

WUMEN BAGUNG

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Wominjeka Wurundjeri balluk yearmann koondée biik

Welcome to the land of the Wurundjeri people

The Wurundjeri Tribe Land Compensation and Cultural Heritage Council Inc (The Council), is the organisation that advocates for and represents the Wurundjeri people. The Wurundjeri, also known as the Yarra Yarra and the Manna Gum people, are the Traditional Owners of Melbourne and surrounding territories.

The traditional language of the Wurundjeri people is Woi-wurrung.

The Council was delighted to have been invited by RMIT to provide a Woi-wurrung language concept for this important Bulletin. The invitation demonstrated to the Council that RMIT recognized and respected Wurundjeri people's cultural protocols.

“Wumen Bagung Ngang-gak ba Boorndap” translates as “Come Gather, Listen and Respect”. Gathering to share stories, learning from one another, respecting one another and the land that sustains us all, are experiences that unite everyone. *Wumen Bagung* will further facilitate learning, sharing and strengthening ties between participating communities.

Website: <http://wurundjeri.com.au/>



THE COLOUR OF THEIR WORDS

Editorial

Rural women accessing agricultural information on best-best practices through the community library initiative under the Practical Action Project and READ Nepal

“Our land has a big story. Sometimes we tell a little bit at a time. Come and hear our stories, see our land. A little bit might stay in your hearts. If you want more, you come back.” Jacob Nayinggul of the Manilakarr Clan, Traditional Owners of Kakadu National Park, Australia.

I have always been fascinated by the great memories of growing up in a small village, where it used to be a miracle to read English, to speak to white people, let alone, to go to university and attain a “white man’s education,” as my mother coloured her definition of higher education. It was from my mother, grandmother, and of course my favourite person in the world, my great grandmother, Abiti Bisani (who passed away a few years ago) that I learnt about the colour of words. To twist Blanche DuBois’s words in Tennessee William’s *A Streetcar Named Desire*, ‘I have always depended on the kindness of these women’. The stories and lessons I learnt from these three wise women were masterpieces in discursive painting.

Our clan has always had this way with words. As we grew up, we would learn to pay critical attention to their colour because it was in the words that we children were made to discover the world, to learn its secrets, to construct its gender, its culture or its rhythm, or to discover its possibilities. The fascinating thing about the words and their colours was that whatever we learned from the parents, from the clan elders and from the community was consistent with what we discovered as we grew up. The traditional initiation rite, which involved staying at the river bank for a month, during a very cold season, allowed our group of boys to become inducted into the more sacred and secret stories that were preserved as a privilege of those who entered adulthood. These stories had their colour; they had their smell.

I remember the beauty of our rite of passage, as we sat around the warm fires in the dead of the night, how beautiful yet painfully surreal it seemed, eating roasted cassava, and listening to the elders

who gave us all this wonderful wisdom about life, about *Napolo* (the serpent snake) who made a pact with the womb of the woman to create and destroy life. I can still feel the trance-like sensation in my soul, as I swallowed in all this rich wisdom, when we really believed the *Azimu* (the spirits of the dead) accompanied us on the journeys through life – from the womb of the woman through the serpent snake and then finally, back into the womb again, the womb of the earth.

What we learned in the colours of the words was that both the woman and the earth give but also swallow life – it was upon the insistence of the *Nankugwi* (the wise traditional counsellor) that out of recognition of this fact, we were encouraged to respect women as well as engage in meaningful relationships without resorting to violence.

The colour of this wisdom was not just in the actual words. The colour was also in the smells we could recall when the words were spoken. The colour was tied to our respect for the traditions, to the environment, and to the centrality of the woman in giving and sanctifying life. It wasn't just about understanding the meaning of the words, it was about respecting the words. Almost venerating them.

Having travelled the world, I am beginning to understand, as did the three wise women, that language has little to do with the accent, nor with the artistic aspect of it, the arrangement of the words, the nouns or the qualifiers.

It is about the science of its frame, its dreams, its smells, the ability to construct not just a picture on the wall, but even the frame that has to carry that picture. The colour of words encompasses the respect that is accorded to the intentions and the spirits of the words.

One day, just before I finished primary school, my mum called me from the playfield to put a little salt in the dried kidney beans stew she was boiling. This was something she used to do at certain times of the month. Thinking she was delaying

my participation in the games, I retorted, “why can't you do this yourself anyway?” I remember her saying nothing but stretching out her hand to pour the salt in my hand, then slapped me hard and said “ask your father.” She proceeded to give me the salt, which I poured into the boiling pot. Off I went into the distance, holding back tears, thinking she was the most terrible and horrible mother ever.

It was this incident that would see me being sent for initiation; and it would be a rite of passage that would teach me the spirituality surrounding menstruation, and why menstruating women do not put salt in a cooking stew. Then as today, my mother's slap and rebuke smell of beans reminds me, no matter how far I have travelled from home.

I carry the memory of that slap with me. Such was its colour, that it exhibited both love and anger. As a communicative action, that slap, and perhaps several others I cannot remember, had elements of colour to them. Every time I remember the colour of the slap, I remember the smell of kidney beans stew, my favorite dish. The colour of the slap comprised other acts of love that I could remember. For example, when I was in class one, I recall my mother, carrying me through a flooding river after the bridge had been washed away, so that I could go to school.

What I learnt from these three generations of women is that each word we speak, each of the syllables articulated has a smell, a spirit, a ghost that accompanies them. Maya Angelou talks about the power of words, that they become a thing, growing like plants and eventually becoming part of our identities and being.

Words when spoken, become articles and conventions of social contract, between those who speak them, and those who hear them. These words are colours in themselves and when we pass on messages, they are not just words we are communicating; we are transporting material pieces of paintings comprising the living and dead spirits that are invoked in constructing the

sentences, the paragraphs, the smells and the emotions that accompany such discourses.

In dominant social science thinking and practice, words are increasingly being reduced to imaginary interpretations that can be made sense of within a given context. As students of society, development and social change practice entails that we work towards discovering the rich essence of the colours of people's words. Not because we want to meet certain obligations with regards to achieving participation. But to demonstrate our respect for other people, and other ways of knowing.

There is an ancient tradition in the south, when certain deceased members of traditional royal lineages are buried at night. On this last journey, the burial ceremony takes place under lamps and torches. The aim being to remind the departed spirit of the road that leads back to the village should it decide to visit once in awhile.

Such is the power of the colour of words. Like the guiding lamp to the spirits of the dead, the colour of the words takes us places - guiding us through the complex meanings, proverbs and figures of speech. Some places could be uncomfortable to explore. But when one has the relevant instruments of signification, one rides - as if on a horse, on the colour of the words, and is transported to where these words originate from. As spirits and ghosts of the people that spoke

and inherited them, the colour of words allows us to enter into spiritual communion with the storytellers.

Among the various Aboriginal nations of the first peoples of Australia, telling stories is closely tied to people's belief in mother earth, in the sea, the sky; and all this comes together in the sacred experience of Dreaming. Through Dreaming, Aboriginal nations, clans and communities are able to express their solidarity and connection with the past, present and future. Dreamtime is a testimony to the generations to come, that the land is the mother of not just life, but the essence of the foundation of the Dreaming.

In our community interventions, let us take time to dream with local people, as we learn and appreciate the beauty of the colour of words. Only then will we be able to enter into communion with local people, and thus enable us to engage in what the Marxist Historian, E.P. Thompson defines as the horizontal 'diffusion of literacy'. Instead of extractive and exploitative interactions, we will build long, sustainable and trusted relationships with people and the land, which as Jacob Nayinggul, introduced above, emphasizes, has lots of stories.

*Wumen Bagung Ngang-gak ba Boorndap!
Come, Gather, Listen and Respect*





THE BIRTH OF INDONESIA'S CYBER VILLAGE

by Nicola Jones

Photo credits: Mark Zuckerberg/Facebook

A small neighborhood in the developing world built fame and fortune through their connection to the internet. Can the lessons it offers help wire the world?



Photo credits: Mark Zuckerberg/Facebook

In Yogyakarta, one of Indonesia's culturally rich cities, lies Kampoeng Cyber, or "Cyber Village"—a community that caught the attention of Mark

Zuckerberg (right), the co-founder of Facebook, for how it reinvented itself by harnessing the power of the internet.

In the heart of Yogyakarta, Indonesia's former capital, homes and shops have literally wormed their way into the ancient walls of a sultan's opulent 18th-century palace. Koko Mariko and Heri Sutanto grew up as neighbors, playing in the winding alleyways that form a maze around the sultan's former royal gardens and bathing pools. It is a place steeped in history and tradition.

As adults in the early 2000s, both Mariko and Sutanto saw hints of how computers might change traditional ways of life in their urban neighborhood (locally called a *kampung*). But they had no idea that they themselves would kick-start a local internet revolution that would thrust their town into the spotlight and bring Facebook's CEO Mark Zuckerberg to their doors.

When Canadian anthropology student Jessika Tremblay stumbled into Mariko and Sutanto's lives in 2012, she discovered an anthropological gold mine—an ideal case study for understanding how communication technologies are changing traditional communities. Mariko and Sutanto had recently woven together a tiny nest of households with a new identity as an internet-connected community, called Kampoeng Cyber or “Cyber Village” (kampoeng is an older spelling of kampung).

In a country where internet connection is spotty and expensive—only 29 percent of households throughout Indonesia's many islands had internet access as of 2014, ranking it 53rd among developing countries—Mariko and Sutanto's community banded together to get affordable cable access for roughly 25 households. Strikingly, in an age when governments of developing countries are working hard to connect their citizens to the internet and help them leapfrog into places of higher learning and commerce, this community did it entirely of its own volition and solely using its own resources. Kampoeng Cyber's founders hope that their success might help light the path to internet connectivity for other internet-challenged communities around the world.

“We were the first kampung which initiated collective internet connection for people's empowerment,” says local resident and anthropologist Sri Marpinjun, whose home is sometimes used as a computer training center for young people in the community. “This is a beautiful old part of the city. And it's an old idea: Neighbors help neighbours,” says Janice Newberry, an anthropologist at the University of Lethbridge, Alberta, who has studied kampung life in central Java, Indonesia, since 1992 and recently visited Cyber Village. “An old idea, but a very new application.”

Kampoeng Cyber began as a group of 25 households committed to securing affordable internet access. Cay Leytham-Powell



Kampoeng Cyber has become famous in Indonesia, with local anthropologists and technology students knocking on doors to study the community's efforts. But it remains a relative unknown in the Western world. Tremblay is the only foreign anthropologist to have studied the community intensely, living among its residents for 18 months in 2013 and 2014.

Kampoeng Cyber is by no means the only pocket of internet connectivity in the developing world. But it is a rare example of how such connectivity has become the very core of a community's identity thanks to the ingenuity, perseverance, and marketing instincts of its founders. And it supports the theory that while sweeping internet infrastructure needs to be built and supported by governments from the top down, the final step of connecting lower-income users is often most successful when driven from the bottom up.

Tremblay happened upon Kampoeng Cyber by accident. She had gone to Yogyakarta in 2012 to learn the language and to look for a good research site for her doctoral dissertation. She wanted to focus on communication technologies. Local university students took Tremblay on a walking tour of the famous Yogyakarta Palace and the so-called mouse paths (jalan tikus) of streets where locals have built their homes and shops into the ancient walls. It was the kind of tour that any visitor might be taken on. “So we were walking through these winding paths, and someone said, ‘Hey look at this sign, you might be interested

in this.' I had no idea what it meant, it just said 'Welcome to Kampoeng Cyber.'"



Photo credits: Koko Mariko

Jessika Tremblay (right) was the first non-Indonesian anthropologist to study Kampoeng Cyber and the impact of successful internet connectivity on this traditional community's identity.

Tremblay quickly learned what the community was and how it started—a tale that has become local lore. "I kept hearing this narrative probably a hundred times throughout my stay," she says, laughing.

Indonesian cities and towns are split into tiny units, or kampung, each comprised of about 50 households, operating like villages with their own elected administrators and a strong sense of community spirit. In the early 2000s, Mariko started taking photos and collecting stories that showcased his community's volunteer work (*kerja bakti*), such as hosting community picnics or cleaning ash off the street after a volcanic eruption. Community work is a critical part of what it means to be a good citizen in Indonesia, and Mariko was proud of his kampung. He started a blog to document it. "He's a graphic designer, so he knew how to use computers," recounts Tremblay. "But if he wanted to show anyone the blog he had to invite them to his house to show them on his screen."

His neighbors were keen to buy their own computers, but they didn't have the skills to use them. Sutanto, who works as a university administrator and was the elected leader of the neighborhood at the time, rented the university's computer labs for a couple of days and invited everyone to join him for a lesson. "So little by little people got computers and kept asking Heri how to connect to the internet," explains Tremblay. Here was the sticking point.

In Indonesia, modems are unreliable and slow, and cable connections can be prohibitively expensive for this sort of community—about US\$25 per month—where someone working as a driver, for example, makes about US\$200 per month. Based on 2014 statistics, a recent affordability report showed that a 500 MB broadband plan would soak up about 10 percent of a lower-income person's salary in Indonesia. That's twice the country's affordability target of 5 percent.

"So they came up with this idea of connecting through Heri's house," Tremblay continues. The community simply split cables off a central modem, cutting individual costs by about 80 percent, says Marpinjun. (The local internet provider, Telkom Speedy, declined an interview request.) By 2009, within a year of starting out, most of the kampung—about 25 households totalling approximately 150 people—were connected and using the internet to build their businesses.



Photo credits: Koko Mariko

Prior to the creation of Kampoeng Cyber, residents were interested in having their own computers, but connecting to the internet was prohibitively expensive. The community created its own solution, so participants now gain access for a minimal fee.

This revolution came at a critical time in the area's history. Traditionally, this little borough, like many others in Yogyakarta, was famous for its batik—the art of using wax and dye to create intricately patterned cloth. But the Asian financial crisis of 1997 caused cloth prices to skyrocket, and the market for high-value batik crashed. These communities had to find something else to do. One became “Vegetable Village” (Kampung Sayur), famous for its communal gardens. Another became “Green Village” (Kampung Hijau), with luscious flower gardens and shade trees for tourists. Sutanto realized they could boost the value of their wired-up community by making it central to their identity. Thus “Cyber Village” was born, complete with signs and wall murals like the one Tremblay first saw in 2012.

“It’s funny. I get the impression the residents don’t see it as a really big deal,” says Newberry, the University of Lethbridge anthropologist. “This is what Indonesians do. They work at the community level to solve problems. But it has come with all these unexpected side benefits.” Perhaps the biggest boon is that local businesses get more attention because of their affiliation with the Cyber Village brand.

Mariko, Sutanto, and other community leaders have welcomed attention from journalists and students. When Tremblay sent Sutanto a message through Facebook explaining that she’d like to study the community, he invited her to live in his family home. “Don’t forget that it’s the strong spirit of togetherness/cooperation from the local residents that has allowed us to become like this,” wrote Mariko in an email (translated by Tremblay).

Other places in Indonesia have attempted to boost their internet connectivity too. A large

neighborhood within the nearby town of Solo (also known as Surakarta) called itself the “Internet Community” and forged cheap internet connections, aiming to hook up and publicize family businesses. “They just haven’t become quite as famous; I guess they didn’t have the same public relations skills,” says Tremblay. A 10-minute motorcycle ride away from Kampoeng Cyber is Yogyakarta’s Suronatan Digital Village, which has developed a system for offering inexpensive 24-hour Wi-Fi access in hotspots throughout the neighborhood. But this digital village hasn’t achieved the fame of Kampoeng Cyber either.

A program initiated by the Indonesian government to establish internet cafes has also not proven successful. “I went looking for a lot of these projects, but often there would be five or six computers with teenagers playing video games, or it would be closed or [have] just a bunch of furniture stacked up, and village leaders wouldn’t want to talk about it,” says Tremblay.

In Kampoeng Cyber, the story is a rosier one. Tremblay saw firsthand how the network has led to successful local businesses. One of Sutanto’s neighbors, for example, was keen on fishing. He started making his own gear and selling it from his living room. And he used his newly forged internet connection to write a fishing blog and build interest in his products. This gave him enough financial support to open a shop on the main street, attracting passers-by and tourists.



Photo credits: Koko Mariko

Residents of Kampoeng Cyber readily embraced the internet, in some cases using it as a means to pursue their interests and launch local businesses. This man, for instance, started a blog to promote his handmade fishing gear and ultimately was able to open up a store.

The fisherman's son, meanwhile, began learning to do special effects makeup for movies, in part by asking his Facebook friends for suggestions of YouTube instructional videos. "He started making fake mustaches and beards in particular. It sounds silly, but he's actually very good at it, painting on every individual hair," says Tremblay. This led to a commission to do makeup for Soekarno—a famous Indonesian movie filmed in Yogyakarta and inspired by the life of the first president of independent Indonesia. "That's his big success, his proud moment," she adds. He also does historical re-enactments that often wind up on local television, she says. "His business is very much based on the internet."

Others are using the internet to boost more traditional business ventures such as selling fried chicken and silk-screening logos onto plastic bags. Sutanto still works at the university but spends his afternoons and evenings selling antique batiks on Facebook, says Tremblay, largely to a network of expatriate Indonesians.

"It is amazing, but it's out of necessity," says Tremblay of the community's diverse entrepreneurial success. "The dream of most Indonesians is to be a civil servant; you get a salary, and a pension and benefits. There are very few 9 a.m. to 5 p.m. jobs. Most families need to rely on home businesses. Most neighbourhoods are saturated with shops all selling the same stuff, so out of necessity people are becoming quite creative."

Facebook has played a big role in many of these commercial ventures, helping people spread information about their businesses and gain contacts. This is perhaps surprising, given that the kampung is already a physical embodiment of

social media. In Indonesia, local news is spread through people "hanging out" (nongkrong) with neighbors on their front stoops at about 3 p.m., as the heat of the day wanes and most chores are finished up. People have extremely strong ties to their local communities—births, engagements, and even circumcisions often require the family to go door to door and hand deliver the news. This is very different from most Western societies where close neighbors make up only a tiny percentage of one's network of friends, vastly outweighed by work colleagues, old school friends, and far-flung family. Yet in Kampoeng Cyber, "people who know each other very well and spend all day together often communicate by Facebook," says Tremblay, chuckling.

The effects of the internet and social media on the developing world are by no means consistent across regions. Daniel Miller, an anthropologist at University College London in the U.K., heads an [international project](#) aiming to document how social media is used in nine sites around the globe. The project showcases nine anthropologists, each of whom spends 15 months in one of the communities in countries as diverse as China and Chile. They have found huge differences in how the internet is used by, and has affected, various groups. (For an example from Asia, check out [Dancing "My Humps" in Rural China](#).)

One field site in the northern Chilean town of [Alto Hospicio](#) had a striking lack of formal commercial businesses, given its population of 100,000 people—but it had dozens of successful Facebook pages for buying and selling everything from houses to sushi. In Trinidad, [by contrast](#), people still preferred to shop in person rather than online. Tremblay says that the particular meld of dense neighborhood living, strong social ties, and financial upheaval helps to make the Indonesian case an especially unique one.

While every place is different, governments and development groups are pushing for more internet access around the globe. A [2010 World](#)

Bank study found that a 10 percent increase in broadband penetration added about 1.38 percentage points to the gross domestic product of developing countries. The U.N. Broadband Commission for Sustainable Development, established in 2010, reported in 2015 that more than half of the world's 7 billion people are still offline. That figure includes two-thirds of the developing world and 90 percent of the least-developed countries. In September 2015, the U.S. Department of State launched a Global Connect Initiative to try to bring 1.5 billion more people online by 2020.

Other “cyber villages” are popping up around the developing world. In India, where about 15 percent of homes have broadband internet access, cyber hubs have been declared in Chandoli, in the state of Rajasthan, and in Melli Dara Paiyong, in southern Sikkim.



Photo credits: Koko Mariko

A new project launched by Zuckerberg is drawing criticism from those who disagree with certain strategies for providing internet access to poor and disadvantaged communities around the world.

Facebook's co-founder Zuckerberg is trying to facilitate the growth of cyber villages and community connectivity (and expand the company's global reach) by partnering with nongovernmental organizations and local internet providers to give free or low-priced internet access to select sites for many of the world's

poor and marginalized. Launched in 2013 with the declaration that “connectivity is a human right,” the Internet.org project (now called Free Basics) has made the internet available without charge for people to access certain sites including Facebook, Wikipedia, BBC News, and weather services in about 40 countries in Africa, the Middle East, Latin America, and Asia. The program has been controversial for creating a tiered internet in which some sites are freely accessible and others are not; India pulled out of the project in February, declaring that it violates the country's rules on “net neutrality.”

Indonesia joined the project in 2015, a year after Zuckerberg visited Kampoeng Cyber. “I stopped and talked to the owners of some of the shops, and it was inspiring to see how being connected was helping people share their talents and ideas with the world,” Zuckerberg wrote on his Facebook page. (His team declined an interview.) “He wanted no attention ... he flew under the radar and just showed up,” says Newberry, who heard the story from Kampoeng Cyber residents. “He was quite taken with it, apparently.”

“We chatted for about 15 minutes,” says Mariko, who was surprised by Zuckerberg's impromptu visit. “After that Mark took his leave and left me his private email in case I wanted to contact him again.”

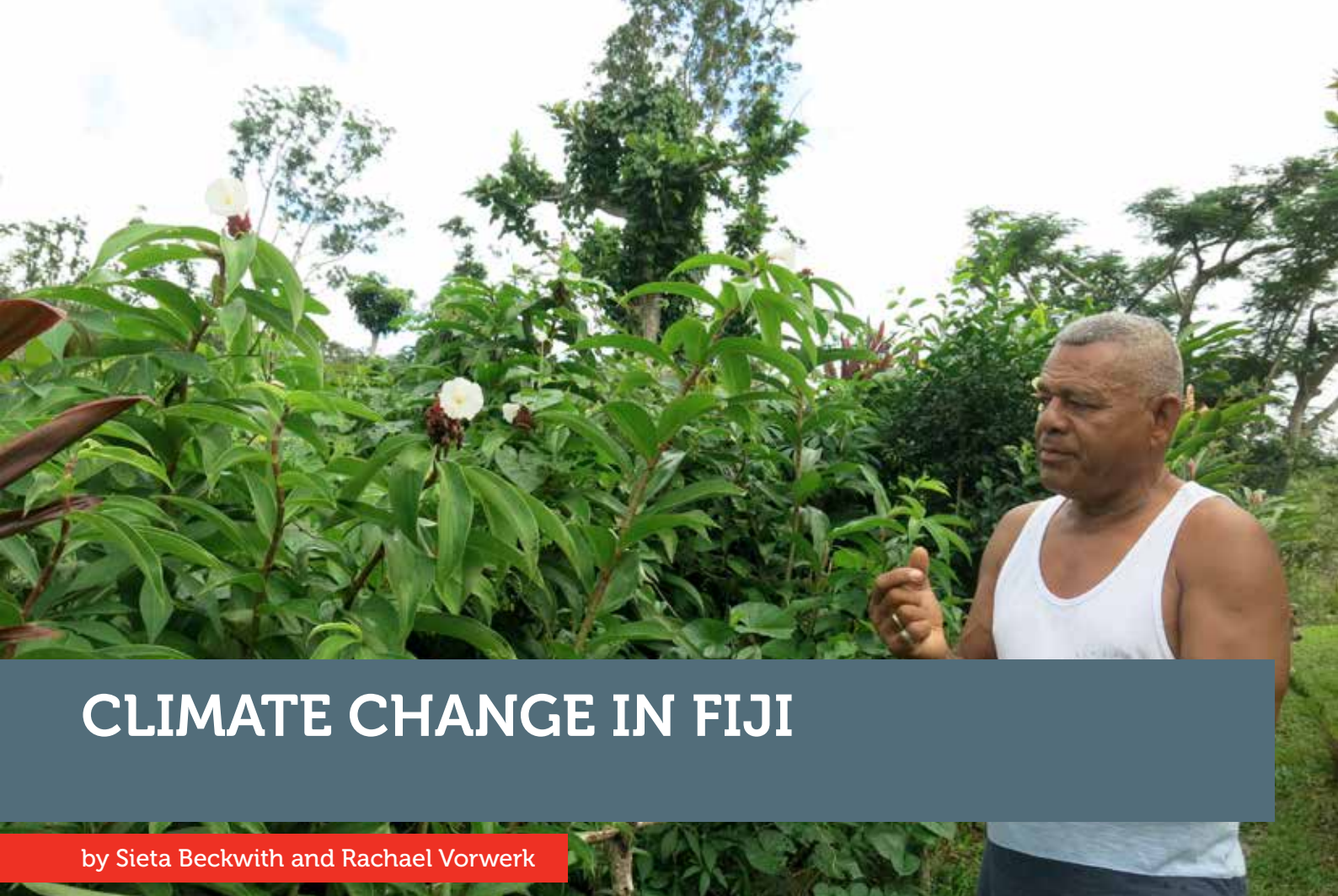
Zuckerberg isn't the only one who is impressed. The kampung has also attracted the attention of Indonesia's Minister of Communications Technologies, who granted them US\$2,000 to continue their work, says Mariko. Residents joke that they're not entirely sure what to do with the money, Tremblay notes, laughing, since they've already done the hard work of connecting up their homes.

The aid could also go in the other direction: Instead of the government helping these people access the internet, the community might help the government find new strategies to inspire others and show through example the value of

connection. “We are open for other communities to come and learn from us,” says Mariko. Tremblay, for one, hopes to take him up on that and visit again soon.

Nicola Jones is a freelance science reporter and editor, Pemberton BC, Canada. She blogs on: <http://nicola-kim-jones.blogspot.com/>. Email: nkjones@gmail.com.

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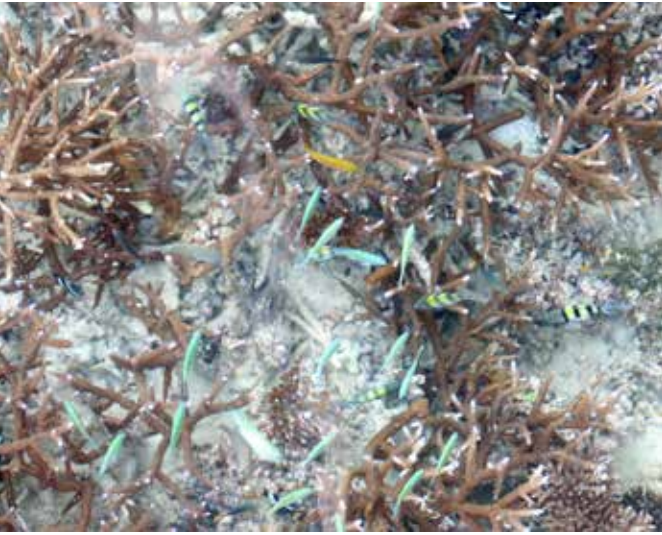
CLIMATE CHANGE IN FIJI

by Sieta Beckwith and Rachael Vorwerk



Leleuvia

Fiji is an archipelago of more than 300 small islands in the South Pacific Ocean, about 5 hours flight from Melbourne. Blessed with white sandy beaches and remote tropical island resorts, it is a popular tourist destination. However it is being increasingly affected by climate change with rising sea levels causing loss of fresh water and arable land on low lying islands, ocean acidification leading to coral bleaching, and cyclones increasing in intensity. These climate change events particularly affect remote villages and “climate migration” due to these events is putting pressure on cities such as Suva. However the Fijian people are strong, resilient and fighting to save their communities in a variety of ways, from studying climate science to preserving cultural traditions to having a voice at the United Nations Framework Conventions on Climate Change.



Coral regrowing

Leleuvia is a tiny eco-resort island near Suva with basic accommodation and access to the crystal clear warm waters that Fiji is famous for. The staff here are growing corals to help regenerate parts of the reef that have suffered due to boat moorings and bleaching events. They have seen a huge increase in numbers and diversity of fish since they started regrowing the corals in the past few years.



Dolphins

Spinner dolphins at Moon Reef, Takalana. After returning to the safety of the reef from hunting for food during the early morning, the dolphins are known for leaping right up out of the water in a spectacular display. Although some researchers say the tourist boats should not go near the dolphins when they are resting in the reef, the small local businesses are reliant on them to attract tourists to their area. After Cyclone Winston destroyed a lot of the accommodation, food crops and facilities, locals were relieved that the dolphins returned so quickly. A lot of the reef was also damaged in the storm.



Bobo

Ovalau Island local Bobo Ahtack, sharing his knowledge of local rainforest plants. His property was so well designed that some locals didn't know exactly where his house was until the cyclone brought down a lot of the surrounding trees. However it was the protection of these trees combined with a good location on the hill that helped Bobo's place fare much better than the village right on the coast, or people who had removed too many trees from around their properties. Bobo's food crops are fast returning and he shares any excess with the local village.



Child resilience

There was not a smartphone nor video game in sight in this small village on Vanua Levu. This picture of a young boy is a common scene in Fiji as children (and people in general) do not yet own smartphones, and children are often curiously watching passerbys, and particularly foreigners. The limited number of screens around makes it feel like walking back in time. It was a very important reminder that in Australia we often forget to enjoy each other's company or the beauty of nature, as this boy seemed to be.



Devastation

This village on Ovalau Island was badly hit by a tsunami that was part of the same storm as Cyclone Winston. Even four months later, there were signs of tarps and people living in tents. We could hear the sounds of rebuilding: trucks still cleaning up debris and larger machines at work. Despite the devastation, we were constantly amazed at the locals' response. One local taxi driver, Bux, said "I saw the tsunami in the distance. I thought I was dreaming!"



Drua

A drua, or traditional double-hulled canoe also known as a "sacred canoe" moored at the marine campus of University of the South Pacific. It was being repaired after several years of touring the Pacific region with the aim of rebuilding connections between remote island communities. The crew also spent a lot of time raising awareness about acidification of oceans and plastic pollution.



Lovo

Lovo is a traditional way of cooking in Fiji, similar to the New Zealand 'hangi'. Meat and root vegetables are slow cooked underground in hot rocks for hours. Root vegetables such as taro (potato root), cassava (root of the tapioca plant) and uvi (wild yam) are put on top of the underground pit. Laying below, at the bottom of the pit, are chicken, fish or pork which are wrapped in palm fronds or banana leaves. The result is extremely tender meat and slow cooked vegetables, which all have a delicious smoky flavour. This photo was taken at a lovo feast at Save the Children Fiji as a celebration and acknowledgement for staff that were leaving after helping with the Cyclone Winston recovery.



Packing

Loading another truck full of items to be shipped to schools in Savusavu on Vanua Levu. Save the Children was still in their recovery phase after Cyclone Winston, ensuring that remote schools were supplied with the most necessary items to continue schooling as per usual. The organisation works to help children access health and education at home while also advocating for change on a national and international agenda. Truckloads of desks, school bags and stationery items were still being transported to the areas most badly hit by the cyclone four months on.



Pajiliai

Pajiliai Dobui is a Samoan/Tongan/Fijian man who can trace his ancestors back 11 generations. Traditionally, Fijians trace their ancestry through songs and oral storytelling as history was only written down for the first time when the colonists arrived. For Pajiliai, who descends from a chiefly clan, tracing his history is a bit easier than most, however as he says, "Most of our history was written by outsiders. One objective of my study is to write the history of my ancestors and make a proper account of my people." Pajiliai's uncle who is a Chief says that, "Nothing is written but the land is our record."



Ship

Ship on Ovalau Island that had been moored in the harbour at Levuka more than a kilometre away when Winston struck. It broke its moorings and ended up here, blocking the view of the bay and slowly rotting away, unable to be moved. Locals are considering painting it with palm trees and turning it into a nightclub.



Siu

Siu Jione is a Junior Research Fellow for USP European Union Global Climate Change Alliance (EUGCCA) Project. She has developed a climate and disaster risk mapping toolkit for local communities. Communities have the capacity to initiate community development projects on their own and this toolkit enables them to visually understand the risks they are facing and use the maps and collected data to present it to their local Governments, NGOs or donor bodies. This way they own and understand their own data rather than an endless stream of outsiders coming in to gather new data.



Village Leaders

Labasa is on the island of Vanua Levu. The members of this community were wearing their best outfits and invited us to drink kava with them. Save the Children Fiji has been doing a lot of work with this Labasa village and they have noticed a dramatic difference in child nutrition in the community thanks to some training days that Save the Children Fiji conducted with the key leaders in the community. This photo is of the female leaders in the village who are working to make significant nutritional changes in the community.



On Location

Sieta and Rachael are two Master of Communication students at RMIT University who went to Suva, Fiji for a month in June 2016. Sieta was based at the Pacific Centre for Environment and Sustainable Development and Rachael at Save the Children Fiji. The internships related to 'communication for social change'. The students took the opportunity on the weekends to visit more remote places in Fiji outside of the capital, and quickly came to realise the extent of the devastation caused by Cyclone Winston four months prior to their arrival. The cyclone was one of the worst to ever make landfall and 40% of Fijians were affected. The resilience of the Fijian people shone through, and become a major focus for the students. The research question "What can Australians learn from the Fijian response to a natural disaster?" became the central theme on which the students focused, and which formed the basis of their short documentary film, 'Stronger than Winston' which can be found at: <https://www.youtube.com/watch?v=O7OuWXxoCck>



COMMUNITY LIBRARIES IN NEPAL

Ensuring Access to Relevant Information and Knowledge through Community Libraries in Nepal

Sanjana Shrestha

Photo credits: READ Nepal

READ (Rural Education and Development) Nepal began working in Nepal in 1991. Nepal is a landlocked, mountainous country. It is classified as one of the least developing countries with low literacy rate and poor access to basic services such as health and education. A quarter of the country's population of 28 million live below poverty line. About 80% of total population resides in rural area and agriculture remains the largest employment section over three quarters of the population.

READ Nepal was established with the goal of establishing community libraries with small for-profit enterprises that could financially sustain the libraries after the external funding support expired. The early library focused only on book lending. For over 25 years, the model has evolved significantly. Now the libraries have transformed into reliable information and knowledge centres that have become hub of local public life. In terms of immediate outputs and outcomes, to date,

there are 62 such libraries, supported by 133 enterprises, and almost 2 million people have access to library services. To ensure long term sustenance of these projects, three strategies have been emphasised, namely, (a) community ownership, (b) emphasis on the enterprise model and (c) partnership with local organisations.

Community ownership

Community libraries are legally owned and managed by the local people. With support of READ Nepal, local communities actively participate in the establishment of the library. The community not only takes on leadership roles to construct the library, but also contribute land for the library building and raise between 15-50% of funds through local fundraising efforts. Local Library Management Committees are established by communities. These committees are responsible for the successful operation of the library. By engaging the community in establishing, maintaining, and sustaining the

library, authentic community ownership over the library is cultivated. According to evaluation done by a development organization, Learning For Action, community members have a very strong sense of ownership of and belonging to their local READ Centers. A large majority of Center users in Nepal feel a strong sense of belonging to their centre.

Social enterprise approach

With regards to the social enterprise approach, in a country like Nepal, where there is no support from the government for the operation of such community libraries, some income generation is needed so that the community can meet operational costs. READ supports the establishment of relevant businesses that are feasible in the local context. A few examples of for-profit, sustaining enterprises include storefront rentals, ambulances, telephone towers, fisheries, and souvenir shops.

Local partnerships

Community libraries are not only places to get books, but also as hubs for services and programs that reflect community needs and celebrate local partnerships. Libraries are always encouraged to work in local partnerships to meet various local demands. Each library partners with 15-18 local organisations to conduct programs on literacy, livelihood, women empowerment and basic health. By integrating community partnerships into the libraries' programmatic structure from the very beginning, READ sets the stage for deep, cross-sectoral impact.

Partnership in action

Improved access to knowledge and information is not possible through knowledge services alone, but also depends on community development services, such as social awareness campaigns, literacy promotion and computer training. Hence, community libraries are also considered as a 'repository of knowledge'. They offer places to learn and get access to needs-based content that contributes to the positive impact the lives of people. Providing open and free access to relevant

knowledge and information is one of the major objectives of the libraries. Access to relevant information creates informed citizen, which can then lead to greater prosperity, improved agriculture, better health outcomes, better gender equality and life-long learning environment.

Like the much of the global south, much of Nepal's population is largely agrarian. Most farmers rely only on traditional methods, resulting to poor yields. This was the context in which the the Practical Answers Project was launched in 2011 in partnership with the UK-based Charity, *Practical Action*, the aim being to improve agricultural production through improved access to information and knowledge. This project was launched in 22 community libraries and resource centres. Community libraries therefore provide relevant information on best-bet practices within the farming calendar.

The Practical Answers Project

The Practical Answers project was launched through community libraries. A voluntary Practical Answers Sub-committee was formed to manage and implement this project in each library. A staff 'social mobiliser' was hired in each location to implement the Project with direction from the management team. One of the functions of the social mobiliser is 'queries collection' - going door-to-door, meeting people and having informal conversations about life and asking if they are facing any problems with agriculture or other issues. The social mobiliser also informs people about the service that the library is providing. They then compile and document the queries collected from households. To date about 300,000 agriculture-related queries have been collected.

A local Knowledge Management Committee is central to providing feedback to these queries. This committee comprises representatives from local level organizations. The committee researches answers to the queries through partnership with local government departments, READ Nepal and Practical Action teams. Eventually, the queries are responded to through

a range of different, user-friendly, tailor-made knowledge products. This includes print materials, interactions, one-to-one feedback, meetings with experts, and audio visual materials. Practical training sessions, human health camps, and animal health camps are also conducted when there is demand. Here, experts demonstrate how to raise vegetables, organic pesticide preparation and use, and crop cultivation through hands-on learning.

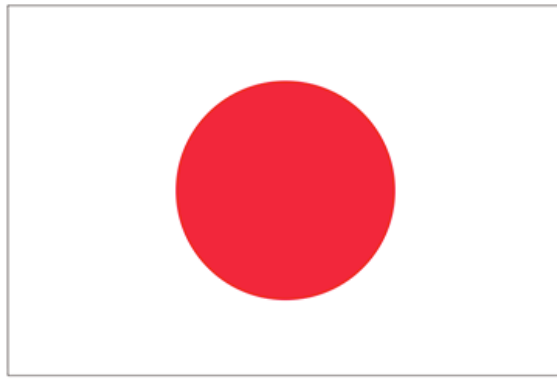
Mobile knowledge centres, equipped with knowledge products, are also established to ensure that those people who have difficulty accessing the library are reached. Experts travel with mobile knowledge centres, and interactive group meetings are organised. Of the total queries collected, 97.5% of queries have been responded to. As to knowledge outputs, there have been 326 audio materials produced, 25 video materials, 180 outdoor banners, 1000 interpersonal sessions and 72 practical training sessions. Through the animal health camps, a further 3200 families have been reached with the most preferred methods of receiving responses being group discussions, interaction with experts, videos and agriculture/ animal health camps.

Opportunities for the future

An external evaluation of the Practical Answers Project was undertaken in August 2015. This evaluation, based on a survey of 608 randomly selected beneficiary households, found that Practical Answers Project was having a significant

positive impact. The majority of the respondents (95.4%) agreed that their level of understanding and knowledge of agriculture practices has improved. As a result of increased knowledge and understanding of agricultural practices, many households have changed their practices, with nearly half households surveyed practicing cash-crop (vegetable, mushroom) farming. More than 80% of households had sought technical support and advice for agricultural production during previous one year, which shows that the practice of utilising available agriculture related services has dramatically increased in recent years.

During a recent visit to a community library, one of the community leaders proudly said “READ did nothing, we did all this by ourselves”. Although this could be read as a complaint, this is evidence of the Community libraries concept in action: the communities are very much confident, in control and take pride in what they have achieved. The community libraries offer both a physical meeting space for the community, and a trusted community platform. Local stakeholders are eager to work through community libraries. These libraries have therefore become so much more than a place to borrow books, they have become knowledge management and exchange centres which are consolidating village public life. The case shows that when we trust communities and give them opportunities to take leadership to solve their needs and problems, the possibilities for the future are unlimited.



From the People of Japan

SDGS AND JAPANESE INTERNATIONAL COOPERATION

Sanae Ito

The context

The Millennium Development Goals (MDGs) that the United Nations set out in 2000 and pursued for the following 15 years, were strongly focused on poverty reduction, and therefore directed chiefly towards developing countries. The MDGs have now been succeeded by the Sustainable Development Goals (SDGs). One of the biggest differences between these two sets of goals is that the SDGs are said to be universally applicable. The meaning of universality may be somewhat elusive, but the 'principle of universality' upheld by the SDGs is widely interpreted to mean that the goals include a broad set of issues pertaining to economic development, social inclusion, and environmental sustainability and are intended for all countries, rich and poor.

This is no doubt a noble principle, but it raises some uncomfortable questions. Might a universal development agenda perversely link 'global' challenges more closely to the national interests

of richer countries? And might that not erode the conventional Western aid narrative which for many years now has been built around the moral mission to tackle poverty in developing countries? Some donors have already started reestablishing the link between foreign aid and national interest more explicitly in the post-MDG era.

The questions are especially perplexing for Japanese development professionals like myself. For just as I was beginning to think that Japan was becoming a more 'mature' donor by accepting the basic Western aid narrative shared by the members of the Development Assistance Committee (DAC), the arrival of the SDGs seems set to undermine that narrative.

Shifting global aid narrative and Japan's ODA policy

Japan emerged as the world's biggest donor in the late 1980s. Since then it has been funding various efforts to develop a cadre of Japanese

professionals who can contribute to international development. My own career path coincided with the period of Japan's growth into a mature foreign aid donor in the 1990s. Many young Japanese who aspired to join the international development community went to Western Europe or North America, as I did, to study. When we returned to Japan, we spread wise words about 'participation' and 'good governance' to better address the problems of poverty in the developing world. Most of us believed we should narrow the gap between Japan's aid approaches focused strongly on the provision of economic infrastructure and those of other DAC members that attempted, if only at the level of rhetoric, to present the human face of development. Lately, we began to believe that that gap was indeed narrowing.

It is ironic, then, that the global aid narrative is now shifting towards one that links foreign aid strongly with national interest. For example, the UK government released a new aid strategy in November 2015 that relates UK aid explicitly to national interest. Interpretations of national interest vary, of course, and one can reasonably argue that donors have always pursued national interest through foreign aid whatever the rhetoric may have been. However, the explicit act of justifying foreign aid in terms of national interest is something new, and that makes me and many of my Japanese colleagues feel uneasy.

This distinct change in the global aid narrative will almost certainly affect donors' spending priorities. Surprisingly quick to catch up with the shifting global narrative, the Japanese government adopted a new 'Development Cooperation Charter' in February 2015 that superseded the earlier 'Official Development Assistance (ODA) Charter'. The new Charter refers to 'the national interests of Japan' for the first time in the context of Japan's development assistance. The ODA Charter did mention the pursuit of Japan's own security and prosperity through its aid, but the phrase 'national interest' appears for the first time in the new Development Cooperation Charter.

Moral obligations and national interest

Japan's ODA policy has historically been part of its foreign policy and falls within the mandate of the Ministry of Foreign Affairs. The UK, by contrast, has an independent ministerial department (the Department for International Development), devoted to the UK's development work with a specific mission to end poverty in the developing world. This mission is well understood by many British citizens, an understanding reinforced and popularised by the UK's many overseas development NGOs, such as Oxfam, Save the Children, and ActionAid. In Japan, ordinary citizens do understand the need to help developing countries through Japan's foreign aid, but the sense of aid being part of Japan's diplomatic mission is definitely stronger.

The conceptualization of foreign aid purely in moral and humanitarian terms detached from a nation's foreign policy sounds somewhat fishy or even downright hypocritical to many ordinary citizens in Japan. The ministerial act of giving foreign aid has long been referred to as 'economic cooperation' rather than 'international development' and its purpose has been associated with the promotion of self-help efforts by the governments of developing countries. A sense of moral obligation to intervene to help the downtrodden has been relatively weak here. Since the notion of 'cooperation' implies a horizontal relationship, the recent shift, marked by the adoption of the SDGs, of the aid narrative globally towards 'horizontal partnership' rather than vertical giving reinforces the notion of mutually beneficial relationship to many Japanese policy makers and citizens.

Given this background, the specific reference to national interest in Japan's new Development Cooperation Charter may not represent much of a departure from the past. Indeed, there is a sense among some people within Japan's development community that the shifting aid narrative towards national interest has somehow vindicated Japan's long-standing views of foreign aid as assistance to promote developing countries' self-help

efforts through the provision of infrastructure, which have at times been at odds with those of other DAC members. Moreover, this comes at a time when China is gaining significant influence around the globe in extending South-South cooperation. Together with South Korea, another odd one out within the donors' club, the three East Asian countries tend to share a common view that links aid to commercial investment and trade, thereby pursuing mutual economic benefit under strong government initiatives. Within some global academic circles, this is now seen as the emerging new East Asian approach to development cooperation that reflects the region's own state-led development experiences.

'National interest' is multi-faceted. To rid the globe of its problems and to ensure peace, security and prosperity is surely in the interest of every nation. The need for accountability to taxpayers is a mantra often heard to emphasise the importance of linking aid to national interest. Stressing national interest may even be a good way of gaining taxpayers' understanding of how a global moral mission is linked to their own long-term interest.

Déjà vu

Yet, one cannot help but wonder if the world has really changed so dramatically that there is no longer any need for the global community to tackle the complex problems of poverty and inequality head-on, even if those problems seem only remotely linked to national interest. Having worked in development during the period of Japan's growth into a mature donor country through the 1990s to 2000s, I sometimes get a sense of *déjà vu* when I hear governments talking again about building infrastructure and boosting economic productivity in Asia and Africa so that the benefits will trickle down to the poor. It is

true that as many formerly low-income countries graduate to the rank of middle-income countries, poverty becomes a national distribution issue, and that it is up to these countries to improve governance to ensure fairer distribution of domestic resources among their populations.

We no longer think it is the business of rich countries to give wise counsel to middle-income countries on how to reduce poverty in their own backyards, nor to listen to the voices of the poor living in them. Development cooperation in the form of commercial investment and trade is these days more welcome, and is expected to create a win-win situation to the benefit of both parties. In the increasingly talked about East Asian approach to development cooperation, the old belief in state-directed development as the panacea for poverty reduction is being strongly revived, and we are expected to put faith in it once again to promote *mutually beneficial* development that somehow solves the problem of poverty along the way. So much for the need to listen to the voices of the poor to understand what they are actually going through.

At home, though, the problem of poverty is eroding our society. One in six children in Japan is now said to live in poverty, albeit relative, and the national poverty rate is rising. This is another reason for Japan's government to emphasise the national interest in its foreign aid so that faltering Japanese businesses can improve the home economy by finding new markets and investing overseas. After all, the clever government that knew how to engineer Japan's national development should also know how to generate mutual economic prosperity through development cooperation. And it must surely know how such prosperity leads to the elimination of global poverty and the creation of inclusive societies.



ART AS RESOURCE FOR RECONCILIATION

ARROWSA in South Africa

Mary. E Lange and Luthando Ngema

Photo credits: ARROWSA

The context

There is an increasing global recognition of the need for educational programmes on fauna and flora diversity, especially the need to balance the survival needs of communities with the ecological realities. For a lot of young people, such educational programmes should not just impart facts linked to learners' curriculum but also take note of the spiritual aspect of social change particularly linked to well-being. This is what a local Durban-based initiative is all about: *Art as Resource for Reconciliation over the World - South Africa (ARROWSA)*. This initiative is leading the implementation of interactive and fun educational programmes linked to the Palmiet Nature Reserve (PNR) and Bergtheil Museum in Westville, Durban, KwaZulu-Natal South Africa.

Schools from the inner-city Durban and surrounding suburbs and townships are the targeted audience for the programmes. Implemented since 2006, these programmes

include a bottom-up approaches in both process and product. In working at the Palmiet Nature Reserve and the Bergtheil Museum, ARROWSA aims to impact the future positively through the education of children and youth on natural and cultural heritage. Through this article, Mary Lange and Luthando Ngema reflect on the programme's stakeholders and how they assist in addressing challenges in the project.

The communication approach

The inclusion of natural and cultural resources for social change in regards to spiritual well-being counters a Western Cartesian individualistic approach to the environment that views it in a dualistic manner of humans separate to nature/animals. It does however complement a communal holistic African Ubuntu philosophical approach that views all living things as including souls and linked to the ancestors and therefore everyone should care for everyone and everything.

The impact of globalisation on Africa and subsequently identities and embraced philosophies defies neat compartmentalisation of South – North identities. A new identity of ‘citizenship’ has been called for which defines identity in relationship to both ‘particularities’ and ‘common bonds’ and as Manwelo observes citizenship identity includes “the capacity to identify with others and to act in unity with them for the common good for a better society.”

This echoes the ethics of African Ubuntu and the principles of Batho Pele that are being promoted in South Africa. There are also similarities in this approach to that of the Brazilian educator Paul Freire’s participatory communication for social change and the need to place culture in the centre of communication for social change.

Challenges

The challenges of a bottom up approach in the creation, presentation and marketing of natural and cultural heritage educational programmes to schools are particularly due to integrating such an approach with government and other non-profit organisation stakeholders. The programmes, through inclusive marketing, seek to re-address the exclusion of Durban city’s natural and cultural heritage sites from access to the majority of Durban learners in Apartheid times specifically those living in townships. Other challenges include factors such as socio-economic inequity, power relations, travel logistics, attention to spirituality and the inclusion of indigenous languages.

Stakeholders

The Palmiet Nature Reserve

The Palmiet Nature Reserve is an eThekweni (Durban Municipality) Parks and Recreation reserve but also has an affiliated PNR Committee that are an NGO made up of community members. An archaeological excavation led by KwaZulu-Natal heritage agency, Amafa, archaeologist Themba Zwane, assisted by community volunteers, was conducted at the iGwalagwala cliff from 2004 to 2006.

The excavation was put on hold due to flooding but preserved as an educational site. The excavation and surface finds in the reserve indicated cultural evidence of habitation layers of the area including hunter-gatherers during the Middle Stone Age (approx. 350 000 years ago) and Late Stone Age (approx. 60/40 000 years ago), Early African Farmers (approximately 1700 years ago), South African Anglo-Boer war (approximately 130 years ago) and Indian market gardeners (approximately 120 years ago). The artefacts found in the iGwalagwala cliff excavation are housed at the Bergtheil Museum (Lange & Reddy, 2014).

The PNR eThekweni, as a stakeholder in the educational programmes, offers a hall venue for the pre-nature tour presentation and interaction with examples of cultural artefacts found in the iGwalagwala cliff archaeological site in the reserve. The rangers lead and assist with the nature and archaeological tours. They provide an important service as isiZulu speakers for relevant schools and visitors as well as facilitators of indigenous knowledge on the use of fauna and flora found in the reserve. The relevant educational programmes discussed include both the PNR eThekweni as well as the PNR committee, a non-government organisation, as stakeholders. The PNR committee provide facilitators for the PNR educational tours, expertise and knowledge and assist with marketing and media coverage of the programmes. They further assist in sourcing funding for the programmes specifically for schools in the Highway area.

Bergtheil Museum, Westville

Another stakeholder is the Bergtheil Museum is an Ethekeeni Local History Museum in the Inner West. The Bergtheil Museum as a stakeholder brings to the collaborative projects a teaching room venue, the museum archive, knowledge and expertise, funding towards exhibits and events, marketing and guides including ones who can speak isiZulu.

Both the PNR and the Bergtheil Museum are located in the suburb of Westville, Durban.

The museum set in one of the earliest German Settler homesteads, originally focused on the German Settler history but includes all the layers of habitants of the area over the ages. This has been extended by the introduction in 2014 of an exhibit on the Palmiet Nature Reserve archaeology that was designed by ARROWSA in collaboration with Bergtheil Museum staff, KZN Museum Pietermaritzburg archaeologist Gavin Whitelaw and eThekweni Local History Museum staff.

As is evident from the previous statement numerous stakeholders besides the three main stakeholders often collaborate for the effective production of an exhibit. The exhibition strives to address previous Western influenced museums' focuses on only the tangible with the introduction of an oral account of the PNR archaeological record that includes the intangible aspects related to the physical artefacts. The film script was written by ARROWSA also in a voluntary position and the professional making of the film funded by eThekweni Local History Museums.

Dr Gcina Mhlophe narrates the film and includes traditional isiZulu singing and terminology where appropriate. She narrated the film for a nominal fee due to her personal connections with the Durban German community. Ms Mohau Qalaza, Inner West Local History Museum curator, expresses her views on the new PNR Bergtheil Museum archaeological exhibition and its links to the PNR educational tours and the intangible specifically spirituality as follows:

The exhibition is representative of the archaeology finds found at Palmiet. The Palmiet in that absolutely natural environment exhumes peace about it. So having the nature walks at the Palmiet, having to view the exhibition and read about the stories that are told through the exhibition would add to that spiritual gain. There is even a DVD about the exhibition. The performing narrator on this DVD, is the great storyteller, Dr. Gcina Mhlophe. Her narration really captures the spirit of the people who are imagined to have lived there.

When children visit the museum and we show them the DVD - after they have taking the nature walk at the Palmiet, the atmosphere changes. One always senses a connection between the kids and what they learn. Really, what Gcina Mhlophe captures is intangible, but she makes it something that one) can feel deep down. There is huge strength to the spirituality when children see the exhibition and then the DVD. For the children to see the objects on our display that were actually found at the Palmiet archaeological site adds to the spirituality.

ARROWSA: Art, Culture and Heritage for Peace

The third relevant stakeholder to this discussion is ARROWSA a registered non-profit organisation that promotes art, culture and heritage project for peace. ARROWSA too is located in Westville, Durban but their work extends beyond this geographical area nationally and internationally. As a stakeholder in the programmes, ARROWSA contributes manpower in the form of administration, co-ordination and facilitators, marketing, media, knowledge and expertise and funding access.

ARROWSA's arts projects include a ten-year ongoing outreach project with Bechet High School whilst their culture and heritage projects focus on interactive education programmes in association with predominantly museums and communities in KwaZulu-Natal and the Northern Cape. Museum programmes focus on supplementing the predominantly tangible museum displays with a multiple intelligence approach that offers opportunities for all learners to participate effectively.

Applied storytelling, that is, storytelling with a specific social or educational purpose is one communication method employed in the programmes. At the Bergtheil Museum a mock archaeological dig was introduced by ARROWSA as part of the post PNR tour to reinforce knowledge acquired at the visit to the iGwalagwala cliff by providing a space where the

learners can experience archaeological skills such as excavation, identification and interpretation of artefacts.

Planning for the future

Post-apartheid cultural and heritage programmes need to counteract previously top down western approaches in their communication specifically if promoting social change. ARROWSA in collaboration with government and non-

government stakeholders has taken on this challenge in the Durban area and thereby aiming to not only address previously omitted information and spiritual aspects of the content but also to address previous and present economic gaps in attendance of such programmes. Towards this an organic communication for social change approach that is situation focused is being developed with the relevant stakeholders.

Mary. E Lange is a PhD candidate at the Centre for Communication, Media and Society, School of Applied Social Sciences, University of Kwa Zulu Natal; and also a Chairperson of ARROWSA - www.arrowsa.blogspot.co.za. Email: marylange@telkomsa.net

Luthando Ngema is a Lecturer and PhD candidate in the Centre for Communication, Media and Society in the same university; and also the National and International Portfolio Leader for ARROWSA. Email: ngemal@ukzn.ac.za

A complete referenced version of this paper is available from the authors.



THE SDGs AND MEDIA, COMMUNICATION AND SOCIAL CHANGE:

Confidence to learn

Jessica Noske-Turner

Photo credits: READ Nepal

Sometimes it seems that media and communication for development and social change suffers from an inferiority complex. Silvia Balit's proclamation of Communication for Development (C4D) as the fifth wheel of the development cart, together with Alfonso Gumucio-Dagron's lament of C4D as not even the spare tyre have become a much cited catchcry. In media development, things are not much brighter. A media development consultant once described in an interview the perpetual sense of doom permeating the field that 'at any moment it could all be over'.

As a scholar of media and communication for development and social change with an eye to evaluation I have repeatedly seen how this underlying fear of being made redundant can affect practices. It can fracture research partnerships almost to breaking point; it leads to client-like relationships with sector program managers; it incentivises the packaging up of

projects as glossy success stories, with little space for discussing problems and challenges; and it can make successful 'mainstreaming' of C4D across sectors feel like lost turf in a struggle for ownership over participatory communication expertise.

With the onset of the Sustainable Development Goals (SDGs) there are opportunities to promote media and communication to a wheel, and in some ways, the chassis of the development cart. In this essay I will briefly reflect on the SDGs in relation to the three areas of this field that have occupied my attention: media assistance, which was the subject of my doctoral research; communication for development, which is my most recent area of research; and Information Communication Technology and Development (ICTD) and innovation, which is my current and emerging area of interest.

In the lead up to the 2015 the idea of likening

the creation of the SDGs to decorating a Christmas tree was cropping up on blogs and at conferences. Everybody was, according to the critique, keen to add their own adornment to the tree, leading to an over encumbered, rather saggy tree. Media and communication were both absent from the MDGs that shaped development priorities from 2000 through to 2015, and there were several organisations keen for a place to hang media freedom on the SDGs Christmas tree. DW Akademi, UNESCO, and The Global Forum for Media Development were among those leading these discussions. On the face of it they succeeded and there has been much celebration in media assistance and media development circles following the inclusion of Target 10 of Goal 16; *ensure public access to information and protect fundamental freedoms, in accordance with national legislation and international agreements*.

Most of the celebration has referred to the inclusion of 'access to information'. While not detracting from the value of access to information in and of itself, from a communication for social change (CSC) standpoint the inclusion of the word 'information' with no explicit reference to communication does bring an additional set of problems. In particular, it potentially undermines steady progress made in the C4D and CSC field to disrupt the dominance of information transfer models. Furthermore, it is important to maintain a critical eye to how 'access' is measured, drawing on Jonathan Donner's 'After Access Lens' to consider access conditions for effective use.

That said, it is arguably the second, largely ignored phrase of this target, *'...and protect fundamental freedoms, in accordance with national legislation and international agreements'* that is the more significant. Internationally agreed 'fundamental freedoms' would include freedom of expression included in the Declaration of Human Rights and other international forums, and related legislation and declarations for the safety of journalists and media freedom (for more details see Fackson Banda's article in Media Development 2/2015). Even with this important nuance, however, there

remains a real risk that this target overshadows media pluralism and diversity. Media diversity has emerged as an under recognised but significant component of media's contribution to development, both enabling access to diverse information and diverse spaces for voice and expression.

In addition, and more fundamentally, however, a narrow focus on Target 10 of Goal 16 misses the great potential for building an agenda around media for governance and accountability. Goal 16 also includes targets relating to accountability of institutions (16.6), and responsive, inclusive and participatory decision making (16.7). These, I would argue are great news for media assistance and other C4D projects that emphasise communication processes of dialogue as valuable contributions to accountability, responsiveness and development. The introduction of phone-in or talkback radio programs in Cambodia, the case study in my doctoral research, exemplifies the importance of understanding potential contributions of media assistance through providing spaces of dialogue to accountability and responsiveness. In this case, media assistance building capacity of media professionals, was an instrumental part of enabling citizens to question government officials and other decision makers, and for journalists to hold them accountable for their on-air promises.

Turning to C4D, and the potential here is less about any specific goal. The first point to make is that the shift from developing-country to universal goals, including the Global North, is in keeping with our own shifting terminology from 'communication for development' (C4D) to 'communication for social change' (CSC), which positions CSC as having just as much relevance in Australia or the US as anywhere else. The second opportunity for C4D/CSC is the attention to social accountability processes as a critical factor in the success of the SDGs.

The need for a transformational shift towards social accountability as outlined in the UN Report

by the High-Level Panel (<http://www.post2015hlp.org/wp-content/uploads/2013/05/UN-Report.pdf>), including community engagement in the design, implementation and monitoring of all of the SDGs reinforces the need for participatory, people-centred development. This requires upward communication and listening processes as part of development delivery, which can locate C4D/CSC as the indispensable ‘chassis’ of development. There are already some examples of C4D techniques being used in this space and much potential locate media and C4D within this agenda.

This opportunity was discussed during a recent workshop with UNICEF C4D colleagues at the Eastern and Southern Africa Regional Office, as part of a current collaborative project on evaluating C4D. Within this region there are already high-profile social accountability mechanisms, most notably the U-Report SMS system in Uganda, which enables young people to SMS concerns and provide feedback. However, the UNICEF teams were keen to emphasise low-tech and no-tech options for upward communication through, for example, C4D approaches such as the Community Dialogue and Collective Action model outlined by Figueroa, Kincaid, Rani and Lewis in 2002. We discussed at least three ways in which UNICEF C4D can contribute to the social accountability agenda through their M&E work:

1. Supporting community dialogue and collective action processes for community driven social change.
2. Utilising community dialogue processes as data generation opportunities, which can then be used in upward communication to UNICEF and other agencies and governments.
3. Monitoring and evaluating the extent to which UNICEF, and other agencies and governments, are listening and responding to voices of communities as generated through community dialogues.

While these kinds of activities represent some of the ideal functions of C4D, in practice much of the

C4D that gets done remains top-down, behaviour change focused. The social accountability agenda that accompanies the SDGs is an opportunity to push this community-driven work from the margins to the centre of what C4D is about.

Finally I turn ICTD and my emerging interest in the rise of the concept of innovation in development. Given the absence of direct references to media and communication, there is a remarkably strong presence of ICTs in the SDGs. This is perhaps not surprising, given that ICTs were also included in the MDGs under Goal 8 Target F, which stated: In cooperation with the private sector, make available benefits of new technologies, especially information and communications. In the SDGs, the equivalent is Goal 9 target C which states: *Significantly increase access to information and communications technology and strive to provide universal and affordable access to the Internet in least developed countries by 2020*. Like the MDG counterpart, the SDG target for ICTs, located under an economic and infrastructure themed goal, (Industry Innovation and Infrastructure), and with its emphasis on ‘access’, is still predominantly aligned with what Robin Mansell has argued are exogenous models of development where access and diffusion of ICTs are assumed, through western-centric thinking, to lead to economic development.

However, ICTs are also explicitly mentioned in Goal 17 Target 8: *Fully operationalize the technology bank and science, technology and innovation capacity-building mechanism for least developed countries by 2017 and enhance the use of enabling technology, in particular information and communications technology*. Here the emphasis on enhanced use, capacity building and the notion of enabling technology pushes much more towards a more endogenous model that Robin Mansell advocates; that is, building from within. This is particularly significant, as Goal 17 is the ‘means of implementation’ goal, and therefore cuts across the implementation of all goals. There are two additional targets that mention ICTs including ICTs in higher education (target 4.b), and women’s empowerment (target 5.b).

Returning to Goal 9 and there is another reason for optimism in relation to the positioning of technologies in the SDGs. Support for domestic innovation and technology development is now included under Goal 9 Target b, which very clearly speaks to the endogenous model of technology that Robin Mansell has outlined. There is a trap of course with viewing innovation as being about digital technology, and many agencies have and continue to fall victim to that siren (for example, where innovation labs hone in on mobile phones to the exclusion of low-tech innovation). On the other hand, I have been interested in my research on innovation in the parallels between the innovation trend (and the associated Innovation Labs, Innovation Funds, technology-focused hackathons and design thinking events), and Communication for Social Change practices. For example, in the context of the Pacific, the Pacific Media Assistance Scheme (PACMAS) Innovation Fund tends to promote community-driven development similar to the participatory development goals of CSC.

Humanitarian design and design thinking events share CSC's goals of dialogue with local actors towards generating local solutions for local problems; and hackathons and barcamps, which bring local tech communities together to come up with tech solutions to meet local needs, share a focus on context and users as advocated by ICTD scholars. I see promise in the potential for the practice of innovation to build on the CSC concepts and approaches. Beyond the ICT specific targets, therefore, I would argue that the innovation focus of Goal 9 is worthy of the attention of communication for social change practitioners and scholars.

The presence, even if between the lines, of media, communication and social change in the SDGs and associated agreements offers some welcome firm foundations for the field to grow. After several years of researching evaluation practices, so often crippled by a fear of failure, perhaps it is this validation (of sorts) of the value of media and communication that can crack open some space for more reflexivity and the confidence to learn.

Jessica Noske-Turner is a communication for development and social change scholar and Postdoctoral Researcher in the School of Media and Communication, RMIT University. Her research has covered phone-in radio shows in Cambodia, innovation funding to media and communication in the Pacific, and evaluation of communication for development in UNICEF.

Jessica co-leads the Digital Transitions and Transformations Lab, part of the Digital Ethnography Research Centre at RMIT University. Email: jessica.noske-turner@rmit.edu.au



INSIGHTS FROM A COLLECTIVE IMPACT INITIATIVE IN AUSTRALIA

by David Lilley

Photo credit: United Way Australia

Context

In August 2014 David Lilley, on behalf of United Way Australia, began scoping a Collective Impact initiative in Mt Druitt Western Sydney. Within the Mt Druitt postcode (2770), approximately one in three of children still start school each year identified as 'developmentally vulnerable', despite decades of investment and hundreds of services operating within the region.

The Hive is the resulting Collective Impact initiative, spanning child, family, community and system level work to ensure all children in the 2770 postcode are supported to start school positioned for success. It has been co-designed as a:

- place to host collaborative work at 24 Anderson Ave, Blackett NSW
- process for working together
- team to project manage the work
- network of individuals and organisations committed to achieving change.

In this article, David Lilley documents his reflections from the field 18 months after launching *The Hive*. There is much that could be said about how *The Hive* has interpreted and applied the Collective Impact framework, what has and has not worked, and what we have learned along the way. This article is inspired by a recent Tamarack Institute paper on the evolution of Collective Impact by Mark Cabaj and Liz Weaver, '*Collective Impact 3.0: An evolving framework for community change*' which highlighted the approach as a solid framework to guide wide scale community change, providing it continually evolves to incorporate changes in theory and practice. Here, I reflect further on how Collective Impact is delivered in the field, covering four issues of central importance to our journey to date in Mt Druitt.

Developing the right governance structure

The Hive Mt Druitt was initiated by funders rather

than local community stakeholders. While in this context it was natural that they would form a Governance Group, to set strategic direction and provide oversight of the work, it also presented a number of challenges. State and national managers would meet in the centre of Sydney, approximately 45km from Mt Druitt, to make decisions about a community they were not part of. It became clear that this would not foster the local ownership and commitment needed to drive real community change in the Mt Druitt postcode.

How did we respond to this learning? We held a full day leadership and governance workshop with stakeholders including community members, service providers, government agencies, business and philanthropy, to explore what governance structures and processes we needed to achieve our ambitions. This resulted in the formation of a local Leadership Group to collectively own *The Hive's* Five Year Strategy and provide oversight of implementation. Meanwhile, the Governance Group morphed into an Ambassador Group, focused on supporting the local Leadership Group. When the Leadership Group hits a policy, funding, political or other barrier, it can now call on the Ambassador Group to troubleshoot resolution to these more 'systems level' challenges.

Defining who we mean by 'the community'

While most recent writing on Collective Impact emphasises the need for deep engagement with community, it's often not clear who this is. *The Hive* covers a postcode of 60,000 people, of diverse backgrounds and experiences, spread across 12 suburbs. We simply cannot engage everyone. We debated trying to involve representatives from different geographic locations and populations, but only a small percentage of the population could realistically be involved. Who really speaks on behalf of their whole community, or specific sub-community?

Our approach evolved to work at two levels simultaneously. One, involving small numbers of community representatives, works to deliver system oriented work across the postcode. For example, we currently have a working group

developing a plan to improve participation in, and the quality of, education across 46 preschools.

In parallel, we ask the community – with an invitation open to anyone and everyone – what is important to them. This enables us to focus on identifying and responding to local priorities in individual suburbs, with high levels of involvement from those living in the suburb. This also provides a mechanism for identifying community representatives and leaders for involvement in our postcode level work.

Enabling a neutral backbone organisation

The core role of a backbone organisation is to facilitate, coordinate and project manage a Collective Impact initiative on behalf of, and with accountability to, local stakeholders. To be effective this requires genuine neutrality, such that all stakeholders trust the backbone to act based on collective will, in the best interests of the community, rather than pushing a particular issue or funding agenda. In many scenarios this leads to the creation of a new, small incorporated body, that lacks staffing depth, diversity and capability, and requires extensive administrative burdens to establish.

United Way Australia does not deliver services in Mt Druitt, and has proven an appropriate, neutral and effective backbone for *The Hive*. This has enabled *The Hive* to draw on the knowledge, systems and legitimacy of an established neutral organisation, without being compromised by competing agendas and commitments. This has been a significant contributor to our progress to date.

Ensuring the core capabilities to enable Collective Impact

United Way has identified **nine** capabilities that are central to the provision of backbone support, based on our experience in Mt Druitt. It is not essential that one person possess all these capabilities, but they should be available within the backbone team and broader leadership and governance structure.

Community mobilisation

Community mobilisation ensures alignment of the work with the aspirations of community, and builds a broad movement for change in the community. The Harwood Institute's concept of 'Turning Outward', and their Community Conversations Guides, are valuable tools for this.

Collaboration

While almost every stakeholder in Mt Druitt says they believe in collaboration and the importance of this for achieving better outcomes for children, this enthusiasm can **wane** quickly when the need for compromise and change is realised. The influencing factors here are the depth and breadth of collaboration. If stakeholders are simply expected to collaborate on specific initiatives that the backbone has identified, they are likely to push back hard unless there is a robust basis for seeking collective commitments and collective action. To foster shared ownership and commitment across all elements and phases of the work, *The Hive* has drawn on co-design methods that facilitate collaborative learning, planning, decision making and action.

Design

My friend Nyk Loates from KPMG tells me that everything we do should be "*by design and not by default*". We need to consciously design our meetings (including the agenda, room layout and facilitation), documents, services and indeed all that we do in Collective Impact, to ensure it facilitates progress towards attaining our shared aspirations. This can only happen when we give primacy to stakeholder needs, rather than a backbone's own administrative priorities. One particularly useful resource to guide this is IDEO's *Design Kit: The Field Guide to Human Centred Design*.

Innovation

As Albert Einstein wrote, "*we cannot solve our problems with the same thinking we used when we created them*". If we aim to create lasting positive change in communities, we need to think and act differently. *The Hive* uses a basic

innovation model that helps us to agree on priorities, incubate (prototype, test and improve) solutions on a small scale, and then spread these across the postcode.

Measurement and evaluation

Two key elements of Collective Impact are shared measurement and evaluation for continuous learning and improvement. Both can be conducted with either a technical and/or a pragmatic bias. Shared measurement must be simple enough that stakeholders from different backgrounds understand it, and rigorous enough that they see value in it, and its ability to track progress. Evaluation should help all those involved in Collective Impact to understand how the initiative is progressing, and how those involved can continuously improve our efforts. Michael Quinn Patton's *Developmental Evaluation* provides a useful framework to employ various measurement and evaluation methods.

Mindset and culture

Collective Impact requires us to stay focused on the attainment of our shared aspirations. For *The Hive*, structures, processes, tools, plans and activities are subservient to our shared goal(s); a means to an end rather than the end itself. When something does not work, we stop it or change it. When something works, we look at how to leverage this to extend the benefits. This is not the norm when it comes to community services, where the default mindset is business as usual (language, meetings, programs, competition for funding etc). Collective Impact aims to disrupt the status quo, without confusing people. This requires modelling a different culture and mindset, one that challenges, is focused on outcomes, and defaults to the collaborative development of solutions to shared challenges.

Resource mobilisation

One of the biggest challenges Collective Impact initiatives face is the need for continuity of resources, in an environment well known for short term funding cycles and regular changes to funding guidelines. This work requires seeking

multiple types of resources, from various sources, on different cycles - cash funding, pro bono support, and volunteer time, from three levels of government, as well as the local community, business, philanthropy and social services.

Systems thinking

The social challenges Australia faces are complex. The variables involved are numerous, interconnected and mutually reinforcing. The traditional way of dealing with them is to identify a small number of bite size chunks to respond to with standard programs. We know that this approach often does not lead to long term change for individuals at scale and communities as a whole. Systems thinking can help us to see the bigger picture, and design our initiatives to respond to underlying issues and causes, by taking into account system dynamics. David Peter Stroh's *Systems Thinking for Social Change* and Brenda Zimmerman's *Getting to Maybe: How the world is changed* are great resources to guide this thinking.

Adaptive leadership

If the service system in Mt Druitt (or any location where complex issues underlie community disadvantage) worked well, and the needs of children and families were being met, there would be no need for Collective Impact. Using this approach is a response to the failure of 'business as usual'. It requires a different kind of leadership – an adaptive leadership, that brings together the above capabilities in a way that fulfils a famous quote by Lau Tzu: "*When the best leader's work is done the people say, 'We did it ourselves'.*"

We believe Collective Impact offers a significant opportunity to guide the community and systems level change to ensure families and communities can thrive in Mt Druitt – indeed, we are already seeing signs of deep and positive change. We hope that sharing these reflections from the field, including United Way's insights as *The Hive's* backbone, your own collaborative practice will benefit. Please feel welcome to contact us to discuss Collective Impact further.

David Lilley is the founding Director of The Hive, a Collective Impact initiative in Mt Druitt that works to improve outcomes for children across the 2770 postcode, co-founded in 2014 by United Way Australia, the ten20 foundation and NSW Family and Community Services. Prior to this David did extensive work developing client-centred responses to public

housing estate challenges in NSW, including developed and management of Working Together in Minto, a forerunner to what would become known as Collective Impact. Since 2010, David has held a Visiting Fellowship at the City Futures Research Centre at the University of New South Wales. www.unitedway.com.au



"ACT GLOBALLY, REVOLT LOCALLY"

Stephen Dunifer, Micro-Radio Pioneer, In His Own Words

by John Tarleton

Photo credit: www.radiosurvivor.com

Just before internet became a site of hegemonic contestation by marginalised groups was the micropower radio movement. The radicalism of progenitors such as Mbanna Kontako and Stephen Dunifer provided an empirical foundation for how small groups, marginalised by the violence of capitalism, globalisation and a new wave of inhumane industrialisation, would seek to perform their citizenship. In this historical interview conducted by a citizen activist John Tarleton, Steven Dunifer, the founder of Free Radio Berkeley, provides an overview of the politics that characterises radical participatory technology.

As observed by Tarleton in 2000, disenchanted with the direction of mainstream media, Dunifer would launch his own unauthorized FM radio station from the hills outside of Berkeley in the spring of 1993. In doing so, Tarleton observes, Dunifer helped to build a movement; offering workshops and technical support and distributing simple, inexpensive radio equipment to community

radio activists throughout the United States and to places like Haiti, Chiapas, El Salvador and East Timor. An activist since the Vietnam War era, Dunifer is considered by many to be the founding father of the Free Radio Movement.

Free Radio Berkeley would become embroiled in a running legal battle with the Federal Communications Commission (FCC) over the right to be on the air without a government license. This small radio would become a social institution in itself. It became a coordinating agency for civil protest against government's perceived attempts to stifle freedom of expression. In this interview, Dunifer reveals the politics that govern his free radio movement.

"A Need That Had to Be Dealt With"

JT: We live in a media-saturated society. There's a tremendous number of media outlets including NPR stations in almost every American city. Why is microradio important?

Dunifer: It's important for a number of reasons. One has to consider what NPR really stands for. In my opinion, NPR stands for "Nothing to Provoke Rebellion" or "No Problems Radio". People have very little access as a community to the NPR stations, particularly large flagship stations like the ones we have here in San Francisco. Smaller communities might have a little bit more of a possibility.

Even though a person may have access, it doesn't mean they have a voice. The real difference is that micro-powered broadcasting gives communities a voice and allows them to empower themselves with that voice.

JT: What motivated you to become as involved as you have?

Dunifer: Besides sheer obstinacy and bullheadedness, I basically saw a need that had to be dealt with as I was looking at things as they were developing in the early part of the '90s with the Gulf War and local and regional issues and that none of these were being covered. In the case of the Gulf War, you had the military inviting the media into a spare room in the Pentagon and giving forth an arcade game version of the war (then) going all the way down to the bombing of Judi Bari and Darryl Cherney (both activists in the Earth First movement) and local issues we were dealing with here in Berkeley over free speech rights, rights of assembly. Issues all across the board were not being represented at all. And if they were, it was very distorted and one-sided. Also, our supposed People's Voice, KPFA, was showing a severe lurch to the center. It all pointed to the fact that we had to look at alternatives how to reach people, how to give them a voice.

I had been involved in publishing other things. I didn't think publishing a new newspaper was really going to solve it. Having a background as an electronics design engineer/computer systems person and having a background also as a broadcast engineer, I said, "let's go for it." and look at doing some low power, knowing of

some of the efforts of people before like Mbanna Kantako in Springfield, Illinois in the late 1980s.

I met with people from the **National Lawyers Guild Committee on Democratic Communications** who had already been working on this issue in relation to Mbanna's situation. They had already done a sample brief that could be used by him or anyone else. The constitutional issues that were raised seemed very creditable to me. The FCC's regulatory policies and structure were overly restrictive because they prohibited stations with less than 100 watts of power. The rules and the process were for people that could afford to go through a \$100,000 plus process to get a license.

So, Free Radio Berkeley went on the air April 11, 1993 as a free speech voice. It was a protest against the FCC's regulatory policies and a way of providing a voice for the community.

A Campaign of Electronic Civil Disobedience

JT: How has the FCC treated you and Free Radio Berkeley over the years? And, what's your rationale for breaking the law? When is it a good thing to go ahead and break the rules?

Dunifer: First off, we have a quote from Howard Zinn that says, "Breaking the law isn't antithetical to democracy. It's essential to democracy." If people hadn't broken and defied the segregation laws in the South, if people hadn't taken the actions they did during the 1930s labor movements or in the 1890s in the general strike or any number of events and actions that have shaped the history of this country, we would be in a whole different situation. We would be in a Fascist dictatorship if people had not challenged the status quo. This is what democracy is all about. Democracy takes many forms.

To me, what we embarked on was a campaign of electronic civil disobedience. We felt the laws were unconstitutional. They were unjust. They violated our constitutional rights (and) our human rights as defined by UN accords. We felt taking action was

necessary to force a change in those laws.

And in fact, that's what has happened. The FCC was saying three or four years ago in open court documents that they would never visit this issue again. And now, as a form of damage control, the FCC has given us a few crumbs off the table with the new LP-FM service.

It's been an interesting relationship for these seven years. They have stalled and stonewalled and prevaricated along this whole issue. So far, they have managed to dodge the bullet of constitutional scrutiny on their whole regulatory structure, which I feel is still unconstitutional. I don't feel they have the right to sell the airwaves in auctions.

JT: You say you don't recognize the constitutionality of the way the FCC distributes licenses for radio stations. Sketch out your vision for what would be the optimal setup for distributing what is ultimately a limited, finite resource.

Dunifer: There's various ways of looking at it. If we could get 50% of the corporations off the airwaves, that's one way. The other way is to transition in where they give us new spectrum space.

For example, open up the FM band at the low end by moving TV channel 6 to the UHF digital, which is supposed to happen. That would open up 30 new channels of FM frequencies. And over a three or four year period, radio receivers could be manufactured to meet that new band requirement. That's not a big issue in my opinion. Already, such receivers exist in Japan because in Japan FM goes down to 78 Megahertz.

We know it's a viable option to open up that six megahertz of channel space and make that available for strictly low-power community broadcasting, which I would see as being done more as a registration process than formal licensing. That is, **you find a frequency** that is usable, fill out the paper forms, and notify the FCC that you have registered the use of that frequency.

Then, follow the rules of the road in terms of interference, channel spacing and equipment and filtering and all that. As long as you follow the rules of the road, then there's no problem. That way it keeps it a much less formal way of dealing with it.

Globalising from Below

JT: With the new FCC regulations going in place, talk about the strengths and weaknesses you see in what they've offered low-power people. **Also, the NAB reaction and how this all leads into the mobilization this September for the counter-convention.**

Dunifer: In my opinion, what the FCC has given us is massive damage control. Essentially, they were faced with an ungovernable situation with hundreds if not thousands of people going on the air in their communities with micropower stations.

I think part of the reason the FCC did this is to break us up into two camps, those who are willing to go along with the process and those who see the process for what it is; tossing us a few crumbs while allowing the corporations to still dominate the airwaves. [This is a resource], which in my opinion, has been stolen from the people. We're not the pirates. The corporations are the pirates here. We're not engaging in felonious activity. We are engaging in free speech activity.

The strength of it is they are actually recognizing the validity of what we are saying. In fact, most of the things adopted by the FCC were recommendations given to them by the micropower movement as represented by the National Lawyers Guild on Democratic Communications. If you listen to the FCC, they're making statements that could come from our court documents and other public record statements over the period of time we've been doing this. They've come around, at least at the official level, of recognizing the necessity of this.

Of course, this has sent the **National Association of Broadcasters** into a fit of apoplexy. We've

been in a state of war with the NAB for the last three or four years. They essentially declared war on us at one of their radio meetings. They put out orders to all their member stations, which is most every commercial station in this country, to locate and report any micropower station in their area regardless of whether that station was causing interference to any other existing services. Essentially, a search-and-destroy mission against micropower broadcasting.

In response to the FCC's LP-FM ruling, the NAB got its bought-and-paid-for Congress critters to introduce their own legislation to roll back the few crumbs the FCC has given us. That bill has now passed the House and will come up for a vote in the Senate soon.

So, what we are mobilizing for is a mass outpouring of people to come to the NAB's radio convention. Who knows why they picked San Francisco, but, they're going to be right on our doorstep September 20-23 and we have every intention of confronting them and shutting down various aspects of their convention. At the same time we will have our own counter-convention to push for independent, local, democratic media that will be the voice, the eyes and ears and the written hand of people in all these different communities across the country and the world.

JT: A globalization from below.

Dunifer: Absolutely. My slogan is, "Act Globally, Revolt Locally."

Reaching Out

JT: A question about the September mobilization. This weekend there was the first meeting of the Microradio Action Coalition. Given the origins of the microradio movement with Mbanna and others and the necessity of bringing microradio to all types of communities, do you see this mobilization reflecting the diversity of the groups that could make use of this kind of communication?

Dunifer: Absolutely. That's our intent. You have to understand that when people of color do something illegal the repercussions for them are

ten times as worse. We had one person in L.A., Michael Taylor, who met a very odd death over this issue. There was some weird, gnarly stuff going down. We don't know all the details. The point is when a person of color undertakes something like this for a community of people of color, they're gonna be subject to a lot more abuse. That's one of the deterring factors.

We definitely want to do a big outreach to youth of color to get them involved creating their own media so their own stories can be heard. So, we're going to do everything possible. We're basically here to help anybody, anytime set up a micropower station. If people want us to do workshops, or whatever, we'll do it. But when you have a situation where three youth of color standing on the sidewalk corner is considered a riot by cops and dealt with accordingly, then you have to put yourself in their shoes and understand why they have to be a little bit more circumspect about these sort of things in their communities.

JT: What do you see for the future of community radio here in the US in the coming years? Do you see low-power taking the place of NPR-style public radio?

Dunifer: We should be so lucky. I think it (low-power FM) is going to have an ever-increasing place in communities. As long as people are forthright and militant enough about it to not give up their rights to the airwaves, then it's going to happen in a real major way. More people are looking at the issue of corporate control of every aspect of their lives. Communication is an absolutely essential part of being able to deal with this whole issue of corporate hegemony. Because if you can't communicate, you can't organize. If you can't organize, you can't fight back. And if you can't fight back, you have no hope of winning.

Symbiosis: Microradio and the Net

JT: What kind of symbiosis do you see emerging between the Internet and low-power community radio?

Dunifer: It's a symbiosis that has actually been in process for some time. I would say a lot of it began in 1997 when we set up the **A-Infos radio project site** basically to exchange program content in digital file form on MP3. And since then what we're looking at is using the Web as an alternative distribution medium to share program materials. In Seattle, we had Studio X. "Voices of Occupied Seattle" was doing a live Internet feed from Seattle.

That feed was picked up and rebroadcast by community and micropower stations around the world. We had calls, for example, from Amsterdam. Radio 100 was rebroadcasting the feed.

What this does is allow us to both operate very locally as a grassroots community voice and at the same time operate globally as a grassroots global community to bring in breaking news, breaking things as they are happening right there in the immediacy of the event. [It's] using the Net

to promulgate these on a global basis and using the micropower stations to promulgate it on a community basis.

JT: Last question. The Internet played a huge role in what happened in Seattle and people are continuing to use it as an effective tool. Do you think that the powers-that-be ever imagined it would work out this way? And, do you think there's any way they can reign it back in?

Dunifer: I'm sure they never conceived it would ever happen this way. But, that's the perversity of the Universe in which we live. Things take a life of their own. And at this point, I don't think they are going to be able to reign it back in. It has permeated everything too deeply to be uprooted. And if they do, it would cause such a major social upheaval. In terms of people, it would set off a major prairie fire of resistance.



Photo credit: Prof. Gretchen C. Mangahas, the ADCEP Vice President (Left) presenting acknowledgments to Dr. Linje Manyozo after he delivered a keynote address at the 2016 Association of Development Communication Educators and Practitioners (ADCEP) Conference at the Benguet State University, La Trinidad, Philippines, 1-4 December 2016. Looking on is Dr. Rotacio S. Gravoso, ADCEP President (2ndL) and Dr. Feliciano G. Calora, Jr. President, Benguet State University.

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The Bulletin is a celebration of First Nation peoples the world over; their cultures, their stories, their ways of life and their hopes for the future. Articles in the Bulletin will highlight the struggles of First Nations as they face modernity, globalisation, structural violence and marginalisation.

For students of society the world over, indigenous values of respect and listening are central to how we collaborate, conceive and implement development with and alongside local people. This is the spiritual essence of communication for development and social change for both the global north and south.

Article Submission Guidelines

The Wumen Bagung Bulletin welcomes articles from scholars, practitioners and community representatives. Articles should reflect one's experience with an intervention or an event, while providing the context in which this has occurred. We would like to publish conceptual reflections on the challenges of thinking about and doing development in the north and the south.

Length: Between 1500-2000 words.

Instructions: Please avoid references, and if critical, please attribute original ideas to original authors by making references within the text.

Photos: If possible please share one or two photographs (with relevant credits) to accompany submissions.

Photo essay: You can also submit a photo essay of no more than 5 photographs.

Submission email: wumen.bagung@rmit.edu.au or Linje.Manyozo@rmit.edu.au



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Cover photo: Local people participating in the Community Library Initiative under the Practical Action Project and READ Nepal.

*Comments and suggestions to be sent to
Linje.Manyozo@RMIT.edu.au or
Wumen.Bagung@RMIT.edu.au*

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