APPENDIX A: GLOSSARY OF SPANISH AND AYMARA TERMS

abarca: Sandals made of tyre; worn by *campesinos* when working the land

achachila: terrestrial spirits/ancestors (eg: Mt Illimani)

adelante: onwards/ in front

ajayu: spirit or soul of a person. It can be lost when a person is frightened.

aguayo: Multipurpose, colourful hand-woven cloth used by indigenous people to transport anything from bananas to small people, as well as to cover things, sit upon, sleep on or under.

ahijado/a: Godchild

acullicar: to 'chew' coca

akhulli: coca break; a pause in the workday, taken to 'chew' coca.

akhulliku: a gathering to engage in the communal act of 'chewing' coca

akhulliña: to 'chew' coca (Aymara)

almácigo: seedling cultivation

altiplano: high plain of the Andes, encompassing parts of Bolivia, Peru, Chile and Argentina.

ampliado: General Meeting

api: a hot, corn-based drink.

arrendero/a: A worker on an *hacienda* who was able to buy usufruct land from previous *arrenderos*. Such purchases were made between *campesinos* and without the intervention of the *patró*n, although they still included work obligations on the hacienda.

aviso: announcement/ message

ayllu: Originally referring to a kinship group who claimed communal rights to an extension of land, the term is now used to refer to an indigenous community that is governed by traditional models of organisation.

Aymara: The name used to refer to an indigenous group of people who inhabit parts of Bolivia, Peru, and to a lesser extent, Chile and Argentina, as well as to the language spoken by this group.

ayni: traditional system of reciprocal exchange, particularly in terms of labour.

blanco/a: white person

bolear: to 'chew' coca

boleo: coca to be chewed and the bag containing coca for personal use.

broca: a pest that infested Yungas coffee plantations around the time of the Agroyungas project during the 1980s; widely suspected to have arrived in the Yungas with the caturra coffee plants brought to the Yungas from Brazil as part of this project.

brujo: wizard, fortune-teller

cabo de año: celebration held one year after a person's death, to farewell the person and end the mourning period.

café caturra: coffee variety brought to the Yungas from Brazil as part of the Agroyungas Alternative Development project during the 1980s.

caimán: a type of alligator; used to refer to military tanks

cajita: two-way radio used by Radio Yungas to facilitate communication between the central office and over 50 participating communities in the Yungas. Community members can use the *cajita* to speak to central staff, or to broadcast directly onto the radio.

campesinidad: being campesino; 'campesino-ness'

campesino/a: Literally, 'peasant'; someone who lives and works on the land; the term has connotations for ethnicity and class, as well as labour, since *campesinos* are considered to be indigenous and lower class.

campo: the countryside/ communities; where *campesinos* live and work.

cargo: a leadership role (ie: in the local *sindicato*).

carnet de productor: producer's licence; required by producers who wish to transport and sell coca.

casera: stall-holder or shopper with whom you have a reciprocal loyalty relationship. The stall-holder is the shopper's *casera* and vice versa.

caserita: diminutive of *casera*

castellano: the Spanish language as spoken in Latin America.

ch'allar: to celebrate and bless (a coca field, a motor vehicle, etc.) or ask for an activity to go well. Before drinking an alcoholic drink, it is customary to *ch'allar*, pouring some of the drink onto the ground for the *pacha mama* (mother earth).

ch'arki: dried, salted meat. It is brought from the *altiplano* to be sold in the Yungas.

charango: a small Andean guitar with ten strings.

chasqui: A messenger employed in Incan times to run along trails criss-crossing the Andes in order to deliver messages via word of mouth. They would memorise the message until it was passed on.

chola: Originally used to refer to a *campesina* woman who had moved to the city, now it is used more generally to describe in a derogatory way any woman who wears the traditional indigenous dress.

cholita: The diminutive of *chola*, but it is an affectionate, rather than derogatory, way of referring to a woman of traditional dress.

cholo: The male form of *chola*; rarely used.

chontear: to weed or move the earth using a *chonta* (a type of pick).

chuño: freeze-dried potato (exposed to the cold night of the altiplano and later dried under the sun).

clase alta: upper class

clase baja: lower class

clase media: middle class

cocal: coca field

cocalero/a: a person who grows coca

coca mate: tea made from coca leaves

colono: a person who lived and worked on an *hacienda.*

comadre: a godmother and the godchild's mother are, to each other, *comadres.*

comadrear: to gossip (to chatter with your *comadres*).

compadrazgo: system of enduring relationships involved between godparents (*padrinos*), godchildren (*ahijados*) and the parents of the children (*compadres*). These relationships are entered into formally when the child traverses a life event such as a baptism or graduation from military service.

compadre: a godfather and the godchild's father are, to each other, *compadres*. The term is also used to encompass both the male and female forms.

compañero/a: companion/ comrade

compromiso: promise, obligation

comunario/a: community member

comunicado: announcement/ message

comunidad: community

comunidad originaria: Communities that were never subsumed under hacienda rule ('original' or 'native' communities).

Contacto: Radio Yungas participatory talk-back programme, 'Contact'.

corresponsal: community reporter/ correspondent; Radio Yungas *corresponsales* are elected by their *sindicato* and placed in charge of the community *cajita*.

cumbia: a popular type of music said to have originated in Colombia. It can be heard in most discos around Bolivia and other South American countries.

cumplir ayni: to fulfil ayni (to repay a reciprocal work debt)

de pollera: 'of skirt'; used to describe a woman who wears the traditional dress.

de vestido: 'of dress'; used to describe a woman who does not wear the traditional dress.

dirigente: leader, especially someone who has a leadership role in their *sindicato*.

El Deportivo; Radio Yungas sports programme.

El Viajero: 'The Traveller'; Radio Yugas participatory programme in which travellers and others can announce their messages on the radio.

español: Spanish (person or language).

faena: Festive work day to mark certain moments in the life-cycle of a coca (or other) plantation, such as planting, the first harvest or first pruning. A libation is made at the beginning of the day, with beer being poured onto the earth to ask the mountain spirits (*achachila*) to be kind to the plants. Workers are offered food, alcohol and coca throughout the day.

faltón: absentee

farsear: to 'fraud' or to 'fake'; used to describe the institutionalised practice of promising to go to work for someone, and then not fulfilling that promise.

Federación: *Federación Provincial Unica de Trabajadores Campesinas de Sud Yunga*s; the Campesinos' Federation, is the umbrella organisation for the many local *sindicatos*. It has become for the *campesinos* an avenue of expression against other social sectors, and is particularly active on defending the coca leaf.

Felicitaciones en Familia: 'Family Greetings'; song request and greeting programme on Radio Yungas.

fiesta: party or festival

foráneo: outsider/ foreigner

fregar: to ruin/ annoy

gringo/a: referring, by strict definition, to people from the United States, it is nonetheless used to refer to any foreigner or person with white or pale skin. It is often used in a derogatory way.

hacendado: hacienda landlord

hacienda: estate or plantation where people worked for the landowner and were sometimes granted land in usufruct for their own use.

hermano/a: brother/ sister or, in the feminine form (*hermana*), nun

indígena: indigenous person

indio: 'Indian'; used to refer to indigenous people, the term now has derogatory connotations.

jallalla: 'Long live!' (Aymara).

jilaqata: the traditional leader of an *ayllu*.

jornal: one paid work day or day's wage.

kachi: slate drying patio; used for drying coca, coffee, clothing, etc.

k'ichiri: coca harvesters

lejía: a substance made from vegetal ashes, which is placed inside the coca leaf before chewing, to maximise the actions of the various alkaloids.

madrina: godmother

Mallku: condor or leader; used to describe Felipe Quispe, leader of the *Movimiento Indígena Pachakuti* (MIP).

mayordomo: a person appointed to be in charge of the workers on an *hacienda*; he would carry out the task of disciplining the workers while the *hacendado* was absent.

mayorista: large-scale merchant

mercado de la coca: the legal coca market in Villa Fatima, La Paz.

merienda: packed lunch

mesa: table or shrine

mestizaje: mixing; with respect to ethnicity.

mestizo/a: a person of mixed descent or ethnicity, usually Spanish and indigenous.

minga: a paid worker.

minorista: small-scale merchant or trader.

misti: Probably derived from the Spanish word *mestizo*; used in Aymara as a derogatory term for the middle-classes or urban dwellers.

mote: maiz

novela: Television soap opera.

novelero/a: a person who watches television soap operas avidly.

originario/a: native to a place.

padrino: godfather

paleta: wooden tool with a large flat section and a handle; used for beating firm the coca terraces when planting a new coca field.

papaya: a tropical fruit that is a variation of the paw paw.

pasanaco: A money-lending game, whereby each week a different person is able to avail of an interest-free loan.

patrón: hacienda landlord, boss

pensión: eatery serving a set lunch with soup, main course, and sometimes dessert.

peon: a worker on an hacienda who is given a small piece of land in usufruct.

pijchando: 'chewing' coca.

pijchar: to 'chew' coca.

platano: starchy cooking banana.

pollera: traditional full skirt worn by indigenous women.

promotor/a: a local person employed by an NGO to promote the project to other local people, distribute seedlings, etc.

pueblo: town (ie: Chulumani), or 'people' (ie: 'the populace').

Quechua: The language that became the official language of the Inca Empire, and the name used to refer to the indigenous people who speak it and who inhabit south-western and central Bolivia, parts of Peru, Colombia, Ecuador, Argentina and Chile.

qulu: dry (as in coffee that has dried and is no good for harvesting)

reportero popular: popular reporter or community reporter. Known at Radio Yungas as the *corresponsal.*

rescatador/a: intermediary who buys coca from the producer to sell at the legal coca market.

rogar: to beg (ie: to ask someone to work for you or for another).

sayaña: plot of land

sayañero/a: a community member who owns one or more plots of land (sayañas).

sencillo/a: simple/ humble

sikili: a type of wild tree and its fruit; often found in a coca field where they are left to provide shade.

sindicato: workers' Union.

taki: 25 pounds; the measurement used to measure bags of coca for trade.

t'ant'a wawa: 'bread babies'; special baby-shaped bread made during Todos Santos.

tata: 'Sir' or 'father'; workers on the hacienda were obliged to address the patron in this way.

telecentro: telecentre; a centre offering telecommunications access, ie: Internet and telephone.

telenovela: television soap opera

Todos Santos: 'All Saints' or 'Day of the Dead'; a celebration in November of each year, where respect is paid to deceased members of the community or family.

tranca: check-point and entrance to the town.

transportista: busdriver

tunta: dehydrated potato; similar to chuño, but white.

uso común: 'common use'; used to refer to land that is under the control of the community and can be granted for the use of families or young people with no or little land.

utani: 'owner of the house' (Aymara).

utawawa: 'house baby' (Aymara); a person without land who lives with and works for a family of *campesinos*, in exchange for food and board and perhaps some pay. He or she is in a subordinate relationship to the 'utani'.

valle: valley

vecino/a: literally, 'neighbour'; the term is used to refer to established residents and families of the town.

vinculo femenina: 'feminine link'; a *dirigente* role within the *sindicato*; this person should be responsible for organising the women in the community.

vocal: A person elected by the *sindicato*, one of whose roles is to relay messages where necessary.

voz de los sin voz; 'voice of the voiceless'; the catch-cry of Radio Yungas.

wachu: coca terrace

wiphala: the indigenous, multi-coloured flag.

yerno/a: son/daughter in-law

yocalla: 'boy'; indigenous men were addressed in this way by non-indigenous during the hacienda period.

yatiri: a fortune-teller who knows the art of coca divination.

Yungueño/a: a person from the Yungas.

APPENDIX B: ACRONYMS

ADEPCOCA	Asociación Departamental de Productores de Coca (Departmental Association of Coca Growers)
ADSIB	Agencia para el Desarrollo de la Sociedad de la Información en Bolivia (Agency for the Development of the Information Society in Bolivia)
ALER	Asociación Latinoamericana de Educación Radiofónica (Latin American Association of Radio Education)
CEDEFOA	Centro de Desarrollo y Fomento a la Auto Ayuda (Centre of Development and Self-Help Encouragement)
CEDOIN	Centro de Documentación e Información (Centre of Documentation and Information)
CIES	Centro de Investigación, Educación y Servicios (Centre of Investigation, Education and Services
CIESPAL	Centro de Estudios Superiores de Comunicación para América Latina (Centre of Higher Learning of Communication for Latin America
CIP	Centre for International Policy
CIPCA	Centro de Investigaciones y Promoción del Campesinado (Centre of Investigations and Promotion of Campesinos)
CITEL	Comisión Interamericana de Telecomunicaciones (Inter-American Telecommuniaction Commission)
COB	Central Obrera Boliviana (Bolivian Workers' Union)
COMIBOL	Corporación Minera de Bolivia
CONAMAQ	Consejo Nacional de Ayllus y Markas del Qullasuyu (National Council of Ayllus and Markas of Collasuyu)
CONFECAY	Consejo de Federaciones Campesinas de los Yungas de La Paz (Council of Campesino Federations of the Yungas of La Paz)
CORACA	Corporación Agropecuaria Campesina (Campesino Farming Corporation)
COTEL	Cooperativa de Teléfonos de La Paz (Telephone Cooperative of La Paz)
CRIS	Communication Rights in the Information Society
CSUTCB	Confederación Sindical Unica de Trabajadores Campesinos de Bolivia (Sole Sindical Confederation of *Campesino* Workers of Bolivia)
DfID	United Kingdon Department for International Development
DIGECO	Dirección General de Control de la Coca Legal (Bolivian Government Agency for the Control of Legal Coca)
DIRECO	Dirección de Reconversión de la Coca (Bolivian Government Agency for Coca Reduction)
EC	European Community
ENTEL	Empresa Nacional de Telecomunicaciones (National Telecommunications Company)
ERBOL	Educación Radiofónica de Bolivia (Radio Education of Bolivia)
FAO	United Nations Food and Agriculture Organisation
FELCN	Fuerza Especial de Lucha Contra el Narcotráfico (Special Force for the Fight Against Narcotics Trafficking)
FES	Friedrich Ebert Stiftung
ICMY	Instituto Católico de la Mujer Yungueña (Catholic Institute of Yungueña Women)
ICT	Information and Communication Technology
IDRC	International Development Research Centre
IICD	International Institute for Communication and Development
ILDIS	Instituto Latinoamericano de Investigaciones Sociales (Latin American Institute of Social Research)
IMF	International Monetary Fund
INE	Instituto Nacional de Estadística (National Institute of Statistics)
ISRG	Information Society Research Group
ITU	International Telecommunications Union
MAS	Movimiento al Socialismo (Movement Towards Socialism)
MNR	Movimiento Nacionalista Revolucionario (National Revolutionary Movement)

MUSEF	Museo Nacional de Etnografía y Folklore de Bolivia (National Museum of Ethnography and Folklore of Bolivia)
NGO	Non-governmental Organisation
OCIC-AL	Organización Católica Internacional del Cine para America Latina y El Caribe (International Catholic Organisation of Cinema for Latin American and the Caribbean)
ONG	Organización No Gubernamental (Non-governmental Organisation)
OTB	Organización Territorial de Base (Grassroots Organisation)
PIEB	Programa de Investigación Estratégica en Bolivia (Programme of Strategic Investigation in Bolivia)
POA	Plan Operativo Anual (Annual Operating Plan)
SBS	Special Broadcasting Services
SPY	Sociedad Propietaria de los Yungas (Proprietors' Society of the Yungas)
UCB	Universidad Católica Boliviana 'San Pablo' (Bolivian Catholic University 'San Pablo')
UCLA	University of California, Los Angeles
UCLAP	Unión Católica Latinoamericana de Prensa (Latin American Catholic Press Union)
UMOPAR	Unidad Móvil de Patrullaje Rural (Mobile Rural Patrol Unit)
UMSA	Universidad Mayor de San Andrés (University of San Andrés)
UNDA-AL	Asociacion Católica Latinoamericana para la Radio y la Television (Latin American Catholic Association for Radio and Television)
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNDCP	United Nations Drug Control Programme
UNFDAC	United Nations Fund for Drug Abuse Control
UNODC	United Nations Office on Drugs and Crime
USAID	United States Agency for International Development
WOLA	Washington Office on Latin America
WSIS	World Summit for the Information Society

APPENDIX C: RECOMMENDATIONS

Postmodern development critiques such as those that focus upon discourse have tended to shy away from offering any real practical solutions to the power disparities they rightly highlight (Blaikie 2000:1034-5). As such, the challenge remains to make suggestions that can be translated from the abstract of academia to the empirical reality of development work. To begin with (as is only to be expected of an anthropologist) I advocate, with Tacchi et al. (2003a; 2003b), Slater and Tacchi (2004) and Nair et al. (2006), the use of ethnographic methods in order to uncover the intricate workings of the communicative ecosystem encompassing any specific locality and the power relations that inhere in its political economy (Garnham 2006; Mintz 1985; Mosco 1996; Wolf 1982). These should be incorporated not only into initial needs assessments, but also into the ongoing work of project implementation and operation, so that observation and assessment may be made of the use to which any new technology is put, and of any changes occurring in the ecosystem. These methods include surveying, interviewing and group discussion, as well as the recording and analysis of everyday conversations and observations that will shed light on the types of communication in which people engage and any communication needs that people are unable to fulfil through existing mechanisms (Tacchi et al. 2003a).

Once a picture of the communicative ecology of the area emerges, it is imperative that organisations listen to the ecosystem and work within it, not against it or indifferently to it (CF. Westerkamp 1994:93). This is important in terms of deciding upon a particular project and how it will be implemented, and also in terms of knowing how to communicate effectively with local people throughout the process. The following are examples highlighted in this thesis, of how paying attention to the functioning of the ecosystem will prove insightful in undertaking development work.

> ➢ **Communicating with Locals through the Ecosystem**

Observation of the way in which local people already communicate and the way in which they seek communication with development workers will illuminate the best ways for those workers to reciprocate. In the case at hand, most suitable for engaging in communication with the communities was a combination of radio and face-to-face communication. Radio 'false narrowcasting' was useful for alerting the community to up-coming visits or informing of arrangements that had been made regarding the delivery of materials and the like. Meeting *dirigentes* face-to-face when they travelled, or travelling to meet them, was useful for passing on information regarding specific practical matters or to arrange a further visit which would involve a meeting with a wider cross-section of the community.

➢ **Ecologically-Friendly Community Meetings**

In looking for ways to communicate with the community at large, it is best to be responsive to their preferred methods of communication. During my fieldwork, discussion in *sindicato* meetings was the best way to communicate with a large section of the community, and it was local *dirigentes* who invited me to these meetings for this purpose. Whilst bearing in mind that relations of production within the coca *field* dictate that some members of the community are more likely than others to voice their opinion, these meetings provided the opportunity not only to inform the largest possible number of community members on the position of the organisation on any particular matter (aside from the community's annual fiesta, at which most will be otherwise occupied), but also to listen to and observe the various community members' dispositions toward the project or toward whatever it is that is being discussed. If meetings are to be called in addition to the community meetings that are held regularly, these must be held at times that will not interfere with the labour and domestic tasks of the majority of community members, they must be held in a place that is accessible (geographically and socially) to most people, and efforts must be made to encourage all of those who will be affected by the project to attend (cf. IICD 2005:59).

➢ **Employing Local People**

Efforts must be made to listen to local people's suggestions and concerns when it comes to the issue of employing local people in project work. In the case of the Wi-Fi projects, efforts to employ local people were not successful because, on the one hand, their obligations as members of coca producing families were not taken into account (cf. IICD 2005:58) and on the other, an assumption that families would be willing to contribute money to funding that person's salary were unfounded and relied upon an idealised notion of homogenous community (Blaikie 2000:1046; Gumucio-Dagron 2001b:11-12; Spedding and Llanos 1999:2-3). It may be preferable either to employ someone who is not a part of the local production system and therefore free from such ongoing obligations, as occured successfully with one teacher at a community school, or alternatively, allowances must be afforded for the demands that will be made on the person's time, and expectations of commitment adjusted accordingly. It may be preferable to employ several people to share such a role, whilst being mindful of any conflicts that may arise, and potential practical difficulties like key sharing.

➢ **Delegating Roles within the Project**

When delegating roles among local people for the administration and implementation of the project, it must be recognised that communities are not homogenous or unified and that individuals have better things to do with their time. People are unlikely to be willing to take on a time consuming role that will see them lose valuable work time and that rather than bringing

them personal reward or recognition, is more likely to bring them accusations of incompetence, if not embezzlement (cf. Zutter 1994:71). Consideration needs to be made of how people entrusted with these roles will be recognised for their efforts and remunerated for money paid in travel and other expenses, and for loss of labour time. *Dirigentes* are aware that accepting a role implies a long-term commitment, since projects often take years to eventuate, and in one community, people discussed extending the *dirigentes*' term in office to accommodate lengthy development projects. Instead of local people having to alter their forms of local organisation and leadership models, organisations should be asking how they might better adapt to these models. Perhaps there might be greater capacity for *dirigentes* to hand over their role in the project to another at the end of their term, rather than organisations insisting on continuity. Where this occurs, recognition and acknowledgement for work done must be great enough that the out-going *dirigente* is not swindled out of the fame and prestige that comes with a successfully completed project, which would likely have the side-effect of a reduced effort invested in the project during his or her term.

Gender issues are particularly sensitive when dealing with both role delegation and employment. Gender equality cannot be hammered into existence, as was demonstrated by the example of the election of a woman delegate in one community. Women have multiple labour obligations, both in the fields and in the home, and these tasks are seen by most as her first priorities. If she is unable to fulfil these duties for having taken on a leadership role, the consequences for her may be serious. Gender inequality is deep-seated and ancient and addressing it requires a much broader project of change than simply demanding that a woman be placed on a committee. This project is being undertaken in the Yungas by some local women, assisted by the *Defensoría del Pueblo*, an institution that has been active nationally in organising meetings and workshops to discuss and raise awareness of these issues. More leadership training for women may be worthwhile (see IICD 2005:59 who advocate literacy training for women).

A year after having completed my fieldwork and returned to Australia, I read in a report for NGO *Vida* that a community to be involved in the Wi-Fi Internet project had three computers, but that they were not yet functioning; they needed some repairs and to be installed and then they would serve for the virtual library (Brouwer 2006). Shortly before leaving the field, I had accompanied an engineer to install and format those same three computers. Exasperated, I tried to understand what had occurred. The community had initially, and strangely, been told that they would need to wait until the Wi-Fi system was connected before they could use the computers. It is probable that, unsure as to whether or not they were allowed to go ahead and use the computers, no one in the community wanted to take responsibility and risk angering the outsiders, and with no communication with the NGO to tell them otherwise, they had thought it safer to allow the computers to fall into disuse. As Gumucio-Dagron (2004:4) has written:

We have all heard of ICT projects that have folded after one or two years because the computers were stolen or deteriorated so quickly they needed to be replaced. This is more likely to happen when communities do not have the sense of ownership of the project and do not feel that the installations are essential to their social and economic development. It is not a matter of external supervision (although this may help) but a matter of community awareness and social appropriation of the project.

Social appropriation, lacking in the above example, may be more likely to exist where a project is implemented in harmony with the communicative ecosystem of the area. Initial needs assessments must be sensitive and responsive so that the project idea actually is 'their idea', and therefore one that corresponds to the needs and wants of at least some members of the community, albeit the most influential ones. If an organisation is seeking to work with a population of its own accord, rather than the population having expressly sought the cooperation of the organisation with a particular project in mind, it is crucial that initial discussions be open and non-prescriptive. It is not enough to ask a 'yes-no' question ('Would you like the project we are offering or not?'), since it is unpalatable to watch your rival neighbours receive aid while you receive nothing, whether or not you think the project is a good idea. Whether the thing being offered is actually something that the community really needs or wants will only be discovered by listening perceptively and open-mindedly, and bearing in mind that efforts are constantly being made not to offend the development worker who is, after all and among other things, a source of money. The community must at the same time decide how the project will be implemented and set the agenda in terms of who will be employed, how roles will be delegated, and so on. The appropriate people (as many people as possible) should be involved in consultations and meetings, which must be held at the right times and in the right places, and the project must be broadly compatible with the communicative ecosystem and the production system in all the ways discussed. Only then will it be relevant to and compatible with people's lives, engendering a sense of local ownership (cf. CRIS Bolivia 2003:39; Gumucio-Dagron and Tufte 2006:xx and Slater and Tacchi 2004:75).

Ideally, local people would be employed to undertake ethnography and to represent the organisation, but this brings with it its own gamut of problems, as outlined above and in more detail in Chapter Seven (cf. IICD 2005:58). In any case, the *sociocultural* distance that hinders an effective understanding of the social system and communicative practices is only widened by the physical distance that so often exists between donors and local people, or even intermediaries and local people. These gaps must be bridged as far as possible by having someone on the ground, not simply acting as an intermediary or a messenger, but who is afforded the trust and autonomy to be able to make certain decisions regarding the project. In other words, projects need to be decentralised. Too often in the case of the telecentre and Wi-Fi projects, the decisions made were inappropriate because they were made thousands of kilometres away with no effective mechanism for communicating with the locality or negotiating those decisions in a sensitive, responsive and

dialogic way. The person who undertakes this role, whether a local person or someone from outside, must be in possession of all the relevant information from the implementing organisations' end, and as far as possible from the local end, and be granted the authority to utilise that knowledge and understanding to negotiate decisions with local people, in tune with their understandings of the situation and with the local reality. In this way for instance, the telecentre staff might have been afforded more autonomy to make certain decisions about the telecentre, since it was they who saw and heard what the telecentre visitors wanted and needed, and experienced first hand any difficulties that arose from day to day.

What all of this points to is the need for a much broader participation than simply calling meetings and delegating roles. Of late, it has become apparent that participation as confined to development projects was not going to change very much in terms of the wider power structures involved, which are often the cause of people's poverty or disenchantment, and so the focus was changed to try to look for ways that 'marginalised' people might become more involved in the decision-making processes within a wider socio-political sphere. Blaikie (2000:1044) posits that the participatory ('neopopulist') approach to development has tended to assume that 'if only the methods were right, a more participatory, accountable, feasible, and sustainable development would occur.' He writes, however, that the methods are the aspect of development where the least radical changes need to occur, and that there is a certain interested silence on the fact that power relations 'between and within development agencies and governments, and between them and civil society' need to change if true participation is to occur, and if control over the details of project planning is to be relinquished by development professionals (Bliaikie 2000:1044). Hickey and Mohan (2005:237) write that 'participation needs to be theoretically and strategically informed by a radical notion of 'citizenship',' and that:

> ...participatory approaches are most likely to succeed: i) where they are
> pursued as part of a wider radical political project; ii) where they are aimed
> specifically at securing citizenship rights and participation for marginal and
> subordinate groups; and iii) when they seek to engage with development as an
> underlying process of social change rather than in the form of discrete
> technocratic interventions

(ibid.)

In Bolivia, the greater inclusion of traditionally marginalised groups has been and continues to be a gradual process, although with some momentous and visible moments, such as the election of Evo Morales as President, and for the Yungueños, the election of indigenous coca-growers into local government for the first time, in both Chulumani and Irupana, as well as in other Yungas provinces (cf. Conzelman 2007:276, 280). It was within this wider socio-political sphere that the development projects of which I have written were embedded. Just as the coca production system is connected

to a wider political economic and social system, and the communicative system that is based upon it is connected to a wider, global communicative ecosystem, the development projects placed under the microscope here and the participatory mechanisms utilised are also embedded within wider social, political and economic processes (cf. Appadurai 1996:41; Lesser 1985:92). It is important therefore, for the organisations involved to be aware not only of the immediate material and cultural production systems, but also those further afield to which they are connected and by which they are influenced. In particular, in the case at hand, organisations need to be reflexive about their own role as 'introduced organisms' in the ecosystem, entering in representation of the outsiders that have plagued history as the aggressors in the material and cultural battles of the last 500 years.

APPENDIX D: COMMUNICATIONS AND DEVELOPMENT SURVEY QUESTIONS - SPANISH

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DEPARTAMENTO DE ANTROPOLOGIA

FECHA..LUGAR...

Nombre (opcional):	
Edad:	Género (Masculino/ Femenino):
Qué idiomas habla?	
Usted se considera Aymara/ Quechua/ mestizo/ Afro/ Español/ Europeo/ otro?	
Cuál es su religión?	Practica su religión de alguna manera? Cómo?
Educación	
Hasta qué curso ha llegado en la escuela/colegio?	En qué año? (p.e. 1983)
En qué escuela/ colegio estudiaba?	
Ha estudiado en la Universidad o en otro Instituto? En cual, y qué carrera? En qué año? (p.e. 1983)	
Ha participado en algún otro curso/ taller? Dónde y de qué? Quién lo organizó?	
Piensa estudiar más en el futuro? Dónde y qué?	
Ocupación e Ingresos	
Cuál es su ocupación? (p.e: estudiante del colegio, agricultor, albañil, comerciante, no estoy trabajando (hace cuánto que no está trabajando)...) Cuánto gana por mes (opcional).	
Siempre ha hecho este tipo de trabajo? Sino, en qué ha trabajado antes?	
Usted o su familia tiene un terreno?	
Qué cultivos tienen?	
Usted o su familia tiene alguna tienda o algún negocio? Cuál?	
De qué actividades saca la mayoria de sus ingresos?	
En qué gasta la mayoria de sus ingresos?	
En qué clase social está situado Usted? (por ejemplo baja, media, alta)	

Domicilio	
¿Dónde vive? (en qué pueblo, comunidad, ciudad)	
Siempre ha vivido ahi? Si no, cuándo llegó, y dónde vivia antes?	
De dónde son sus padres?	De dónde son sus abuelos? (Sabe mas de sus antepasados?)
Es dueño del domicilio donde vive, o está alquilando?	Es dueño de otras habitaciones que alquila a otras personas?
Cuántos hijos tiene?	Cuántos hermanos tiene?
Cuántas personas viven en su casa?	
Situación de la Región	
Según su opinión, cuáles son los problemas más grandes que tenga esta región? Tiene ideas para resolver estos problemas?	
Hay pobreza en esta región? En qué sentido? Cómo se podría solucionar esto? (Usted se considera pobre?)	
Piensa que los resultados de las elecciones Municipales en diciembre del año pasado traerán algún cambio a la región? Cómo?	
Qué me puede comentar sobre el trabajo de ONGs u otras organizaciones de ayuda internacional en su pueblo/ región? Cuales son las organizaciones que trabajan en esta región y qué tipo de trabajo hacen? Ha Usted participado en la planificación o realización de algún proyecto de desarrollo?	

Informaciones y Comunicaciones
Cómo hace si necesita comunicarse con una persona en: 1) otra comunidad/ otro pueblo - 2) otra ciudad - 3) otro país? - Este tipo de comunicación es comodo para Usted?
Qué tipo de informaciones más necesita? Cuales son los temas más importantes para Usted?: (p.e: noticias locales, regionales, mundiales, la salud/ nutrición, producción de cultivos, comercialización, coca, los caminos, crianza de animales/ veterinaria, la educación, la economía, el cuido del ambiente , arte y cultura, la tecnología, la política, los sindicatos/ otras organizaciones, la Iglesia, los derechos humanos, derechos de la mujer, derecho del niño, leyes, otros...)
Cómo recibe informaciones sobre cada uno de los temas que ha citado como importante en la pregunta anterior? (p.e: radio (qué canales), televisión, periódicos, Internet, reuniones, talleres, hablando con otra gente, viajando, etc.) Puede encontrar bastantes informaciones sobre estos temas?
En su hogar, cuenta con: radio (si / no) , televisión (si / no), telefono (si / no), algún otro equipo con el cual pueda comunicarse y recibir información (si (cual)/ no), computadora (si / no)?
En qué lugar escucha radio? (p.e en su trabajo, en su hogar, en la casa de otra persona...) En qué lugar ve televisión?
Qué canales de radio más escucha? Qué programas? Qué canales de televisión más ve? Qué programas?
Qué otros programas le gustaría escuchar/ ver en la radio/ televisión?
Participa o es miembro de algún grupo ie: sindicato, partido político, Red de Mujeres, cooperativa, grupo cultural...?
Qué rol tiene en este grupo?
Cada cuánto se reúnen y qué actividades hacen?
Usted sabe usar el Internet? (Dónde aprendió?)

Si hubiera Internet en un lugar accesible, Usted iría a aprender y a usar el Internet?
Qué efectos piensa que podría tener el acceso al Internet en esa región? (Positivos y negativos)
Usted se siente informado sobre la Ley de Participación Popular? Qué opina sobre ella y el efecto que ha tenido en su región y en el pais? Le gustaria saber más sobre esta Ley? Cómo le gustaria recibir esas informaciones?
Se siente informado sobre la Asamblea Constituyente? Qué opina sobre ella? Le gustaría tener mas informaciones sobre ella? Cómo le gustaría recibir esas informaciones?
Se sentía bastante informado sobre el Referendum sobre el gas que se realizó en julio del año pasado? Sino, qué informaciones faltaban y cómo le hubiera gustado recibirlas? Cómo le parecía la idea del Referendum en sí y la manera en que se ha efectuado?

Quien tiene más poder en su comunidad?
                              en su Municipalidad?
                              en el país?
                              en el mundo?
Podría dibujar un diagráma ilustrando esta situación? (Por favor dibuje al revés de esta hoja)
Está bien que sea así la situación o debería cambiar? Cómo se podría cambiar esta situación? Qué ideas tiene?

Algún otro comentario o idea que le viene a la mente?

APPENDIX E: COMMUNICATIONS AND DEVELOPMENT SURVEY QUESTIONS – ENGLISH TRANSLATION

ENCUESTA SOBRE MEDIOS DE COMUNICACION Y DESARROLLO
TESIS: UN ESTUDIO ANTROPOLOGICO SOBRE PROYECTOS DE DESARROLLO Y
COMUNICACIONES EN LOS YUNGAS DE BOLIVIA
Investigadora Principal: Nadia Butler

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DATE..PLACE..

Name (optional):	
Age:	Gender (Male/ Female):
What languages do you speak?	
Do you consider yourself to be Aymara/ Quechua/ mestizo/ Afro/ European/ other?	
What is your religion?	Do you practice your religion in any way? How?
Education	
What year level did you complete at school?	In which year? (eg. 1983)
Which primary/ high school did you study at?	
Have you studied at university or at another Institute? Which, and what course? In which year? (eg. 1983)	
Have you participated in any other course or workshop? Where and what about? Who organised it?	
Do you plan to study more in the future? Where and what?	
Occupation and Income	
What is your occupation? (eg: school student, agriculturalist, tradesperson, salesperson, I'm not working (how long since you have been working?). How much do you earn per month (optional).	
Have you always done this sort of work? If not, what work did you do before?	
Do you or your family have a plot of land?	
What crops do you have?	
Do you or your family have a shop or other business? Which?	
From which activities do you earn the most of your income?	
What do spend the most of your income on?	
What social class would you say you are in? (for example, lower, medium, high)	

Residence	
Where do you live? (in which town, community, city)	
Have you always lived there? If not, when did you arrive, and where did you use to live?	
Where are your parents from?	Where are your grandparents from? (Do you know any more about your ancestors?)
Are you the owner of the house you are living in, or are you renting?	Are you the owner of any other rooms that you are renting to other people?
How many children do you have?	How many brothers or sisters do you have?
How many people live in your house?	

Situation of the Region
In your view, what are the biggest problems this region has? Do you have any ideas for resolving those problems?
Is there poverty in this region? In what sense? How could this be solved? (Do you consider yourself to be poor?)
Do you think the results of the Municipal elections in December of last year will bring any change to the region? How?
What can you tell me about the work of NGOs or other international aid organisations in your town/ region? What are the organisations that work in this region and what type of work do they do? Have you participated in the planning or implementation of any development projects?

Information and Communications
What do you do if you need to communicate with a person in: 1) another community/ another town - 2) another city - 3) another country? - Is this type of communication comfortable for you?
What type of information do you most need? What are the topics that are most important to you?: (eg: local news, regional news, world news, health/ nutrition, crop production, commercialisation of produce, coca, roads, raising animals/ veterinary, education, the economy, caring for the environment, art and culture, technology, politics, the sindicatos/ other organisations, the Church, human rights, women's rights, children's rights, laws, other...).
How do you receive information about each of the topics that you cited as being important in the previous question? (eg: radio [which channels], television, newspapers, Internet, meetings, workshops, speaking with other people, travelling, etc.) Can you find enough information on these topics?
In your home, do you have: radio (yes / no) , television (yes / no), telephone (yes / no), any other equipment with which you can communicate and receive information (yes (which?)/ no), computer (yes / no)?
Where do you listen to the radio? (eg: in your work, in your home, in someone else's house...) Where do you watch television?
What radio stations do you usually listen to? What programmes? What television channels do you watch? What programmes?
What other programmes would you like to listen to/see on the radio/television?
Do you participate or are you a member of a group, ie: sindicato, political party, Women's Network, cooperative, cultural group?...
What role do you have in this group?
How often do you meet and what activities do you do?
Do you know how to use the Internet? (Where did you learn?)

If there were Internet classes in an accessible place, would you go to learn and to use the Internet?
What effects do you think Internet access would have in this region? (Positive and negative).
Do you feel informed about the Law of Popular Participation? What do you think about it and the effect that it has had in your region and in the country? Would you like to know more about the law? How would you like to receive that information?
Do you feel informed about the Constituent Assembly? What do you think about it? Would you like to have more information about it? How would you like to receive that information?
Did you feel sufficiently informed about the Gas Referendum that took place in July of last year? If not, what information was missing and how would you have liked to have received it? What did you think of the idea of the Referendum itself and the way in which it was carried out?

Who has the most power in your community?
                    in your Municipality?
                    in the country?
                    in the world?
Could you draw a diagram illustrating this situation? (Please draw on the back of this sheet).
Is the situation okay like this, or should it change? How could the situation change? What ideas do you have?

Any other comments or ideas that come to mind?

APPENDIX F: EXAMPLE OF COMMUNICATIONS DIARY FILLED IN BY PARTICIPANT.

DIARIO DE COMUNICACIONES

Para Tesis de Doctorado de Nadia Butler, Universidad de Adelaide, Australia

Fecha: Mayo 2005 *(jueves)* 12   Nombre..Población................

Hora	Emisora/ Canal/ sitio de web/ periódico/curso	Programa	Comentario
4am	**Ejemplo:** *Radio Yungas*	*Chasqui*	El rol del JT y
5am			las dos Radios de
6am	Canal 7	Informativo	comunicación
7am			que se menciona
8am	Radio Sol	Bienvenido Amado	parece que fueran
9am		Espíritu Santo	rutinarias pero
10am			no es así
11am	Radio Grabadora		si no que estos
12pm	(grabadora — música cristiana)		medios son los que
1pm			salen al aire
2pm			con claridad.
3pm			por eso es que
4pm			nos programamos
5pm			en este rol de
6pm	Canal 7	Informativo	Emisoras.
7pm			(Si entraban claros
8pm			escucharían más variación
9pm			Illimani a veces entra,
10pm			a veces hay interferencia
11pm			RY y Radio Sol son
			los q entran bien.)

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APPENDIX G: DIAGRAM DRAWN TO MAKE SENSE OF THE COMMUNICATIVE ECOLOGY OF SUD YUNGAS, DEPICTING LINES OF SOCIAL INTERACTION AND MEDIA REACH.

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