: Oxfam. <http://www.developmentinpractice.org/>.

Development in Practice takes a practice-driven and normative approach to issues of development and change. It tries to cater to practitioners, scholars, policy makers, and activists alike.

Dorfman, A., & Mattelart, A. (1975). *How to read "Donald Duck": Imperialist ideology in the Disney comic*. New York: International General Editions.

One of the first detailed studies of the context and content of the then popular Donald Duck comic cartoons from a dependency perspective. The authors concluded that the Disney cartoon transmitted a capitalist and imperialist ideology. First published in Spanish.

Dos Santos, T. (1970). The structure of dependence. *American Economic Review*, 60(2), 231–236.

The basic idea of dependence is best exemplified in a long, all-encompassing definition offered by Dos Santos that starts by arguing that dependence is a conditioning situation in which the economies of one group of countries are conditioned by the development and expansion of others.

Downum, T. (Ed.). (1993). *Channels of resistance: Global television and local empowerment*. London: BFI.

A collection of essays by journalists, independent producers, and researchers that shows how the world television market tends to exclude local, culturally specific, and politically oppositional programming; at the same time it documents and analyzes currents of opposition to these tendencies and the potential for difference, diversity, and radical innovation.

Downing, J. D. H., with Villarreal Ford, T., Gil, G., & Stein, L. (2001). *Radical media: Rebellious communication and social movements*. Thousand Oaks, CA: Sage.

An examination of the role and function of radical or alternative media in social movements. The book provides both an overview of the relevant theoretical perspectives and a number of detailed U.S. and international case studies.

Dudwick, N., Kuehnast, K., Jones, V. N., & Woolcock, M. (2006). *Analyzing social capital in context: A guide to using qualitative methods and data*. Washington, DC: World Bank.

This guide briefly explains the value of an integrated approach to social capital research, highlighting participatory and other qualitative techniques; offers specific guidance on how to apply qualitative methods to understanding six dimensions of social capital; and identifies additional resources on qualitative approaches that can help researchers fine-tune research methods.

Dutta, M. (2011). *Communicating social change: Structure, culture and agency*. New York: Routledge.

The author describes the social challenges that exist in current globalization politics, and examines the communicative processes, strategies, and tactics through which social change interventions are constituted in response to the challenges. Using empirical evidence and case studies, he documents the ways through which those in power create conditions at the margins, and he provides a theoretical base for discussing the ways in which these positions of power are resisted through communication processes, strategies,

and tactics. The interplay of power and control with resistance is woven through each of the chapters in the book.

Dutta, M. (2012). *Voices of resistance. Communication and social change*. West Lafayette, IN: Purdue University Press.

This book re-presents voices of resistance from across the globe to document the communicative processes, practices, and frameworks through which neoliberal global policies are currently being defied.

Escobar, A. (2008). *Territories of difference. Place, movements, life, redes*. Durham: Duke University Press.

Arturo Escobar analyzes the politics of difference enacted by specific place-based ethnic and environmental movements in the context of neoliberal globalization. His analysis is based on his many years of engagement with a group of Afro-Colombian activists of Colombia's Pacific rainforest region, the Proceso de Comunidades Negras (PCN). Escobar offers a detailed ethnographic account of PCN's visions, strategies, and practices, and he chronicles and analyzes the movement's struggles for autonomy, territory, justice, and cultural recognition.

Fischer, D., & Harms, L. S. (Eds.). (1983). *The right to communicate: A new human right*. Dublin: Boole.

This book provides a chronology of pioneer efforts, organizing activities, and projects and programs during the early years of work on the right to communicate. It was during these years that a global movement to describe and implement the right to communicate began to emerge.

Frank, A. G. (1967). *Capitalism and underdevelopment in Latin America*. New York: Monthly Review.

The most damaging aspect of the critiques offered by Frank is that the modernization concept was a veiled synonym for Westernization, namely the copying or implantation of Western mechanisms and institutions in a third world context.

Fraser, C., & Restrepo-Estrada, S. (1998). *Communicating for development: Human change for survival*. London: Tauris.

Building on their experience in United Nations agencies (especially the Food and Agriculture Organization [FAO] and the United Nations Children's Fund [UNICEF]), the authors present their assessment of the field from a historical and applied policy perspective. They illustrate their plea for more successful communication strategies and policies with examples from projects they have been involved in (such as Proderith in Mexico and the family planning campaigns in Thailand). Target audience is policy makers, professionals, and academics.

Freire, P. (1970). *Pedagogy of the oppressed*. (M. B. Ramos, Trans.). New York: Herder and Herder.

Paulo Freire firmly believes in dialogical communi-

cation and action that are based on an inherent respect for the autonomy of each human being. He believes that individuals have the capacity for reflection, decision making, and planning for social change. Ultimately, through conscientization, one arrives at a more just society. Originally published in Portuguese; translations available in many languages.

Friedmann, J. (1992). *Empowerment: The politics of alternative development*. Cambridge, MA: Blackwell.

This book presents a framework for alternative development politics and policies committed to inclusive democracy and socially and ecologically appropriate economic growth.

Fuglesang, A. (1982). *About understanding: Ideas and observations on cross-cultural communication*. Uppsala, Sweden: Dag Hammarskjöld Foundation.

Fuglesang was one of the first Western development experts who started discussing inter- and cross-cultural communication issues from a Southern perspective. This book provides new perspectives on the practical problems of social development and education in mainly African contexts. In line with the Scandinavian social-democratic tradition, Fuglesang links practice to the ethical issue of international solidarity and understanding.

Fung, A. Y. H. (2008). *Global capital, local culture: Transnational media corporations in China*. New York: Peter Lang.

Based on ethnographic research, the book analyzes the globalization and localization strategies of major transnational media companies and how they cope with the various political and economic constraints of working in China.

Galtung, J. (1980). *The true worlds: A transnational perspective*. New York: Free Press.

Johan Galtung suggests that there are four distinct mechanisms at work in the relations of dependency and imperialism: exploitation, penetration through a bridgehead (that is, the peripheral elite), fragmentation, and marginalization.

García Canclini, N. (1993). *Transforming modernity: Popular culture in Mexico*. Austin: University of Texas Press.

García Canclini notes instances of localism that have become a more significant framework of meaning and identity for distinctive communities. In Mexico, for instance, he assesses the sense of Mexicanness among the public and the reciprocal relationship between media consumption patterns and Mexican identities. In other words, communication and political spaces are shaped from above and from below. Originally published in Spanish.

Geertz, C. (1983). *Local knowledge: Further essays in interpretive anthropology*. New York: Basic.

An elaboration of Geertz's *The Interpretation of*

Cultures (1973), with more emphasis on blurred genres and the need for localized and comparative perspectives on cultural systems like common sense and art.

Golding, P., & Harris, P. (Eds.). (1997). *Beyond cultural imperialism: Globalization, communication, and the new international order*. London: Sage.

A collection of different perspectives on the role of the state, the range of cultural impact and influence beyond the media, the roles of international organizations and business interests in world communication, and the potential for resistance and alternatives.

Griswold, W. (2008). *Cultures and societies in a changing world* (3rd ed.). Thousand Oaks, CA: Pine Forge.

An exploration from a global cultural-sociological perspective on the role culture plays in shaping the social world. Phenomena and media, such as stories, beliefs, ideas, art, religious practices, fashions, rituals, status, video logs, and blogs, are all taken into account. Target audience is policy makers, graduate students, and academics.

Guijt, I. (2008). *Critical readings on assessing and learning for social change: A review*. IDS Development Bibliographies – 21, Institute of Development Studies. <http://www.ids.ac.uk/>.

The readings in this literature review provide an overview of the ideas and approaches that are considered useful in shaping new approaches to assessment and learning that strengthen the very processes of transformation that are their focus. The review aims to guide individuals engaged in transformational development processes—be they in the South or North—with two different needs: 1. Those interested in monitoring and evaluation and facing methodological and conceptual questions about how to deal with the dilemmas posed by social change processes in terms of assessment and learning. 2. Those active in social change processes and keen to understand how their work can be strengthened by conscious assessment and learning processes.

Gumucio-Dagron, A., & Tufte, T. (Eds.). (2006). *Communication for social change anthology: Historical and contemporary readings*. South Orange, NJ: Communication for Social Change Consortium.

The 200 selected texts are most often the ones in which new ideas are introduced or old perspectives fundamentally critiqued. The second part of the anthology, which presents the latest texts, is subdivided under specific themes: social movements and community participation; power, media, and the public sphere; and information society and communication rights. Target audience is policy makers, professionals, and academics. Also available in Spanish.

Gunaratne, S. A. (2005). *The Dao of the press: A humanocentric theory*. Cresskill, NJ: Hampton.

This book attempts to de-Westernize communica-

tion theory. It interprets press theories from the perspective of Eastern philosophy and the emerging theory of living systems. It also draws from quantum physics, post-Parsonian systems thinking, and world-systems analysis to derive a more humanocentric theoretical framework that reflects the integration of Eastern ontology with Western epistemology.

Habermann, P., & de Fontgalland, G. (1978). *Development communication: Rhetoric and reality*. Singapore: Asian Mass Communication Research and Information Centre.

One of the first attempts to assess the role and impact of (national) communication policies in Asia. Country studies on Bangladesh, India, Korea, Pakistan, the Philippines, Singapore, Sri Lanka, and Thailand.

Hafez, K. (2007). *The myth of media globalization*. Cambridge, UK: Polity.

Based on a theoretical debate of media globalization, the author discusses most major fields of media development, including foreign reporting, satellite television, film, Internet, foreign broadcasting, media and migration, media policy, and media economy, and raises serious doubts about the claims made by globalization studies that are often based on assumptions rather than empirical evidence. Originally published in German.

Hall, S., & du Gay, P. (Eds.). (1996). *Questions of cultural identity*. London: Sage.

The question of cultural identity is central to the ongoing debates in cultural studies and social theory. In this collection a number of differing and diverging perspectives are offered by an assortment of scholars based in the United Kingdom and the United States.

Hamelink, C. J. (1983). *Cultural autonomy in global communications: Planning national information policy*. New York: Longman.

The unique thing about cultural synchronization is that it can take place without any overt imperialistic relations and is usually governed by the consent of those involved, yet simultaneously erases the spaces of difference between the countries that it comes to influence. The result is a loss of autonomy and cultural difference and a hierarchical ordering of the world into dependent and exploitive relations.

Hamelink, C. J. (1994a). *The politics of world communication: A human rights perspective*. London: Sage.

Hamelink examines the political processes and regulatory decisions that determine the global communication environment. He analyzes the global politics of communication and its implications for specific nations, areas, and communities.

Hamelink, C. J. (1994b). *Trends in world communication: On disempowerment and self-empowerment*. George Town, Penang, Malaysia: Southbound.

Identifying a number of worrying trends—digitization, consolidation, deregulation, and globalization—leads the author to plead for more local space, access, cultural production, and empowerment, which comes together in a People's Communication Charter.

Hancock, A. (Ed.). (1984). *Technology transfer and communication*. Paris: United Nations Educational, Scientific and Cultural Organization.

Hancock concludes that commercial transfers are of little use. No real transfer is involved, and the recipient is totally disadvantaged. Moreover, looking at domestic technologies, Hancock observes that indigenous forms do badly at first when they are compared with imported models. They need a lot of commitment and policy support if they are to have the chance to survive and to become entrenched and competitive.

Hancock, A. (1992). *Communication planning revisited*. Paris: United Nations Educational, Scientific and Cultural Organization.

Hancock evaluates what was achieved in the late 20th century in the communication policy and planning field. He analyzes the potential and record of communication planning in building up institutions, networks, and communication systems and explores the extent to which a planned approach can assist in the development of ideas and concepts.

Harrison, L. E. (2000). *Underdevelopment is a state of mind: The Latin American case*. Lanham, MA: Madison.

The author argues in line with a Weberian perspective that culture is the principle determinant of development. To change this cultural pattern, Harrison argues, issues such as leadership, religious reform, education and training, the media, development projects, management practices, and child-rearing practices need to be resolved.

Hattam, R. (2004). *Awakening-struggle: Towards a Buddhist critical social theory*. Flaxton, Queensland, Australia: PostPressed.

This book advocates for a socially engaged Buddhism that involves a creative and dialectical attitude toward Buddhist teachings as a middle way. It applies these principles to the highly complex and increasingly globalized world. A range of socially engaged perspectives is outlined, including those from Nagarjuna, the Dalai Lama, Thich Nhat Hanh, Sulak Sivaraksa, and the Think Sangha.

Health Communication. Taylor and Francis. <http://www.tandfonline.com/loi/hhth20#Uoa74PnBN8E>

Held, D., & McGrew, A. (2007). *Globalization/anti-globalization: Beyond the great divide* (2nd ed.). Cambridge, UK: Polity.

An interesting summary of the so-called globalization controversy among globalists, skeptics, cosmopolitans, and communitarians. Patterns of inequality, exclusion, and domination (and their opposites) are

assessed from the perspective of communication and cultural globalization.

Hemer, O., & Tufte, T. (Eds.). (2005). *Media and global change: Rethinking communication for development*. Göteborg, Sweden: Nordicom.

This book presents a collection of writings from the broad field of communication for development and from closely related areas of research and practice. It is divided into five sections: "Globalization, Media, and Culture"; "Communication and Social Change"; "Methodology"; "Mapping the Field"; and "Case Studies."

Hettne, B. (1990). *Development theory and the three worlds*. New York: Wiley.

An overview of the different development theories and models, with an assessment of their relevance from a social scientific perspective and the future of the debate on social change. Separate chapters discuss the "voice" of the third world, dimensions of another development, and transcending the European model.

Hoffmann, V. (2007). Five editions (1962–2003) of Everett Rogers's *Diffusion of Innovations*. *Journal of Agricultural Education and Extension*, 13(2), 147–158.

A detailed comparative analysis of the five editions of *Diffusion of Innovations*. The reviewer argues that Rogers's theory led to more and more inconsistencies and internal contradictions from edition to edition.

Hopkins, A. G. (Ed.). (2002). *Globalization in world history*. London: Pimlico.

This book offers a categorization of types and stages of globalization that existed before the 20th century and emphasizes that globalization has non-Western as well as Western origins.

Hornik, R. C. (1988). *Development communication: Information, agriculture, and nutrition in the third world*. New York: Longman.

This book reviews, in substantial detail, the place of communication technology in agriculture and nutrition, analyzes the potential and realized contribution of media-based programs, and hypothesizes why so many communication for development efforts fail. It concludes with a list of prescriptions for doing information for development well.

Hudson, H. E. (2006). *From rural village to global village: Telecommunications for development in the information age*. Mahwah, NJ: Erlbaum.

Hudson examines the potential impact of information and communication technologies (ICTs) by reviewing the existing research and adding her own findings from extensive fieldwork in information and communication technology planning and evaluation. The book includes case studies demonstrating innovative applications of information and communication

technologies plus chapters on evaluation strategies and appropriate technologies.

Inagaki, N. (2007). *Communicating the impact of communication for development: Recent trends in empirical research*. Washington, DC: World Bank Publications.

This book is a peer review of journals addressing the issue of the impact of development communication in a number of development projects and programs. It provides an overview of this discipline and then discusses the evidence about the impact of development communication according to a typology developed on the basis of the articles reviewed. This study is part of the wider process that provided support to the first Congress on Communication for Development that took place in Rome in October 2006.

Information Technologies & International Development. <http://itidjournal.org/index.php/itid>.

Information Technologies & International Development is an interdisciplinary open-access journal that focuses on the intersection of information and communication technologies (ICTs) with the "other four billion"—the share of the world population whose countries are not yet widely connected to the Internet nor widely considered in the design of new information technologies.

Inkeles, A., & Smith, D. H. (1974). *Becoming modern: Individual change in six developing countries*. Cambridge, MA: Harvard University Press.

Based on Daniel Lerner's concept of empathy, Inkeles and Smith conclude from their comparative analysis of six developing countries that "modern" people increasingly trust mass media more than personal media for world news. Hence in their opinion, modern people prefer national and international news rather than sports, religious, or local news.

International Communication Gazette. London: Sage. <http://gaz.sagepub.com/>.

One of the oldest journals on international communication, the *International Communication Gazette* covers all aspects of communication, from the traditional media and community and alternative media to modern media and information and communication technologies, including at times devcom (development communication) issues.

Jacobson, T. L., & Servaes, J. (Eds.). (1999). *Theoretical approaches to participatory communication*. Cresskill, NJ: Hampton.

The vast majority of works on participatory communication have brought together arguments advocating participatory communication founded on practical, field-based experience. This volume considers the relevance of these pleas to theoretical concerns. Some chapters focus on the processes of participatory communication, others on metatheoretical considerations and the

- relevance of contributions from theoreticians such as Jurgen Habermas, Michel Foucault, or Mikhail Bachtin.
- Jayaweera, N., & Amunugama, S. (Eds.). (1987). *Rethinking development communication*. Singapore: Asian Mass Communication Research and Information Centre.
- An assessment of modernization and communication from an Asian perspective. Chapters cover theories of development communication versus development support communication; ethical and technological issues; the contribution training and research could make; and country studies on India, Indonesia, Nepal, the Philippines, and Sri Lanka.
- Journal of Agricultural Education and Extension*. Wageningen: Taylor and Francis.
- Quarterly journal aiming to publish research articles, summaries, comparative articles and book reviews in the field of rural agricultural communication, education and extension. The journal strives to stimulate the debate on the interrelationship between education and extension services, and other social and economic institutions in the agricultural sector, all of which are often part of an elaborate agricultural knowledge system.
- Journal of Development Communication*. Kuala Lumpur, Malaysia: Asian Institute for Development Communication (Aidcom).
- One of the oldest journals on development communication in the field, publishing articles, book reviews, reports, case studies, and position papers on topics related to traditional and new approaches to development communication.
- Karl, M., Anand, A., Blankenberg, F., van den Ham, A., & Saldanha, A. (Eds.). (1999). *Measuring the unmeasurable: Planning, monitoring, and evaluation of networks*. New Delhi: Women's Feature Service.
- Using a case study approach, this book provides insight into how networks function, what they achieve, and how they can monitor and set up instruments and systems for evaluation and planning.
- Kay, C. (1989). *Latin American theories of development and underdevelopment*. London: Routledge.
- A summary overview of the distinct approaches and theories under the dependency umbrella. Some stress the sectoral and regional oppositions within the dependency system; others are more concerned with possible class oppositions. Opinions also differ about one of the central elements in dependency theory, that is, the specific relationship between development and underdevelopment.
- Kennedy, T. (2008). *Where the rivers meet the sky: A collaborative approach to participatory development*. George Town, Penang, Malaysia: Southbound.
- The Skyriver project documents the interactions among and between Alaskan Native communities and various official community development agencies over a 30 year time span. It focuses in detail on the different roles change agents play.
- Kronenburg, J. B. M. (1986). *Empowerment of the poor: A comparative analysis of two development endeavours in Kenya*. Amsterdam: Koninklijk Instituut voor de Tropen.
- A detailed, in-depth comparative analysis of two distinct development projects in Kenya: the Ilkerin Loita Integral Development Project and the Development Education Programme. The author prefers a participatory strategy and "an option for the poor" (p. 10).
- Latham, M. E. (2000). *Modernization as ideology: American social science and nation building in the Kennedy era*. Chapel Hill: University of North Carolina Press.
- This book explains how social science theory helped shape American foreign policy during the John F. Kennedy administration and resulted in the Alliance for Progress with Latin America, the Peace Corps, and other U.S. development aid programs worldwide.
- Leeuwis, C., with Van den Ban, A. (2004). *Communication for rural innovation: Rethinking agricultural extension* (3rd ed.). Oxford: Wiley-Blackwell.
- A rethink of innovation and extension in an agricultural context, providing an overview of old and new ways of innovation as a process of network building, social learning, negotiation, and process management.
- Lennie, J., & Tacchi, J. (2013). *Evaluating communication for development: A framework for social change*. London: Earthscan/Routledge.
- This book presents a comprehensive framework for evaluating communication for development (C4D). This framework combines the latest thinking from a number of fields in new ways. It critiques dominant instrumental, accountability-based approaches to development and evaluation and offers an alternative holistic, participatory, mixed methods approach based on systems and complexity thinking and other key concepts. It maintains a focus on power, gender, and other differences and social norms. The book includes a critical review of the key approaches, methodologies and methods that are considered effective for planning evaluation, assessing the outcomes of C4D, and engaging in continuous learning.
- Lerner, D. (1958). *The passing of traditional society: Modernizing the Middle East*. Glencoe, IL: Free Press.
- According to Lerner, the general psychological conditions captured by the concept of empathy stimulated mobility and urbanization, which in turn increased literacy and consequently economic and political participation—all essential to the modernization process. The media stimulated, in direct and indirect ways, the conditions of "psychic mobility" (p. 69) that are so crucial to economic development.

Lerner, D., & Schramm, W. (Eds.). (1967). *Communication and change in the developing countries*. Honolulu: East-West Center.

A compilation of the proceedings of the first conference convened by Lerner and Schramm at the East-West Center in Honolulu in 1964. The overall tone of the conference and papers was rather optimistic. It confirmed the arguments and positions advocated by Lerner and Schramm in earlier writings.

Lie, R. (2003). *Spaces of intercultural communication: An interdisciplinary introduction to communication, culture, and globalizing/localizing identities*. Cresskill, NJ: Hampton.

Starting from an interpretative, people-centered perspective, the author analyzes the embedding of communication in culture and presents a framework to analyze globalizing and localizing identities from the bottom upward. The framework is further detailed and tested in a number of intercultural field settings.

Lie, R., & Mandler, A. (2009). *Video in development: Filming for rural change technical*. Wageningen: Centre for Agricultural and Rural Cooperation (CTA), GTZ (Deutsche Gesellschaft für Technische Zusammenarbeit), Food and Agriculture Organization of the United Nations (FAO), and Wageningen UR.

This book provides information on the production and use of video as an integral part of development activities.

Linden, A. (1998). *Communication policies and human rights in third world countries*. Ph.D. diss., University of Amsterdam.

This study, while drawing together communication, development, and human rights, presents a policy framework for developing public information and communication that is based on international human rights standards.

MacBride, S. (Ed.). (1980). *Many voices, one world: Towards a new, more just, and more efficient world information and communication order*. Paris: United Nations Educational, Scientific and Cultural Organization.

The International Commission for the Study of Communication Problems identified a number of problems of common concern and proposed an institutional and professional framework to address them. It promoted more understanding of diversity and plurality, independence and self-reliance, and democratization of communication. Also available in French, German, Spanish, and Arabic.

Malikhao, P. (2012). *Sex in the village: Culture, religion and HIV/AIDS in Thailand*. Penang/Chiangmai: Southbound/Silkworm Books.

A new approach to assess health communication prevention campaigns from a community based perspective. The book examines the dynamic interaction

between Thai culture, religion, and globalization in a Buddhist and Christian community in Thailand.

Mansell, R., & Wehn, U. (Eds.). (1998). *Knowledge societies: Information technology for sustainable development*. Oxford: Oxford University Press.

Prepared for the United Nations Commission on Science and Technology for Development, this report emphasizes the urgency of building new social and technological capabilities and of ensuring that effective national and regional information and communication technology (ICT) strategies are in place.

Manyozo, L. (2012). *Media, communication, and development. Three approaches*. New Delhi: Sage.

The author distinguishes and investigates the following three approaches: media development, media for development, and stakeholder and community engagement. The book includes a chapter on impact evaluation. In addition, it uses case studies to address issues of participation, power, and empowerment.

Martin, T. (2010). *Communicating research for evidence-based policymaking: A practical guide for researchers in socio-economic sciences and humanities*. Brussels: Directorate-General for Research, Socio-economic Sciences and Humanities.

This guide offers practical advice on how to build a functional communication interface between researchers and policy makers. Advocating a cooperative approach to the policy design process, it is specifically tailored to meet the needs of those involved in European Union-funded socioeconomic research projects.

Martin-Barbero, J. (1993). *Communication, culture, and hegemony: From the media to mediations*. London: Sage.

After a critique of traditional perspectives on mass communication and conceptions as public opinion and mass culture, Martin-Barbero presents a theory of sociocultural mediations that addresses audience reception and popular culture from anthropological and Gramscian perspectives. His concept of mediations suggests a reformulation of the theories of transnationalization of culture and of modernization. Originally published in Spanish: Martin-Barbero, J. (1987). *De los medios a las mediaciones: Comunicación, cultura, y hegemonía*. Barcelona: Ediciones Pili.

Martínez, R., & Lubetkin, M. (Eds.). (2008). *Comunicación y desarrollo: En busca de la coherencia*. Madrid: Fundación Carolina y Siglo XXI.

A Latin or Spanish-language perspective on communication and social change by both academics and professionals. Contributions focus on the transformative process and the potential of communication at local, national, and global levels. Case studies analyze the Paris declaration of the Organization for Economic Cooperation and Development (OESO) and the role

and place of the Spanish development aid. Target audience is policy makers, students, and academics.

Massey, G. (2012). *Ways of social change: Making sense of modern times*. London: Sage Publications.

The book examines five forces that are major drivers of social change: science and technology, social movements, corporate power, government actions, and war.

Mayo, J., & Servaes, J. E. (Eds.). (1994). *Approaches to development communication: A training and orientation kit* (2 vols.). New York: United Nations Population Fund and United Nations Educational, Scientific, and Cultural Organization.

A training and orientation kit (of brochures, video documents, and an interactive database) for individual or group training that introduces the main theoretical devcom (development communication) approaches; presents a profile of the missions, objectives, and programs of all United Nations agencies and a selection of bilateral agencies and nongovernmental organizations (NGOs); and presents a descriptive analysis of a number of field projects and programs sponsored by these institutions.

McAnany, E. G. (2012). *Saving the world: A brief history of communication for development and social change*. Champaign: University of Illinois Press.

A personal account of the author's involvement in the field of communication for development and social change from the early days of Daniel Lerner and Wilbur Schramm's parable up to the World Congress on Communication for Development in 2006.

McKee, N., Manoncourt, E., Yoon, C. S., & Carnegie, R. (Eds.). (2000). *Involving people, evolving behavior*. George Town, Penang, Malaysia: Southbound.

A multisectoral and interdisciplinary synthesis of field experiences and lessons learned in the context of behavior development and change. Its aim is to challenge traditional approaches to program design, implementation, and monitoring with a view to increase the impact and sustainability of international development programs, such as the ones coordinated by the United Nations Children's Fund (UNICEF).

McLuhan, M. (1964). *Understanding media*. New York: Signet.

McLuhan sees technology as a value-free and politically neutral asset in bringing about the modernization of underdeveloped countries. He argues that technology gradually creates a totally new human environment, that of the modern society. In other words, technology is an inexorable force in development, irresistible and overwhelming.

McMichael, P. D. (2008). *Development and social change: A global perspective* (4th ed.). Thousand Oaks, CA: Pine Forge.

Starting from a time line of developmentalism and globalism, the author describes and illustrates how the

era of the development project (1940–1970s) has been replaced by the globalization project (1980s and beyond). He argues that this is cause for concern on a number of “-isms”: environmentalism, fundamentalism, feminism, activism, and more.

McPhail, T. L. (Ed.). (2009). *Development communication: Reframing the role of the media*. Malden, MA: Wiley-Blackwell.

An introductory textbook for an American student audience. The major theories, policies, agencies, and technologies are summarized and illustrated with two cases from India and Europe. Target audience is undergraduate students.

Media Development. Toronto: World Association for Christian Communication.

The journal of the World Association for Christian Communication (WACC), *Media Development* is the international quarterly journal dedicated to the theory and practice of communication for social change around the world. Many contributors write from the perspective of the South, highlighting social, cultural, and spiritual values.

Mefalopulos, P. (2008). *Development communication sourcebook: Broadening the boundaries of communication*. Washington, DC: World Bank.

This sourcebook is structured along four modules: (1) the increased value of development communication, (2) reflections on the theory and practice of development communication, (3) development communication methodological framework and applications, and (4) development communication services and operations at the World Bank.

Mefalopulos, P., & Kamlongera, C. (2004). *Participatory communication strategy design: A handbook*. Rome: Food and Agriculture Organization of the United Nations.

This handbook focuses on the process of participatory communication strategy design. It presents a step-by-step approach to various development projects dealing with agriculture, health, education, income generation, gender, water and sanitation, animal husbandry, and poverty alleviation.

Melkote, S. R., & Steeves, H. L. (2001). *Communication for development in the third world: Theory and practice for empowerment* (2nd ed.). London: Sage.

An introductory textbook for undergraduate students that covers traditional, modernization, empowering, and liberating perspectives on development. The authors emphasize the importance of culture, spirituality, and religion.

Miller, E. (2007). *Viewing the South: How globalisation and Western television distort representations of the developing world*. Cresskill, NJ: Hampton.

Miller used content analysis and audience reception to examine how Western television covers the

Southern world. The results hint at a paradox: in a world of rapidly increasing global interconnectedness, television is providing less and less world coverage (both in quantity and in quality). The underlying factors for this paradox are the changing relationship among globalization, television, and public understanding of the developing world.

Mody, B. (Ed.). (2003). *International and development communication: A 21st century perspective*. Thousand Oaks, CA: Sage.

A graduate-level textbook evenly split into two parts; one focusing on international communication, the other on development communication. The contributions, drafted in the U.S. scholarly tradition, discuss both theoretical and applied themes. Target audience is graduate students and academics.

Moemeka, A. A. (Ed.). (1994). *Communicating for development: A new pan-disciplinary perspective*. Albany: State University of New York Press.

An interesting attempt to flavor the communication for development field with more multidisciplinary and Southern (mainly African) perspectives and authors. Chapters are written from a variety of theoretical, methodological, historical, applied, and case-study perspectives.

Mowlana, H. (1997). *Global information and world communication: New frontiers in international relations* (2nd ed.). London: Sage.

The author argues that world communication has to be looked at from an interdisciplinary point of view. He outlines a framework of analysis that includes news, broadcasting, the cultural industry, transnational data flows, travel and tourism, intercultural communication, and information technology.

Nash, J. (Ed.). (2005). *Social movements: An anthropological reader*. Malden, MA: Blackwell.

A collection of field studies—anthropological in nature and global in focus—carried out in 14 countries. The chapters address specific social issues, offering solutions formulated by local people themselves.

Nederveen Pieterse, J. (2010). *Development theory: Deconstructions/reconstructions* (2nd ed.). London: Sage.

A systematic and comprehensive overview of all the theoretical approaches associated with development: discourse analysis, political economy, culture and development, alternative development, postdevelopment, human development, information and communication technology (ICT) and development, international development cooperation, globalization, intercultural development, social development, critical holism, and reflexive development.

Nerfin, M. (Ed.). (1977). *Another development: Approaches and strategies*. Uppsala, Sweden: Dag Hammarskjöld Foundation.

The concept of “another development” was first articulated in the industrialized nations of northern Europe. Yet despite these Western origins, another development also has roots in third world environments. Another development is a process that includes basic needs, endogeneity, self-reliance, ecology, participatory democracy, and the need for structural changes.

Nordenstreng, K., with Hannikainen, L. (1984). *The mass media declaration of UNESCO*. Norwood, NJ: Ablex.

A detailed analysis of the 1978 Mass Media Declaration of UNESCO not only for its historical and diplomatic implications but primarily for its importance to the basic professional training and education of journalists.

Omoto, A. M. (Ed.). (2005). *Processes of community change and social action*. Mahwah, NJ: Erlbaum.

An interdisciplinary academic volume that addresses a variety of topics related to service learning, social movements, political socialization, civil society, and especially volunteerism and community development.

Papa, M., Singhal, A., & Papa, W. H. (2006). *Organizing for social change: A dialectic journey of theory and praxis*. New Delhi: Sage.

The authors address four dialectical tensions that are considered essential to the process of organizing for social change: control and emancipation, oppression and empowerment, dissemination and dialogue, and fragmentation and unity. They advocate for a dialectical approach. The book contains cases set in various contexts in both developing and developed countries.

Parsons, T. (1960). *Structure and process in modern societies*. Glencoe, IL: Free Press.

In sociology, modernization is mainly seen as a process of structural differentiation. According to Talcott Parsons, traditional societies possessed simple, unspecialized structures, whereas modern societies require functionally based institutional separation, segmentation, and differentiation.

Patton, M. Q. (2002). *Qualitative research and evaluation methods* (3rd ed.). Thousand Oaks, CA: Sage.

Probably one of the most comprehensive and systematic handbooks of qualitative methods available. Part 1 starts with a number of conceptual issues (each accompanied by illustrations and exhibits) in qualitative inquiry. Part 2 presents qualitative designs and data collection techniques, such as fieldwork observations and qualitative interviewing. Part 3 addresses the analysis, interpretation, and reporting issues.

Pavlik, J. V. (2001). *Journalism and new media*. New York: Columbia University Press.

John V. Pavlik distinguishes basically between three phases through which new media converge in the journalism field to perform functions ranging from

information gathering, searching, sorting, and communicating to production, editing, design, distribution, access, and display.

Pool, I. de S. (1983). *Technologies of freedom*. Cambridge, MA: Belknap.

For Ithiel de Sola Pool, modernization is coequal with the adoption of science and technology. From his perspective, countries can escape the underdevelopment trap if they adopt a mind-set accepting of science and technology and if they open their doors to the bearers of modern techniques—scientists, transnational corporations, and so forth.

Prasad, K. (2009). *Communication for development: Reinventing theory and action*. Delhi: B. R. World of Books.

An Indian perspective on communication for development in two volumes. Volume 1, *Understanding Development Communication*, presents theories, policies, and strategies; Indian models of development and planning; and an assessment of the Satellite Instructional Television Experiment (SITE) project and community media. Volume 2, *Advanced Development Communication*, summarizes specific subfields, such as women's empowerment, the digital divide, health and population communication, ecological conservation, and devcom (development communication) ethics in the Indian mass media. Target audience is students and academics.

Quarry, W., & Ramirez, R. (2009). *Communication for another development: Listening before telling*. London: Zed.

An introduction to the field by two experienced professionals for their less informed colleagues. The core motto of the book is "It is not good communication that makes good development; it is good development that breeds good communication" (p. 9).

Quebral, N. C. (1971–1972). What do we mean by "development communication." *International Development Review*, 15(2), 25–28.

Quebral, N. C. (2012). *Development communication primer*. Penang: Southbound.

The term "development communication" was first coined in 1972 by Nora C. Quebral. She defined the field as both an art and a science to change society in a planned way.

Revista Chasqui. Quito, Ecuador: El Centro Internacional de Estudios Superiores de Comunicación para América Latina.

Revista Chasqui publishes academic articles, reports, and position papers on issues related to communication and mass media in Latin America.

Rogers, E. M. (1962). *Diffusion of innovations*. New York: Free Press.

Everett M. Rogers stresses the adoption and diffusion processes of cultural innovation. Mass media are

important in spreading awareness of new possibilities and practices, but at the stage where decisions are made, personal communication is far more likely to be influential. Therefore, the general conclusion is that mass communication is less likely than personal influence to have a direct effect on social behavior. The third edition was published in 1983, the fifth in 2003.

Rogers, E. M. (1976). Communication and development: The passing of the dominant paradigm. *Communication Research*, 3(2), 213–240.

The implications of the academic shift in thinking on the role of communication in development are discussed in terms of issues such as the communication effects gap, the content of mass media messages about development, and the limitations of the social structure on developmental communication effects.

Rostow, W. W. (1953). *The process of economic growth*. Oxford: Clarendon.

According to W. W. Rostow, one of the most influential early theorists, the so-called backward countries could only progress by emulating the historical path toward development established by the advanced countries. In Rostow's view, the transition from underdevelopment to development involves moving through a series of five stages: the traditional society, the preconditions for a takeoff, the takeoff, the drive to maturity, and the age of mass consumption.

Said, E. W. (1994). *Culture and imperialism*. New York: Knopf.

Said argues that imperialist assumptions continue to influence Western politics and culture. He pleads for a humanist historical understanding of the interdependency of cultures. Therefore, in his opinion, the true human community is global.

Sanderson, S. K. (1995). *Social transformations: A general theory of historical development*. Oxford: Blackwell.

Outlines a general theory of social evolution from the Neolithic period up to the modern world, crossbreeding the materialist evolutionism and conflict theory of Marvin Harris and Gerhard Lenski with the world-system theory of Immanuel Wallerstein.

Schech, S., & Haggis, J. (2000). *Culture and development: A critical introduction*. Oxford: Blackwell.

This text critically examines how development itself operates as a cultural process. The themes of gender, tradition and identity, human rights, and information and communication technologies (ICTs) are used to explore the challenges that processes of cultural change pose to conventional understandings of development.

Schiller, H. I. (1976). *Communication and cultural domination*. White Plains, NY: International Arts and Sciences.

Herbert I. Schiller was one of the most prolific writers about the links between the U.S. military-industri-

al complex and the media industry and its consequences for culture and communication worldwide.

Scholte, J. A. (2005). *Globalization: A critical introduction* (2nd ed.). Basingstoke, UK: Palgrave Macmillan.

A comprehensive overview of globalization. Starting with a framework of analysis that encapsulates a broad spectrum of trends and themes (production, governance, identity, knowledge), the book discusses a number of normative and policy issues (security, equality, democracy) that are essential to (re)construct future globalizations.

Schramm, W. (1964). *Mass media and national development: The role of information in the developing countries*. Stanford, CA: Stanford University Press.

Schramm suggests that there are at least three indispensable functions performed by the mass media in a modern or modernizing society: they are watchdogs, policy makers, and teachers for change. Schramm proposes that every country should aim at a minimum level of mass media facilities: 10 copies of daily newspapers, five radio receivers, two cinema seats, and two television receivers per 100 inhabitants.

Schramm, W., & Lerner, D. (Eds.). (1976). *Communication and change: The last ten years—and the next*. Honolulu: University Press of Hawaii.

The mood of this second conference convened by Lerner and Schramm at the East-West Center in Honolulu was more sober than the first. The majority of paper presenters acknowledged that most issues in the rural sectors were not resolved and that urbanization had created more social problems. That is why Everett M. Rogers called it “the passing of the dominant paradigm” (Rogers, 1976).

Sen, A. (1999). *Development as freedom*. New York: Knopf.

According to the Nobel Prize winner Amartya Sen, human development requires more than health, education, a decent standard of living, and political freedom. He pleads for the recognition and guaranteeing of people’s cultural identities by the state. Cultural liberty is a human right and hence an important aspect of human development.

Servaes, J. (1999). *Communication for development: One world, multiple cultures*. Cresskill, NJ: Hampton.

This volume summarizes the evolution in postwar thought about development and communication (modernization, dependency, and multiplicity) and identifies the various options in communication policy making and communication research. Throughout, case studies exemplify the major theoretical arguments. Target audience is policy makers, students, and academics.

Servaes, J. (Ed.). (2007). *Communication for development: Making a difference*. A WCCD background study. In Communication Initiative, Food and Agriculture Organization of the United Nations, and World Bank,

World Congress on Communication for Development: Lessons, challenges, and the way forward (pp. 209–292). Washington, DC: World Bank.

The background study for the World Congress on Communication for Development (Rome, October 2006) that, apart from a summary of the different development (development communication) models and approaches, summarized the most important results in early-21st-century communication for development initiatives under four headings: “Sustainable Development,” “Health Communication,” “Communication for Development in Governance,” and “The Role of ICTs in Development.” Target audience is policy makers, professionals, students, and academics.

Servaes, J. (Ed.). (2008). *Communication for development and social change*. Thousand Oaks, CA: Sage.

The volume prefers the two-way horizontal communication model above the one-way hierarchical one. It is based on the assumption that authentic participation directly addresses power and its distribution in society and that communication is an essential element in every development and social change project. It therefore needs to be applied in different ways and at different levels according to the needs and characteristics of the context or community.

Servaes, J. (Ed.). (2013). *Sustainability, participation and culture in communication. Theory and praxis*. Bristol/Chicago: Intellect/University of Chicago Press.

One of the first volumes to offer an overview of sustainability and communication issues from a development and social change perspective. With both theoretical and methodological chapters on participatory communication, network analysis, ICTs for development, community mobilization, as well as case studies from Bangladesh, Egypt, China, Zimbabwe, Thailand, India ...

Servaes, J., Jacobson, T. L., & White, S. A. (Eds.). (1996). *Participatory communication for social change*. New Delhi: Sage.

Most contributions in this volume stress the importance of cultural identity and democratization at all levels of society. The first part presents theoretical perspectives in relation to policy issues and political ideologies. The second part explores diverse methodological perspectives, and the third part consists of case studies that articulate specific experiences in interfacing theory and practice.

Shah, H. (2011). *The production of modernization: Daniel Lerner, mass media, and the passing of traditional society*. Philadelphia: Temple University Press.

The author examines Lerner’s writings to construct the intellectual trajectory of his thinking about mass media and modernization up to and beyond the publication of his famous book.

- Siebert, F. S., Peterson, T., & Schramm, W. (1956). *Four theories of the press*. Urbana: University of Illinois Press.
- Siebert, Peterson, and Schramm were among the first to study the so-called normative media theories. They identified four models: the free or liberal press model, the social responsibility model, the Marxist-Leninist or communist model, and the authoritarian or fascist model.
- Silverman, D., & Marvasti, A. (2008). *Doing qualitative research: A comprehensive guide*. Los Angeles: Sage.
- A hands-on textbook on qualitative methodologies intended to guide students (from undergraduate to doctoral) through the business of doing qualitative research, writing it up, and using it. Less useful for nonacademic purposes.
- Singhal, A., Cody, M. J., Rogers, E. M., & Sabido, M. (Eds.). (2004). *Entertainment-education and social change: History, research, and practice*. Mahwah, NJ: Erlbaum.
- This book introduces readers to entertainment-education (E-E) literature from multiple perspectives. It covers the history of entertainment-education, its applications in the United States and throughout the world, the multiple communication theories that bear on entertainment-education, and a range of research methods for studying the effects of entertainment-education interventions.
- Sklair, L. (1991). *Sociology of the global system: Social change in global perspective*. New York: Harvester Wheatsheaf.
- One of the first sociological attempts to conceptualize the global system beyond the confines of more traditional state-centered approaches. Sklair introduces the concept of “transnational practices” that operate in three spheres (economic, political, and cultural-ideological), and through key institutions (transnational corporations, the transnational capitalist class, and the culture-ideology of consumerism).
- Skuse, A., Gillespie, M., & Power, G. (Eds.). (2011). *Drama for development: Cultural translation and social change*. Thousand Oaks, California: Sage.
- This book critically analyses the drama for development work of the BBC WST and its partners. It offers insights into a range of highly popular radio and television productions broadcast in such diverse locales as Afghanistan, Burma, Cambodia, Nepal, Pakistan, India, Nigeria and Rwanda. In doing so, it draws together contributions and experiences from academics and researchers working in both the university sector and within the BBC WST (Research and Learning Group).
- Smythe, D. W. (1981). *Dependency road: Communications, capitalism, consciousness, and Canada*. Norwood, NJ: Ablex.
- Dallas W. Smythe suggests that the technological evolution of communication media and their increasing importance as a factor of production and as a source of economic value have extended patterns of dependence and constructed forms of colonialism that are far more pervasive than the outdated modes of direct imperialism abandoned after World War II, even in Canada.
- Sparks, C. (2007). *Globalization, development, and the mass media*. Los Angeles: Sage.
- Sparks studies “relationships between small-scale local issues and questions of power and domination” (p. 193) from a merely theoretical perspective. He identifies four paradigms: the “dominant” or “modernization” (p. 50) paradigm has been critiqued from two sides and led to the “imperialism paradigm” (p. 105) and the “participatory paradigm” (p. 71) with an interest in bottom-up approaches. The subsequent paradigm is called “globalization” (p. 193).
- Sposato, S., & Smith, W. A. (2005). *Radio: A post nine-eleven strategy for reaching the world's poor*. Lanham, MD: University Press of America.
- This book aims to change the perception that radio is an outdated technology by documenting its evolution from a one-way medium that only delivers information to one that has served as a catalyst for bringing people together to discuss common problems and solutions. Many concrete examples of the use of radio during campaigns are provided.
- Srampickal, J. (1994). *Voice of the voiceless: The power of people's theatre in India*. Delhi: Manohar.
- This book starts with an overview of people's theater for development worldwide before looking at the folk theater movement of India. The author critically assesses two forms of people's theater and explains its relevance for social action and social change.
- Staples, A. L. S. (2006). *The birth of development: How the World Bank, Food and Agriculture Organization, and World Health Organization changed the world, 1945–1965*. Kent, OH: Kent State University Press.
- Grounded in archival research, this book provides a foundational understanding for many of the early 21st century's debates on economic globalization and development policies. It explains the beginning of the idea that development was an international obligation, the beginning of a broad international civil service, and the beginning of the continuing effort to find a way to promote the well-being of the earth's people as a whole.
- Stewart, C. J., Smith, C. A., & Denton Jr., R. E. (2007). *Persuasion and social movements* (5th ed.). Long Grove, IL: Waveland.
- A theoretical and historical overview of social movements as interpretive systems, their persuasive functions, and the importance of leadership. The authors distinguish among various linguistic, political,

and cultural strategies and arguments in U.S. social movements. Case studies focus on the John Birch Society and the Gray Panthers.

Sunkel, O., & Fuenzalida, E. (1980). La transnacionalización del capitalismo y el desarrollo nacional. In O. Sunkel, E. Fuenzalida, F. H. Cardoso, C. Fortin, D. Seers, P. O'Brien, J. Muñoz, S. Roldan, A. Serrano, E. Fanjul, J. Braña, M. Buesa, J. Molero, J. Jimenez, C. Thiebuat, & V. Donoso (Eds.), *Transnacionalización y dependencia* (pp. 45–63). Madrid: Ediciones Cultura Hispánica del Instituto de Cooperación Iberoamericana.

With their transnationalization thesis, Osvaldo Sunkel and Edmundo Fuenzalida were among the first to build the dependency perspective into a more globalized theorem, hence bridging the gap between the imperialism paradigm and the globalization paradigm.

Sztompka, P. (1994). *The sociology of social change*. Oxford: Blackwell.

This book covers the four grand visions of social and historical change that have dominated the field since the 19th century: the evolutionary, the cyclical, the dialectical, and the postdepartmentalist. By doing so, it discusses central concepts, such as social process, development progress, social time, historical tradition, modernity, postmodernity, and globalization.

Tacchi, J., Slater, D., & Hearn, G. (2003). *EAR: Ethnographic action research training handbook*. Paris: United Nations Educational, Scientific and Cultural Organization.

This approach combines two research methodologies: ethnography and action research. After setting out some of the basic premises of ethnographic action research, the authors give a more detailed explanation of how the methodology can work as a way of researching and developing information and communication technology (ICT) projects.

Thornton, R., & Cimadevilla, G. (Eds.). (2010). *Usos y abusos del participar*. Buenos Aires: Instituto Nacional de Tecnología Agropecuaria.

A collection of theoretical discussions on the impact and relevance of participatory communication approaches for development, as well as case studies set in a Latin-American context.

Tomlinson, J. (1999). *Globalization and culture*. Chichester, UK: Polity.

The author argues for the multidimensionality of globalization and, following Anthony Giddens, that culture is one of the fundamental dimensions of it because culture is constitutive of complex connectivity. Tomlinson tries to define global modernity along with arguments about the hybridization of cultures and the special role of communications and media technologies in this process of “deterritorialization.”

Torero, M., & von Braun, J., (Eds.). (2006). *Information and communication technologies for development and poverty reduction*. Baltimore: John Hopkins University Press.

The book presents (1) conceptual studies about the nature of information and information and communication technologies (ICTs), (2) econometric studies of the linkages between information and communication technology and economic growth and between information and communication technology and health services delivery, (3) country case studies of the institutional and regulatory environment and of the household impacts of information and communication technologies, and (4) syntheses of case studies.

Tran, Van Dinh. (1987). *Independence, liberation, revolution: An approach to the understanding of the third world*. Norwood, NJ: Ablex.

A Vietnamese Marxist perspective on issues of dependency, revolution, nationalism, and liberation in the Asian context. The book also provides a history of independence movements and revolutions in the third world and presents an integrated model for understanding social realities and communication.

Tremblay, S. (Ed.). (2007). *Développement durable et communications: Au-delà des mots, pour un véritable engagement*. Quebec: Presses de l'Université du Québec.

With an opening reference to the Brundtland report of 1987, this collection assesses the relationship between communication and sustainable development from a French Canadian perspective. General contributions on legal and policy concerns are complemented with historical and theoretical observations. The last part discusses concrete cases (such as Hydro-Québec) and strategies.

Tufte, T., & Mefalopulos, P. (2009). *Participatory communication: A practical guide*. Washington, DC: World Bank.

A practical guide for practitioners that provides a conceptual framework, a selection of generic lessons learned, and an introduction to the use of participatory communication approaches to specific development projects.

United Nations Educational, Scientific and Cultural Organization. (2007). *Harnessing communication to achieve the Millennium Development Goals*. Paris: United Nations Educational, Scientific, and Cultural Organization.

Background papers prepared for the Tenth United Nations Inter-Agency Round Table on Communication for Development in Addis Ababa, Ethiopia. The recommendations and the action plan plead for more interagency collaboration and a common understanding of and approach to communication for development in the United Nations system.

United Nations Development Programme. (1990). *Human development report*. New York: Oxford University Press.

The Human Development Report argues that it is necessary to focus on how aggregate indexes of economic growth and productivity are actually translated into enhancement of people's lives in terms of increased access to and choice in matters of health, education, a good physical environment, and freedom, to name a few components of well-being. Published annually.

United Nations. *The millennium development goals report*. (2009).

The eight Millennium Development Goals (MDGs) range from halving extreme poverty to halting the spread of HIV/AIDS and providing universal primary education. Some may be met by the target date of 2015, but others, it is feared, will not.

Uzelac, A., & Cvjetičanin, B. (Eds.). (2008). *Digital culture: The changing dynamics*. Zagreb, Croatia: Institute for International Relations.

The book explores shifts in the changing dynamics of information and communication technologies (ICTs) and digital culture. It describes digital culture as a new social ecology that challenges existing cultural policies and practices.

Vago, S. (2003). *Social change* (5th ed.). Upper Saddle River, NJ: Pearson Prentice Hall.

A well-structured analysis of the major theoretical perspectives, sources, processes, patterns, and consequences of social change. The book considers factors that stimulate or hinder the acceptance of change in a multicultural context, and it emphasizes unintended consequences and costs of both planned and unplanned change.

WACC. Communication rights in the information society campaign. (2005). *Assessing communication rights: A handbook*. London: World Association for Christian Communication.

This CRIS handbook presents the four pillars of communication rights: communicating on the public sphere, communication knowledge, civil rights in communication, and cultural rights in communication. The handbook clearly points out why the right to communicate is basic for people to live in freedom, peace, justice, and dignity. Also available in French and Spanish.

Wallerstein, I. (1979). *The capitalist world-economy*. Cambridge, UK: Cambridge University Press.

Wallerstein describes the world system in a rather static way by arguing that the fundamental traits of the capitalistic world system since the 16th century have remained virtually unchanged. At the same time, however, he transcends the dependency framework when he states that a small number of center countries enter into functional relationships with peripheral and semi-

peripheral nations, that the developmental dynamic is determined internally and not externally, and that the hope for fundamental changes in certain states can be called almost nonexistent so long as the world capitalistic system does not collapse.

Warnock, K., Wickremasinghe, R., & Weigel, G. (2005). *Information and communication technologies and large-scale poverty reduction: Lessons from Asia, Africa, Latin America, and the Caribbean*. [World Summit on the Information Society]. London: Panos.

The United Nations-sponsored World Summit on the Information Society (WSIS) took place in 2003 in Geneva and in 2005 in Tunis. One of its main objectives was to bridge the so-called digital divide between rich and poor countries. One of its recommendations was to develop a cheap (less than US\$100) computer for each child and to spread access to the Internet in the developing world. This document assesses its impact for the Southern developing regions.

Weinstein, J. (2010). *Social change* (3rd ed.). Lanham, MD: Rowman & Littlefield.

The book presents a comparative social scientific approach to change at all levels of society—local, national, and international—in a time-based fashion. It discusses the components of change and the factors driving them.

White, S. A., Nair, K. S., & Ascroft, J. (Eds.). (1994). *Participatory communication: Working for change and development*. Thousand Oaks, CA: Sage.

One of the first volumes in which the concepts of “participation” and “participatory communication” were the main focus. Both theoretical and applied case study perspectives are offered.

Wilkins, K. G. (Ed.). (2000). *Redeveloping communication for social change: Theory, practice, and power*. Lanham, MD: Rowman & Littlefield.

The discourse on development theory and practice, linked to assessments of power in all its ramifications with a special focus on women's empowerment, appears to be the main thrust in this collection.

Winterstein, D. P. (2010). *Media and power on the margins of Europe: The public negotiation of the Breton language and cultural identity*. Cresskill, NJ: Hampton.

This book explores the links between the expression of a local language and tradition in a globalized world. Through an in-depth field study of the Breton linguistic and cultural sphere, the book focuses attention on the relationship between media globalization and the human rights of expression and information in local languages and cultures.

Book Reviews

Barnes, Susan B. *An Introduction to Visual Communication: From Cave Art to Second Life*. New York: Peter Lang, 2011. Pp. xi; 273. ISBN 978-1-4331-1258-4 (cloth) \$149.95; 978-1-4331-1257-7 (paper) \$42.95.

Visual symbols that serve as a means of creating and sharing meaning among human beings are pervasive. As with language, visual symbolic amalgams are comprised of component parts that guide their construction and ultimately, their meaning. Arrangement of symbols relies on recognition by the viewer—a sort of visual syntax—that guides interpretation. Memorable corporate logos are one example. They are often remembered for their saturation in a particular culture or scene, or for the ability of receivers to instantly understand the creator’s intent to establish an image, brand, or other message. Corporate logos can stand in for all levels of interpretations of a corporation, both unfavorable and favorable. A few well-known corporations may have had logos whose origins appear to be, at first glance, mundane (Coca-Cola and Nike are two such examples). However, their iterations since their inceptions (and many other logos) have been carefully considered.

Susan Barnes is interested in the complex arrangement of visual components that make visual communication compelling. Logos are just one application of many of the principles she identifies. Seemingly simple logos and other visual symbols are not successful simply by chance; most of the time, graphic artists don’t just get lucky by sketching a few lines on a cocktail napkin. These visual symbols have a number of key elements in common that establish them as a form of communication. The creators of such symbols have a deep understanding of color, line, form, composition, and the media that are used to convey meaning. Their experimentation with imagery is arguably rooted in visual art, psychology, physics, and linguistics.

Dr. Barnes addresses visual communication a manner like language itself: visual communication involves understanding the building blocks of visual literacy, exploring how specific visual media build on this foundation, and then situating these visual constructions in cultural contexts. Her text is designed to probe the theoretical understanding of fundamental components of visual production and the history and socio- contextual constraints of those components as

they develop in various media. Barnes states her motivation clearly at the end of her introductory chapter: “Students need to learn how to ‘read’ visual symbols, develop an understanding about visual communication, and be aware of cultural attitudes and conventions that shape their understanding of visual messages” (p. 16).

Barnes introduces visual communication as another mode of learning, a separate knowledge supported by the cognitive revolution in language. Language is the preferred if not default mode of understanding, resulting in a subordination of visual and other modes of thinking. Chapter 1 provides an overview of visual theory involving a brief review of semiotics, Suzanne Langer, Jean Piaget, and desktop computing. The chapter includes definitions of visual communication and visual literacy. Other early chapters of the volume lay out a grammar of visual literacy. Much as one might approach the study of music by focusing on notes, time, and scales and building to complex pieces of music, Barnes begins with color, form, line, and perspective among many other elements. Her organizing principle is that understanding the basic elements of artistic composition is essential to understanding visual messages in context later on.

The chapters in the second section provide history and development of various media. For example, Chapter 7 traces the development of print media. The author begins with an explanation of early symbols (pictographs, etc.) and describes the evolution of print including stops in the Victorian era and early 20th century United States before culminating with digital media. Chapter 8 explores photography and includes basic explanations of shot, angle, color, and lighting before moving on to photojournalism and photography as cultural expression. Short case studies dot all of Barnes’ chapters, and one in this chapter describes the influence of *Life* magazine. Subsequent chapters address feature film, television, and digital media respectively. Case studies in these chapters include violent photojournalism, the film *Psycho*, and the television news industry.

The components and media of the first two sections are then situated in contexts in the final section of the text: Visual Communication in Cultural Contexts. In these chapters, Barnes examines what she calls “emerging visual contexts.” Cultural codes and conventions change through time. She addresses the implications of visual communication in virtual reality, digital imagery, and digital technology in education. Regarding the latter, the author provides an interesting

contrast between verbalists (those who maintain that thinking occurs primarily, if not exclusively, through language) and visualists (those who “believe that images are a distinct form of mental representation” before providing examples of how contemporary textbooks and teaching methods at various educational levels are integrating visual technology (p. 222). The author discusses a bias against visual imagery in education and newspaper industry, but also points out its pervasiveness in modern culture, particularly advertising. She describes the importance of deconstructing advertisements, which she describes as peeling back the layers of an onion: “Each layer must be revealed before the surface of the onion appears” (p. 235). Barnes includes a section on postmodern shifts in graphic design, depending more on receivers to contribute signification. The shifting and highly personal interpretations illustrate how cultural codes and conventions change. She argues that images are used to communicate more than serving as art.

The scope of this text is broad. Barnes makes a strong effort to embrace basic elements of the visual arts, the constraints and opportunities of visual media, and then the cultural contexts in which they are situated. It’s a challenge, and sometimes the terminology that reaches across several disciplines can be difficult to discern. However, this text may serve undergraduates well. It includes chapter exercises, web sites, and key terms. The author contributes many of her own illustrations (among others) and a strong list of references at the end. The text includes “In His/Her Words” boxes with statements from prominent theorists such as Dr. Alan Kay (p.11), Ernst Grombrich (p.47), Marshall McLuhan (p. 128), Susan Sontag (145), and Wassily Kandinsky (p. 177).

—Pete Bicak
Rockhurst University

Carlsson, Ulla and Sherri Hope Culver (Eds.). *Media and Information Literacy and Intercultural Dialogue: MILID Yearbook 2013*. A Collaboration between UNITWIN Cooperation Programme on Media and Information Literacy and Intercultural Dialogue and Nordicom, University of Gothenburg. Göteborg: The International Clearinghouse on Children, Youth and Media, Nordicom, University of Gothenburg, Sweden, 2013. Pp. 416. ISBN 978-91-86523-64-0 (paper) SEK 250; €30; US\$39.00. (Free PDF download from http://www.nordicom.gu.se/clearinghouse.php?portal=publ&main=info_publ2.php&ex=379&me=3)

In essence, this book comes from an initiative of UNESCO and the UN Alliance of Civilizations (UNAOC) which gave rise to the creation of the UNITWIN Cooperation Programme on Media and Information Literacy and Intercultural Dialogue (MILID). UNESCO’s mission and objectives and UNAOC’s mandate of serving as a catalyst and facilitator for innovative projects that attempt to reduce polarization by forming partnerships between nations and cultures, as well as organizations ground the effort. UNITWIN is a network of eight universities (Autonomous University of Barcelona; Cairo University; The University of the West Indies, Mona, Jamaica; The University of São Paulo, Brazil; Temple University in the U.S.; Tsinghua University, China; Queensland University of Technology, Australia; Sidi Mohamed bin Abdellah University, Morocco) which all signed an agreement in May 2011, in Fez, Morocco. There are also associate members and it is hoped that the network will expand. The network’s objective is to encourage collaboration and capacity building so that media and information literacy can be fostered, as well as intercultural dialogue, thus promoting freedom of speech and information and the free flow of ideas and knowledge (p. 7). This is the first yearbook to result from the initiative.

There are two distinct parts to the book. Part 1 relates to the UNITWIN Co-operation Programme on Media and Information Literacy and Intercultural Dialogue and is called “New Approaches and Challenges,” edited by Sherri Hope Culver, who has also written one of the section’s chapters. Following MILID’s interests, these chapters relate experiences in some of the countries in which partners are based. While we are now used to work on media and information literacy in the “developed” world, work on media literacy in other areas is sparser. For this reason, I found the chapter on MIL (Media and Information Literacy) in Morocco and the partner university’s work in addressing the field particularly interesting. Abdelhamid Nfissi, the chapter’s author, notes that MIL is still in its infancy in Morocco and that literacy there still means the ability to read and write. So often, and this is one of my passions, we forget that many in today’s world still cannot read and write, let alone access the information superhighway about which we have been talking for what now seems to be a great number of years. However, in 2009 the Moroccan Emergency Plan was introduced to Higher Education and introduced Media Studies and Cyber Culture to the curriculum of English departments at university facul-

ties of Arts & Humanities. Nfissi notes that it is imperative that MIL teaching be extended to all faculties and institutions and that there is a need to translate documents into Arabic, one of Morocco's working languages along with French. This in itself is a problem. Funding is so often lacking for translations and what pertains in one cultural milieu may be irrelevant in another. This last point is one that the book attempts to address through the case studies that it puts forward. Poor mastery of foreign languages (p. 95) together with a lack of MIL materials in Arabic are "a real handicap" (p. 95). Since Internet users are neither media nor information literate, they cannot fully profit from the Internet (ibid). Chapters in this section take a wide variety of approaches.

The book's second part is edited by Ulla Carlsson, Catharina Bucht, and Maria Edström, with an introduction by Carlsson. The sheer volume and quality of the work that Carlsson oversees is commendable, not only in this work, but also over the years.

Chapters in this part of the book reflect on aspects of dialogue and its development in a variety of countries and settings. It is good to see so much coming from the global south. In view of recent political developments, it is also interesting to consider Jiwon Yoon's chapter on North Korean refugees in South Korea. There are problems associated with being a refugee in any country, and these are often replicated wherever the refugee may find him or herself: feeling like an outsider or lack of educational qualifications relevant to the host country, for instance. In the case of North Koreans in South Korea, there is often also a desire to hide the fact that they come from North Korea. Yoon's work in making a documentary about these refugees enabled some of them to "come out" as North Koreans for the first time, some even saying that "a burden had been lifted off their shoulders after such a revelation, since they no longer had to lie about themselves" (p. 195). Yet North Koreans still face inequality, bias, and prejudice in South Korea (p. 198), but Yoon hopes that such work can help to start "an intercultural dialogue in South Korean society" (p. 199), hopefully leading to meaningful changes. It might be interesting here to compare work done after the fall of the Berlin Wall when many East Germans moved to the former West Germany. The challenge that unification presented in Germany was enormous. East Germans did not necessarily find the "golden country" that they had supposed existed, and West Germans often resented the influx of East Germans. In the main, the difficulties were surmounted

and Germany has become again an economically stable country, when compared with some of its EU partners. Yoon hopes that the presence of North Korean refugees in South Korea "will encourage a more harmonious reunification of the two Koreas" (ibid).

There is a strong emphasis here on work with the young, for instance, Röhlinger's chapter "Giving Children a Voice: Worldwide Radijojo World" (pp. 243–1251). Radijojo is a non-profit independent grassroots organization that started in 2001 and which is based in Berlin. It now has worldwide reach to over 100 countries and is, the author says, "an example of communications for sustainable social change, following the method of applied, participatory action research" (p. 243). While Röhlinger acknowledges that media misuse is not a new phenomenon, he notes that science has shown that empathy, languages, and intercultural skills and "world knowledge" are developed in early years (p. 247), but that this is often ignored by funding bodies. This in turn means that there are "existential difficulties" which arise when working with younger children and youth (ibid.). Here, he outlines some of the projects that Radijojo is undertaking and lists the awards that they have been given in recent years. He has evidently taken the scientific findings, mentioned above, to heart in putting this project together.

Pages 259–324 reflect on MIL as a composite concept in countries as far apart as Thailand and Ethiopia, Indonesia and the Caribbean, contemplating pedagogies and ways towards the fostering of intercultural dialogue and sustainable development. Pages 209–307 reprint sections of the UNESCO strategy with regard to MIL, suggesting possible curricula. This is always a thorny topic since media technology moves quickly and so curricula often quickly become outdated.

This is a worthy book that addresses many of the problems and some of the solutions in the field of MIL. Well-researched and referenced, broad in scope, it would be a valuable addition to anyone interested in intercultural dialogue and in MIL. In a world that is increasingly seen as globalized, perhaps particularly in its media content, the need for intercultural dialogue has never been so pressing. Again, the book attempts to address some of these problems. I look forward to future works in this series,

—Maria Way
Independent Researcher, London

Cohen, Yoel. *God, Jews, and the Media: Religion and Israel's Media.* London and New York: Routledge,

2012. Pp. xiv, 258. ISBN 978-0-415-47503-7 (cloth) \$140.00; 978-0-203-12334-8 (e-Book) \$135.00.

Along with so many other reasons, Israel stands distinct among nations for its close association between government and religion, an association that overflows into the media. The role of religious parties in parliament accounts for some of this, but the general role of religion in society plays a role as well. The fact that religious Israelis fall into two main groups—the modern Orthodox and the ultra-Orthodox (and their subgroupings)—adds to the complexity. Not surprisingly, these divisions of society appear in the media practices of the people and the state. News, for example, comes from both a religious press and a less religious one; rabbinical authorities counsel or command people regarding their Internet use and, for the more conservative, offer binding opinions regarding how Sabbath observance affects their television use. Even advertising observes religious boundaries.

Yoel Cohen offers a carefully researched and well thought out guide to media in Israel. He combines treatments of the various media with descriptions of Israeli life and explanations of the continuum of religious practice. The situation can become complex indeed, as when the Haredim (the most conservative religious group), having achieved a victory in censoring bus advertising, sought to prevent a political party from promoting a female candidate by placing her picture on bus posters (p. 159), a move eventually blocked by the courts.

Cohen introduces the reader to the complexities of the situation with two chapters of overview: the first, “Media, Judaism, and Culture,” places the study within general media and religion studies; the second, “The Jewish Theory of Communication,” offers a religious background on the roles that language, speech, and communication play in Judaism and how these biblically-derived ideas have grown into a communication theory that governs everything from modesty to reputation to e-commerce.

Acknowledging the serious conflicts over media, Cohen groups five chapters under the heading, “Media culture wars,” describing the deep divisions among the religious and non-religious, the religious and more religious, the more religious and the ultra-religious in Israel. Chapters here address covering religious news; “news values, ideology, and the religion story” (p. 48); news from within the ultra-Orthodox parties; the dilemma of the modern Orthodox in fidelity to main-

stream news values and fidelity to religious teaching; and the impact of modern media on individual identity, even among the most orthodox. Each chapter takes one or another case study and develops the theme. How, for example, should the press cover scandals in government in the face of biblical injunctions to protect people’s reputations?

The last main section of the book groups other issues: the impact and the regulation of the online world in Israel, the development of advertising guidelines (what Cohen terms “kosher advertising”), the social standing of rabbis and their use of media (“the marketing of the rabbi”), the connection of Israeli media with the Jewish diaspora, and the role of foreign news media in Israel.

This book provides an excellent introduction to the media in Israel, though the focus tends to news media and online media. By giving a detailed map of the territory and explaining so much of what makes communication in Israel so distinct, *God, Jews, and the Media* prepares the reader for other literature on Israeli media and whets the appetite for more.

The volume contains notes, an index, and a select bibliography, grouped by the main topics covered.

—Paul A. Soukup, S.J.
Santa Clara University

Mitchell, Jolyon and Owen Gower (Eds.), *Religion and the News*. Farnham, UK and Burlington, VT: Ashgate, 2012. Pp. 264. ISBN 978-1-4094-2018-7 (cloth) £49.50; 978-1-4094-2019-4 (paper) £17.99.

The divide between mass media and religion exists at a number of levels. There is a gap between the ethical standards of a monotheistic religion and the godlessness of the ratings or news values of modern popular culture. There is a time gap between theology and its timelessness and theological events and the hour-by-hour calendar of news events, or indeed the non-stop deadline of news websites. There is the divide between journalists and religious organizations. *Religion and the News* revisits this question. The book’s editors, Jolyon Mitchell and Owen Gower, look at the well-honed question of the gap between reporters and clergy. Why is religion “misunderstood” by the media? Is it because journalists covering religion lack knowledge about religion?

By bringing, side-by-side, journalist practitioners and representatives of different faiths, the book is not dissimilar to Badaracco’s *Quoting God* (2005). Hoover

(1998) sought to shed light on the news process, and Buddenbaum and Mason (2000) examined the question from a historical perspective. By contrast, Underwood (2001), like Silk (1995), argued that journalists have religious roots, even if this does not come to expression in news output; in effect, this narrows the so-called gap between clergy and reporters. Whereas each of these studies discusses the question from a United States perspective, Mitchell and Gower do so from a British perspective, thereby, providing a contrasting country perspective. Moreover, given the overall slant in the media and religion literature to the U.S., *Religion and the News* is a useful addition to the literature on religion news.

Different news specializations generate different perspectives and questions. For example, covering the military is much more about the limits of access which reporters enjoy at the battlefield and censorship. Religion is not dissimilar from science reporting. Both science journalism and religion journalism involve long term processes in a news industry where news events are determined by their immediacy and their suitability for hourly and 24 hourly news schedules, as well as by the question of the journalist's background knowledge about science and religion respectively.

Like any edited book, this book—while presenting contrasting views—lacks a single unified view. For example writing in the section of the book headed “Contesting Religion & News,” Richard Harries, who was Bishop of Oxford, under the title “Towards Theology of News,” produces an optimistic, upbeat assessment of the conflict or, as Harries would have it, the similarity between the clergy and the media. A Roman Catholic theologian—notably absent from the book's contributors—would surely paint a more pessimistic picture of the religion and media divide. To their credit, the editors have included perspectives also from certain non-Christian faiths including Islam, Judaism, and Sikhism—a clue to Britain's multi-religious fabric today.

Yet the book's editors attempt to add a coherent thread of argument by adding introductory comments before each chapter which extrapolate for the reader each chapter's key theme.

A useful feature of the book, lacking in other publications comprising a dialogue between journalists and clergy, is the addition of a section comprising academic research—adding to the book's debate between journalists, on the one hand, and clergy and their spokesmen, on the other, useful data about the coverage of religion in Britain. Teemu Taira, Elizabeth Poole, and Kim Knott,

and Robin Gill each provide an important reference framework to the book in the form of content analyses of trends in religion coverage in Britain. Gill draws upon an analysis of press coverage in the '60s, '90s, and the current decade to conclude that any decline of religion in Britain is not reflected quantitatively in a decline of news coverage. The reverse is correct. Taira and his colleagues provide a wide ranging analysis comparing press and television. To be sure, 40% of all religion content on television was not about religion or religious organizations themselves but rather on such practices identified with religion like weddings and funerals as well matters more generally regarded as “the secular sacred” like human rights or freedom of speech. Their research on coverage of Islam is timely.

A number of religion reporters share their impressions in the book. Their anecdotes enable the reader to peer behind the scenes of newsroom behavior. But overall they fail to shed much new light. Thus, editors are inclined not to share the view that religion is newsworthy, and give it short shrift. And when it does become newsworthy, it is often covered from an angle which clergy would prefer not. Conflicts within religions and religious organizations get coverage. So do eccentric clergy and oddity stories.

The argument sometimes heard that religion coverage fails quantitatively to reflect the size of a religious group is wisely rejected by Christopher Landau, who was the BBC World Service's religion reporter. Rather, Landau argues, the coverage should reflect the inherent journalistic importance of the particular news story. Thus, even though the overwhelming majority of Muslims are law abiding, it is justified to cover as a news story terrorism carried out in the name of Islam. Another contributor, Ruth Gledhill, the veteran religion correspondent of *The Times*, also believes that it is terrorism by Muslims which has caused an increase in religion coverage as a whole in recent years.

Religious literacy may appear lacking in the newsroom. Yet, the overwhelming amount of religion reporting is done by the specialist religion reporter, and is written in an informative manner and more so from a sympathetic viewpoint, given a tendency for religion reporters to be active religiously.

Another contributor, Robert Royle, in a chapter entitled “Popular Media, News, and Religion,” drawing upon his own experiences as a religion program presenter, offers a somewhat tedious retinue of tactics to get religion onto the screen. Religious clergy, Royle says, are required to engage with the media on the media's terms.

Landau himself is able to view the media-religion nexus from both ends because he studied theology at Cambridge, joining the BBC in 2002 only to leave in 2010 for training for ordination to the Church of England. It raises the question of whether the religion affairs reporter should be involved in his or her religious organization. Gledhill, herself the daughter of a vicar, describes how in earlier years newspapers were inclined to employ a cleric as a religion reporter. Although this provided the cleric-correspondent with theological knowledge, it, Gledhill writes, may be too close for comfort to provide the needed critique and objectivity towards news sources.

In one of the book's most perceptive essays, Catherine Pepinster, editor of the Catholic weekly, *The Tablet*, believes that programs like *The Monastery* and events like the death of Pope John Paul II—and most recently Pope Francis' election—suggest that the public today have an appetite for religion greater than what journalists estimate. 9/11, she claims, caused a renewed interest in religion—but it also meant that “faith is sometime perceived through a fear of religion, particularly Islam, as a malign force,” she argues. Other reasons which Pepinster offers for the renewed interest in religion are the new atheism and aggressive secularism and the speed of scientific development, particularly in the biological and medical sciences, with ethical consequences. One organizational obstacle she identifies is that journalists find it easier to report on an ethical framework that concerns acts and decisions, “but much of ethics is linked to religious belief about character.” Alas, Pepinster has little to say about “religion and the specialist press”—the very title of her chapter—leaving an important gap in a book about religion and the news.

But most striking to this reviewer is that the dialogue in *Religion and the News* fails to take enough account of the transformatory changes, present and future, in the structure of new media and changes in audience habits including the interactive nature of audiences. What will these changes mean for religion reporting? How is religion being reported on websites? Sadly, Andrew Brown's chapter, “Cumberland Blues,” dealing with Internet, all but fails to provide any informative and detailed discussion of the specific question of religion reporting itself. The dialogue remains to a large extent seated in the age of the printed press and broadcast media.

True, Simon Barrow, in his chapter “Religion and New Media: Changing the Story,” does bemoan the failure of many church institutions to adapt organiza-

tionally to the new age. But each of the contributors could surely have provided constructive comments, each from his or her prism, about the effects of new media change upon religion content in the media, upon religious public relations, as well as its impact on religious identity—unless the book's editors and contributors believe that the gaps between the media and clergy will be as present in the future as it has been up to now? All this, despite the interactive nature of new media enabling religious clergy communicators to circumvent journalistic gatekeepers and communicate directly and uninterruptedly with their audiences.

The book includes a useful annotated bibliography on religion and news.

—Yoel Cohen,
Ariel University, Israel

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Nichols, John and Robert W. McChesney. *Dollarocracy: How the Money-and-Media Election Complex Is Destroying America*. New York: Nation Books, 2013. Pp. xviii, 339. ISBN: 978-56858-707-3 (cloth) \$26.99.

Part of the problem with this otherwise valuable book on the role of elections in democracy, reform, and the role of media dollars is a rhetorical one. From the outset and almost to the end of the book the authors make bold and compelling arguments that American elections are becoming so hyper money-driven and journalism so craven that they are undermining democracy. In the last chapter, they make a sudden rhetorical u-turn and argue that things can be improved, voter rights protected, and democracy saved. It makes it difficult for the reader to be convinced since the work of the first eight chapters is serious and detailed about the nature of the problem. The last chapter by necessity is argued on general terms and thus makes for a less per-

suasive conclusion. The problem is common for often good critique that cannot provide as convincing an answer to the thrust of the critique.

That said, this is an important and detailed study of what consequences result from the *Citizens United* Supreme Court decision in the summer of 2010. The authors argue that this was not a sudden and unforeseen turn of the Court. Nor did it directly create the money bloated election cycle that has used media, especially television, for its purposes of winning elections and enriching media and diminishing journalism in the process over decades. The authors provide a historical context for what is a compelling analysis of how the 2012 election spent almost double the amount as its predecessor in 2008 which in turn had spent almost 10 times what was spent on elections a generation before. The argument is that the last election was a huge increase in spending by both parties with a consequent diminishment of feeling that individual voters matter at all. The argument is made more compellingly in Chapter 2 where the claim of a \$10 billion election is parsed down to even the local level (which most of us don't think of as important as the election of a president). An enlightening quote from one of the largest contributors to Republicans, Sheldon Adelson, indicates his thinking is more about business than simple ideology:

They [the mega funders] have no illusions about politics. When they write checks, they are putting their money in a business enterprise . . . Adelson admitted as much after the election when he acknowledged that he was in favor of 'socialized medicine,' abortion rights, stem cell research, and the welcoming of immigrants to America . . . He is, he said, a political pragmatist . . . What he's interested in, what so many big donors are interested in, is a politics that serves their business interest. And they can buy it. (p. 63).

Chapter 3 provides a succinct but solid historical argument concerning the *Citizens United* decision beginning with Louis Powell in the Supreme Court in the 1970s and his campaign for helping corporations to join more closely in political matters, especially elections. The arguments trace the development of Powell's proposal to the Chamber of Commerce for this shift. When Powell was appointed to the Supreme Court, he began to implement, according to the authors, the judicial arguments against those who would limit campaign spending and in turn argue that not only were corporations endowed with the same First Amendment rights as individual citizens but that they could take

part in the political process with their resources. Attacking the limiting of campaign spending would be a part of this effort and its climax came when the bipartisan law of McCain and Feingold for such limits was completely undermined by the *Citizens United* decision in 2010.

Chapter 4 provides the reader with an argument about the importance of political advertising—and its focus on television. Despite the development of online advertising and promotion by the Obama campaigns, the authors argue here (and later in Chapter 8) that the majority of spending in almost all campaigns is on television. Trying to explain this fact, the authors analyze the rise of commercial advertising and its development in an oligopolistic market. The argument becomes a little strained at this point because they admit that political and commercial advertising are distinct phenomena. Still they make an analysis that is mostly based on the expenditures: most campaigns spend the most on TV ads; most of these ads, especially in the 2012 campaign, were negative ads. Still, the argument on the actual effects of this kind of spending remains always slightly beyond reach. They do not want to argue that money can buy outcomes, but there is abundant evidence (and campaigns rely on this kind of thinking) that negative ads and lots of them are critical for winning. Their conclusion is incontestable that the real winners are the television and advertising entities that are central to current campaigns.

Chapter 5 analyzes how local TV stations benefit from a huge influx of money while the political news suffers from anemic coverage. But it is in Chapters 6 and 7 that the authors begin a critique of professional journalism itself. The authors give some important historical context about the change from partisan journalism until the mid-19th century and the rise of professional, non-partisan journalism after that, along with the rise of the major newspaper chains at the turn of the century. The important point is their concentration on the role of news organizations in American political life and how campaign coverage has increasingly become dominated by political ads with diminishing political news coverage. Chapter 7 reviews the diminishing of print journalism and the rise of Fox News as an important political player in cable news.

The discussion of the role of the Internet in politics comes in Chapter 8, and the authors have already conceded in previous chapters that it will become increasingly important in elections. What they argue in this chapter is that the Internet will likely continue the

strengthen Dollarocracy rather than confront or diminish it. After this critical review of elections and their campaigns, it is difficult to shift gears to the optimistic final chapter in which the Right to Vote becomes the chapter heading and the thematic solution to all that has gone before. There is a compelling argument made that giving all people the right to vote is a basic bedrock to the notion of elections and democracy. The analysis of campaign spending by wealthy third party sources, the abdication of journalism, and the power of negative campaign ads do not seem to be resolved by this argument. Nevertheless, the book does a detailed analysis of the problem of the American system of elections for which the reader can be grateful. Solving the problem will remain in the hands of both politicians and policy makers—or as the authors contend with reformers who will devise a way to maintain the historic system for which the United States still stands.

There are numerous notes for each chapter and a detailed index.

—Emile McAnany
Santa Clara University

Sleap, Frances and Omar Sener (Paul Weller, Ed.). *Dialogue Theories*. London: The Dialogue Society, 2013: pp. 188. ISBN 978-0-9569304-7-7 (paper) £7.99.

Dialogue Studies is a relatively new academic discipline, which the Dialogue Society has promoted. In the UK Keele University offers an MA in Dialogue Studies in association with the Dialogue Society, which is also behind the launch of a new journal, *The Journal of Dialogue Studies*, which will begin publication in late 2013.

In this book, Frances Sleap and Omar Sener have put together what might be considered an introduction to Dialogue Studies. The book considers the thought of 10 distinct thinkers on this area. Dr. Ozcan Keles, the Dialogue Society's Director, writes that these sections encompass a range of definitions, including that put forward by Fethullah Gülen, the Islamic scholar and peace advocate whose work inspired the society which he directs. Dialogue, Keles says, "would seem to have a natural place in a society oriented towards peace and inter-group respect" (p. 11). Dr. Keles writes the foreword and Professor Paul Weller, who has edited the volume that Sleap and Sener have written, writes a preface. Weller notes that much of the thinking, the questions and the "practical outworking of dialogue" (p. 13) found here reflect his own experience. Weller

was a member of the British Council of Churches' Committee for Relations with People of Other Faiths in the 1980s and it was this group that produced both *Four Principles of Dialogue* (1981) and a later revised booklet *Relations with People of Other Faiths: Guidelines for Dialogue in Britain*. (1983). The four principles were:

- Dialogue begins when people meet each other
- Dialogue depends upon mutual understanding and mutual trust
- Dialogue makes it possible to share in service to the community
- Dialogue becomes the medium of authentic witness (p. 13)

These were principles originally put forward by the World Council of Churches in 1979. This volume aims to provide a book from which Dialogue Studies can begin.

Each section of the book covers the thought of one scholar and is divided into several sub-sections: "Biographical Introduction" introduces the relevant thinker's ideas in the context of his or her intellectual and personal background; "Thought on Dialogue" gives the thinker's major ideas on dialogue; "Theory and Practice" attempts to draw out the thinker's notions and their relevance to practice; "Questions for Reflection" are just that—the authors offer questions that the reader/student might care to ask about the thought put forward in that section; "Bibliography" gives details of any work mentioned in the relevant section, and "Recommended Reading" lists works by the thinker about whom they are writing and also the secondary sources that comment on those works as well as additional resources that may interest readers who wish to look more deeply into the area.

The authors have attempted to select writers from a variety of intellectual and professional backgrounds, religious groups and cultures, as well as authors from both genders. Sleap and Sener note (p. 16) that in such a small selection they have had to compromise and hope that another volume may be produced to attempt to address lacunae. With such different backgrounds, it is unsurprising that the various thinkers' ideas on the exact meaning of "dialogue" may be different. On page 17, Sleap and Sener note that they could have divided up the various chapters in a variety of ways, but finally decided to put the chapters in alphabetical order according to the thinker's surname.

Their first author is Karen Armstrong, who has written many books on theology, history, and religions, and who was formerly a Roman Catholic nun. For

Armstrong, dialogue is connected with the compassionate life. David Bohm, a physicist, considers dialogue to be “thinking together,” hoping that the causes of contemporary problems can be discerned with the assistance of dialogue which will enable us to comprehend the “often incoherent” (p. 18) ways in which we think. Martin Buber considered dialogue an essential element of being human, Donal Carbaugh’s thought is, the authors think “unique in this volume” (p. 17) and it is he who notes that the concept “dialogue” does not mean the same to everyone.

Unsurprisingly, since the book is published by the Dialogue Society, there is a section or chapter relating to the Turkish scholar Fethullah Gülen’s thought, whose writings and thought were instrumental in the notion of the Dialogue Society’s set up. His thought is grounded in a sense of a common humanity in the most profound way. He suggests that there are a “cluster of virtues” that characterize “people of the heart”. (p. 18). Other thinkers here are the 14th Dalai Lama and Maura O’Neill, who considers interfaith dialogue, as does Seyyed Hossein Nasr. In addition, there is a section on Jürgen Habermas. Finally, there is a chapter on Daniel Yankelovich’s work in this area. As is so often the case in most areas of study, it is notable that the writers tend to draw on the work of the other writers whose work is considered here.

This book would be an excellent entry point for anyone considering studying dialogue. The bibliography provided would also be useful to anyone wishing to take such study further. Sleep and Sener are to be congratulated on this first step in addressing the topic.

—Maria Way

Independent Researcher, London

Sternheimer, Karen. *Connecting Social Problems and Popular Culture: Why Media Is Not the Answer* (2nd ed.). Boulder, CO: Westview Press, 2013. Pp. vii, 308. ISBN 978-0-8133-4723-3 (paper) \$37.00.

After the tragic shooting at Sandy Hook Elementary School in Newtown, Connecticut in 2012, journalists and politicians were quick to blame the incident on video games, which would not surprise Karen Sternheimer. In this second edition of *Connecting Social Problems and Popular Culture*, Sternheimer explains why it is shortsighted to blame media for causing social problems, such as drug abuse, teen pregnancy, and obesity. Instead, we should look at the real culprits: lack of funding for social programs, a

growing gap between the rich and the poor, and a media landscape in which media conglomerates profit from promoting the idea that media are to blame. In this edition, Sternheimer has added a chapter on social networking and cyberbullying, as well as updated statistics and trends.

This book would be a nice companion to an undergraduate course in media studies because each chapter provides engaging examples for students. Sprinkled throughout the book are mass communication theories, such as cultivation theory, social learning, and the “third-person” effect. Sternheimer applies a social constructionist framework, guiding students through a process of critical thinking and offering complex explanations of social problems rooted in history, culture, economics, and politics. This book encourages students to question the way that social scientific data is reported in mainstream media and to see the limitations of this type of research.

Sternheimer begins her exploration of misguided media blame in Chapter 1. Historically, the introduction of new communication technologies, like the printing press and radio, have made popular culture more widespread creating “moral panics.” Popular culture, she argues, is a site of struggle over values, tastes, and preferences of less powerful social groups. Television and music may offer insight about race, class, gender, and power, but they do not cause racism, sexism, or homophobia. The bigger problem is structural inequality that results in persistent poverty. Sternheimer argues that rather than blame media, we need to look at the high numbers of children living in areas where they are more likely to experience violence, lack quality education, and have limited access to healthy foods.

This introductory chapter provides the framework for the next nine chapters, each one deconstructing a different social problem. Chapter 2 examines the myth that media are ruining childhood, making children grow up too fast and causing social and physical problems that continue into adulthood. Sternheimer shows how modern day constructs of “childhood” were created after World War II, based on economic forces. Youth actually experience a longer period of childhood than their predecessors and statistically are doing better than ever. Sternheimer’s argument that the fantasy of childhood innocence clouds our understanding of reality is compelling and is a running theme throughout.

The fear that social networks such as Facebook have led to an epidemic of cyberbullying and cyber

predators is the topic of Chapter 3. News media report widespread accounts of cyberbullying, such as the case of Tyler Clementi, a gay Rutgers University student who killed himself after his roommate secretly videotaped him having sex. Sternheimer shows that cyberbullying is a relatively new concept with different definitions, making it difficult to measure the impact. If anything, cyberbullying may exacerbate feelings of hopelessness by teens who are bullied in both online and offline worlds. Another fear, cultivated by shows such as NBC Dateline's "To Catch a Predator," is that the Internet is a vehicle for preying on innocent children. This fear masks the consistent finding that children are more likely to be sexually abused by someone they know.

Is popular culture making us stupid? This is the central question in Chapter 4. While television has been blamed for rising rates of attention deficit disorder and texting the cause of declining reading and writing skills, the research does not support the conclusion that media are to blame. Could it be that watching *SpongeBob Squarepants* actually makes us smarter because of the cognitive work it requires? Sternheimer's analysis of the research supports this conclusion. Socioeconomic explanations are more likely the cause of declining test scores and high school drop out rates.

Perhaps one of the biggest media phobias is the impact of violent media on rates of violence in society, the topic of Chapter 5. Violence in the U.S. has declined, yet violent events such as school shooting are over-reported in the news. Sternheimer points out several conceptual and methodological flaws in media violence studies. Additionally, this chapter reviews several media effects theories and research such as Bandura's Bobo doll study and Gerbner's "mean world syndrome."

Chapter 6, "Pop Culture Promiscuity" addresses the myth that media cause teenagers to be more sexually active. Statistically, young people are less sexually active than ever and teen birthrates are declining. Fears of promiscuity have more to do with the shifting roles of females in the U.S., as more women enter the workforce and achieve positions of power. Sexuality, she argues, is a place where meanings are linked to larger systems of power, race, class, and gender.

The next two chapters tackle families and health. Chapter 7 examines the decline of the nuclear family, which has more to do with economics and culture than it does with *The Simpsons*. If anything, popular culture helps us adapt to these trends. Chapter 8 focuses on

popular culture's impact on physical health, including obesity and anorexia. While there may be a correlation between television viewing and obesity, it is important to consider factors that lead to increased television watching and sedentary behaviors, such as lack of safe outdoor places for children to play. Similarly, she writes that psychologists do not cite popular culture as a causal factor in eating disorders, despite media accounts of such. Media do reflect images of unrealistically thin women, which can contribute to body dissatisfaction. But body dissatisfaction, and the products marketed to fix it, is a big business, promoting consumption and supporting capitalism.

Sternheimer continues to point out the dangers of the myth of childhood innocence in Chapter 9 where she demonstrates there is a faulty assumption that kids are uniquely impacted by media, camouflaging important differences in how economics, gender, and race influence drug and alcohol abuse. In Chapter 10, she challenges the notion that children are blank slates corrupted by advertisements. Research has shown that children are more capable of analyzing advertisements than we give them credit for. It is easier to see children as victims rather than decision-makers with varying levels of critical ability. American culture values hyper-commercialism, a value that young people are challenging, as can be seen in their organizing during the recent Occupy Wall Street movement.

So why do we blame media? The answer comes in Chapter 11. Fear of media sells and media conglomerates have much to gain from promoting it, especially when it draws attention away from public policy solutions that may not benefit them. Sternheimer concludes that media are a "sheep in wolf's clothing" distracting us from the real problems (p. 259). In the end, Sternheimer advocates for media literacy and critical analysis because it helps us to deconstruct ideologies promoted by media representations. Her conclusions also support media reform, yet that is not her focus here.

One of the limitations of the book is that Sternheimer does not examine media content, which may inadvertently lead one to conclude media representations are harmless. For this reason, the book could supplement other media studies textbooks that provide more in-depth discussion of theory and analysis. Sternheimer's training in sociology shapes her approach to media, yet this does not lessen the impact of her argument about popular culture.

—Carolyn Cunningham
Gonzaga University

Wenner, Lawrence A. (Ed.). *Fallen Sports Heroes, Media, & Celebrity Culture*. New York, Washington, DC, Baltimore, Bern, Frankfurt, Berlin, Brussels, Vienna, Oxford: Peter Lang, 2013. Pp. 381. ISBN 978-1-4331-1299-7 (cloth) \$149.95; 978-1-4331-1298-0 (paper) \$39.95.

We are used now to the concept of the fallen celebrity. The media industry seems to delight in building up celebrities only to knock them down again. The minor celebrities, who grace the pages of the celeb-mags are built up by the magazines and other media companies in order to sell products. We are meant to care about the love/sex/social life of somebody who briefly appeared on our tv screens in, for instance, *Big Brother* or *X-Factor*, and who may or may not go on to forge some sort of media career. I often read these magazines at the hairdresser's and ask myself: "Who is this person?" This is, perhaps, a sign of age!

The sports celebrity is somewhat different. The sportsperson who reaches the top of his or her trade may have spent much of his/her life working on the talent that God gave him/her. So often we read of those who, like Andy Murray who in 2013 became the first male Briton to win the Wimbledon Mens' Tennis for 70+ years, have honed their game since childhood. Such talent may become evident at a very young age—David Beckham was picked up as an apprentice by Manchester United as a young teenager, for instance. In Beckham's case, his status as an international footballer was heightened by being married to someone who was a member of a top-selling girl group—the Spice Girls—and who has since continued to have a high profile herself. The Beckhams have become a sort of celebrity golden couple, as Rick, Silk, and Andrews (pp. 208–221) show. Beckham has managed to rise above scandal, indeed, and has become what the authors describe as "inoculated" against that scandal by his perceived character—that of a generally all-round good guy.

Why do we expect footballers, cricketers, or rugby players, athletes of various sorts, to be heroes? Often such hero worship, it seems to me, is tied up with notions of national pride. Not only do sportspersons represent themselves, not only do they make a lot of money in many cases, but they also are a site of national pride. As Wenner notes, the hero is somebody who, archetypically, is born when "they are thrust into situations for which there can be little preparation" (p. 7), and this is evidently not the case with sportspersons.

There are also sometimes problems relating to notions of masculinity/femininity (see, e.g., Cooky & Dworkin's chapter, pp. 148–162; Butterworth's, pp. 284–297, and Hardin & LaVoi's, pp. 267–283).

This book offers chapters written by a number of scholars with a track record in writing about sport, David Rowe, for instance, and also considers a wide range of sports, from skating to athletics, Rugby Union to cricket. The book is divided into five sections: Framing Fallen Sports Celebrity; Fallen Individual Sports Celebrity; Fallen Team Sports Celebrity; Fallen Sideline Sports Celebrity, and an Afterword.

The first section considers how the media deal with the sports hero as celebrity, athlete, media subject, and actor, and contextualizes case studies through a variety of methodologies. The second section looks at a variety of occasions and events, "offenses" (p. 12) as they are called here, that have caused the fall of sports heroes. Drugs, alcohol, and particularly performance-enhancing drugs, feature largely here. In addition, there are also questions around the ways in which sportspersons have moved on to other areas through using their fame as a stepping stone. In the UK, it seems to be all right to move into commentary as a footballer, Gary Lineker, for instance, or as a tennis player, e.g., Sue Barker; turning to other avenues to make a living may not be so acceptable, e.g., the Olympic ski-jumper Matti Nykänen's career as a singer was reported badly by the media in Finland, despite quite good sales (Markula & Avner, pp. 126–170). When he sold t-shirts at the Lillehammer Olympics, he was reported to be "clinging to his fame" (White, 1994, p. C11, cited in Markula & Avner, p. 126). He was also said to be a bad stripper (Markula & Avner, p. 127). While one might say that Nykänen tried hard to forge some other career, despite his alcohol abuse, his failure is juxtaposed against the media coverage of "Eddie" (the Eagle) Edwards' post-ski-jumping career. Edwards, who was a failure as a ski-jumper, somehow managed to grab the public's attention as a tryer, as "anti-athletic" (ibid). Edwards' very failure as a sportsperson and as a businessman (his trustees had to be taken to court because they took advantage of him), enabled him to be seen as "an everyman, being accessible, folksy, funny and, yes, foolish" (Sekeres, 2008, p. S1, cited in Markula & Avner, p. 128). Edwards worked as a plasterer, had a family, and did a law degree. Nykänen, in contrast, turned from a "soaring eagle to a nearly flightless turkey" (Markula

& Avner, p. 128). However, he did have his uses, since he was put forward as an example for Janne Ahonen, Finland's world championship hope. In 2006 (ibid) a film based on Nykänen's life story: *Matti: Hell is for Heroes*, was released and was a huge hit in Finland. According to the article, Nykänen has now seen the light, has found a new partner—a successful business woman—and has returned to competitive sport. His story has raised many of the questions that I put forward above. Attitudes to masculinity are perhaps particularly interesting here, but also the notion that his name still sells media product. He has been quoted (Theiner, 2003, p. 163, cited in Markula & Avner, p. 132) as saying “Many people would like me to be ‘normal’ or be treated ‘normally.’ Did I not set my goal to be better than average as an athlete? Perhaps I must maintain my goal to the end.” Again, we expect these people to be different.

The individual sportsperson who falls lets him- or herself down, and perhaps also their country, but there are times when a sportsperson is seen as letting a whole team down. Who can forget, for instance, the look on the face of the footballer who misses a penalty in a penalty shoot-out in an international match in, say, the World or European Cup? He knows that he has failed in what he is paid to do. He has failed his country, his team-mates, his family, etc. There is, of course, a difference between the deliberate and the accidental failure. Young and Atkinson (pp. 298–312) write about the “Bloodgate” case, where there was deliberate fakery of a “blood injury” in order to allow Tom William of Harlequins, a London Rugby Union club, to leave the field so that he could be substituted by Nick Evans, which would otherwise not have been allowed, in a Heineken Cup quarter-final match with Leinster, the Irish team. Both sportsmen were fined and banned for varying times.

The last chapter, by Scott Tinley, “Beyond the Failed Sports Hero: Where We all Fall Down” (pp. 349–355) attempts to tie together some of the strands that other chapters have picked up. There are, as Tinley says:

conversations on the ethics of *herodom*, that netherworld of relational capacities where human potential is exercised. No fall from grace, it seems, is beyond our lust for exposing the good, the bad, and the ugly sports star. Questions of moral judgment and ethical considerations are linked to our self-analysis and esteem. (p. 349)

He notes that “while we are the creators of sports heroes, they are our masters” (p. 350). It is often hard for us to accept the people that these heroes really are. We must “confront them individually” (ibid). Tinley asks if we are acting, in the cases of these fallen heroes as Pontius Pilate, “convicting Lance Armstrong in the court of public opinion as we sip scotch and soda before an Ambien night” (p. 353). We want (and, I suspect, need) our athletes to be drug free—they must have performed these feats through their own skills and abilities and without enhancers. We want (and, again, need) them to have a form of sanctity that we may not have ourselves, but, as Tinley suggests, we can be happy with redemption (p. 354). There is, then, a form of religious longing here.

This book is an interesting and wide-ranging addition to the canon of work on celebrity and on sport. It is eminently readable. While I don't know who some of these sportspeople are (I am not *au fait* with American Football, for instance), many of the names and personalities are ones that life and the media have brought to my attention, sometimes repeatedly. I was never good at sport—much to my Dad's despair, since he was very sporty—and these people can do things that I could never and will never be able to do. They do leave a legacy, but Tinley (p. 354) notes that Sir Roger Bannister, the first man to run a mile in under four minutes, has said that “his contributions to medicine as a leading British neurologist far outweigh his singular four laps around the Iffley Road track on May 6, 1954.” For me, it is a sad indictment on society that his celebrity as an athlete—albeit that he worked on a gift with which he was endowed—has outshone the work that he spent the rest of his life doing successfully and for the benefit of humankind. Despite this reservation, I was only six years old when he ran the sub-four minute mile and yet I can remember the reporting of it and the excitement it engendered. Neurology evidently does not sell as well as athleticism!

—Maria Way
Independent Researcher, London

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Zhu, Ying. *Two Billion Eyes: The Story of China Central Television*. New York: The New Press, 2012. Pp. ix, 291. ISBN 978-1-59558-464-9 (paper) \$27.95.

Most sophisticated readers might dismiss cover slogans from specialists commending a new book. Zhu Ying's book has not one or two but seven such quotes from many people from the media academy. It seemed oversell—that is, until I had finished reading this new book on Chinese Central Television (CCTV). I have to agree with the praise that comes from Robert McChesney, for example, that states “The definitive work on Chinese television.” The merit of the book is twofold: first in the rhetorical structure and strength of the basic thesis of Chinese media policy as it attempts to balance the state's view of media and especially television as a tool for maintaining state authority and the increasing professionalism of media workers and the audiences' demand for openness; second, the method that Zhu employs to reveal the struggle in the interviews with the leaders of the different divisions of CCTV. Rather than reporting on her interviews, she allows their voices and opinions to be heard at length. In this way she lets her cast of characters tell their stories and make more dramatic and revealing what the struggle within Chinese television means.

In the first two chapters, the author largely sets the scene so that the reader gets a sense of the history of Chinese media practice from the early wired microphones blasting out Party propaganda on radio to the gradual opening to television in the 1970s and 1980s and the diffusion and commercialization of the medium in the 1990s. She begins the book with the story of the devastating earthquake in Sichuan in 2008 with thousands of school children killed in poorly built schools as a news story that showed promise for a freer type of reporting from Chinese television. She concludes with the more sobering fact that amidst greater freedom of expression allowed in the first decade of this century, Chinese media continue to be essentially a tool of the state. By 1997 the state stopped funding most of the media in China and demanded that television, including the national system of CCTV, to become self-supporting through the sale of commercials. The mandate to attract audiences with popular programming to attract commercials and yet be under the state control of the content produced, is the dilemma that dives the remainder of the book.

The next nine chapters (Chapters 2 to 11) are based on interviews with leaders of CCTV and its divisions of news, entertainment, documentaries and other content areas that became separate channels in the growing CCTV conglomerate. The chapters are varied as are the stories that are told through the in-depth

interviews: the first head of the modern CCTV, the main news channel plus the three news anchors, the finance and economics channel during the remarkable rise of China to international commercial ascendancy, documentary making and its limits, game shows as well as high culture lectures, attempts to sell CCTV programs to the world, local competitors to CCTV entertainment, women's programming and its future, and finally the Olympics and its new nationalism. A final chapter quickly summarizes the book.

I could not do justice to the interview chapters in any kind of summary because of the nature of Zhu's method: in-depth interviews reported at length throughout each chapter with judicious commentary and often quoting the questions she has asked. The author does not provoke but often insists on asking uncomfortable questions and providing quotes of paragraphs and sometimes pages that allow the person to provide an answer but also to elaborate on his or her experiences. What emerges is a continuing theme throughout most of these chapters of what exactly it is like working in the major center of television in China with the control of the CCP (Communist party) still clearly present on a daily basis. The ongoing struggle for professional excellence that all of the cast of characters clearly espouses (by their own declaration and the success they have had with their audiences) makes for compelling reading. Yet all of the stories are different. Some have attained top positions in the organization or in one of their divisions and can reach almost all of China's billion plus audience on a regular basis; yet success is told in a variety of voices, reflecting both satisfaction but more often frustration with limits to achieving their personal and professional goals. It is to humanize the study of such an organization that is at the intersection of state power and a billion peoples' aspirations as China emerges as an economic colossus. There is no single voice but a series of voices that makes for a complex but more realistic picture. What also appears to this reader is the strong influence of American popular culture in the shaping of CCTV's various divisions whether news, documentaries, or game shows. The voices tell a complex story that continues. But in the meantime, this book provides an important glimpse into the future of television in China.

The book contains footnotes with recent research on the topic and a complete index.

—Emile McAnany
Santa Clara University

