Using Radio & Television As An Environmental Medium in China  
Analysis on the Potentials of Radio & TV for People’s Environmental Awareness to Sustainability

A thesis submitted in the fulfilment of the requirements for the degree of  
MASTERS OF ENVIRONMENTAL SCIENCE/STUDIES

Abstract
The aim of the present study is to assess the relationship between people’s environmental awareness and the potentials of Radio & TV as an environmental medium in China. The thesis contains a general theoretical and historical argument and the application of this argument to set up a relevant strategy of China’s Environmental Medium for initiating and improving people’s environmental awareness to sustainability.

The thesis consists of a basic overall review of the profile of the network of China’s Radio & TV, aiming to analyse the potentials of China’s Radio & TV network as an environmental medium. This analysis leads to the main body of the thesis to the establishment of a scenario for China’s Environmental Medium and its final goal.

The results indicate that Radio & TV use will affect people’s environmental awareness and perception unique in China.

key words:  
China, Environmental awareness, China’s broadcast, Potentials of China’s Radio & TV as an environmental medium, Scenario of CEM, Final goal.

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Executive Summary

Environmental sounds can provide many contextual cues that enable people to recognise important aspects of our surroundings. The aim of this study is to consider the profile of the network of China’s Radio & TV and its potentials as an environmental medium to set up a strategy, and to allow programming to extract and classify features from people’s different social backgrounds for the environmental awareness to sustainability in China. This study presents five phases for setting up the scenario for China’s environmental medium.

1. Introducing the background and identification of Problem:

In China, people ignore the environmental issues—limits of natural resource, air pollution, climate warm, water shortage, forest destruction, and so on, especially under the condition of longing for high speed economic development. Even if some people have been aware of the environmental problems, they still believe that environmental destruction is the cost of economic development and it is a necessary process. Facing this severe problem, this paper will analyse the potentials of China’s Radio & TV for initiating and increasing people’s environmental awareness to sustainability.

2. Reviewing the profile of China’s network of Radio & TV:

Penetration of TV in China -- put at 250 million households by Survey Report Group (SRG) figures -- is at least 10 percent higher than for radio, some experts estimate. Also, radio channels are not yet commercially minded enough to be accommodating of agencies’ requests or sophisticated in their selling approach. Radio is still state-financed, with China National Radio, China Radio International coming, and China Huayi Broadcasting Corporation under control of the government’s Ministry of Radio, Film and Television, while another 1,105 other stations are administered by provincial authorities. With this profile of China’s network of radio & TV, there is a high potential for using radio & TV as environmental medium to initiate and increase Chinese people’s environmental awareness for sustainable development.

3. Analysing the potentials of China’s Radio & TV network for an environmental medium:

The network of China’s Radio & TV is controlled under the totalitarian propaganda system. According to the nature of China’s mass media with this condition, and that of the Radio & TV programmes about environmental issues which do not have to be connected with the sensitive political topics, especially the Chinese government has started to follow the relevant international environmental treaty to face the local environmental problems and responsibilities (China’s Agenda 21), environmental channels in TV stations and environmental programmes in radio stations will not be interfered by National propaganda policies. In addition, Chinese people’s environmental
values can provide high potential for environmental awareness because Chinese people have been living with limits. The conservation (self-restrain) is a core point of the Chinese culture.

4. Setting up the scenario for China’s Environmental Medium:

Radio & TV programmes can be made and sent by county’s, city’s, province’s, region’s and nation’s levels, and all programmes can be exchanged among different level Radio & TV stations. In addition, the national TV station can set up international environmental programme exchanging network with foreign countries.

5. Reaching the final goal of China’s Environmental Medium:

Chinese people’s environmental values and behaviour can be changed to the concept of the sustainable development and the global world-view by the environmental medium.
Preface

The following sentences appeared in front of my eyes when I decided what I should write for this thesis:

Only after the last tree has been cut down,
Only after the last river has been poisoned,
Only after the fish has been caught,
Only then will you find that
Money cannot be eaten.

----Cree Indian prophecy

This five-sentence prophecy is so short, but it has entered my mind forever since the first second I saw it. It was a very accidental opportunity for me to get it. That was in the evening on December 9, 1997, we twenty-six students from eighteen countries in LUMES* were invited by LUMES to have the Christmas dinner in a small restaurant---outside Lund University. All of us enjoyed the Swedish style Christmas food and the special festival atmosphere. Suddenly, one of my classmates Virginie Lannes, who is from France, told me to read this prophecy which was on the wall in the restaurant. The knowledge I got in LUMES during the last three months was concluded by this short five-sentence prophecy immediately. I started to think: as a Radio and TV journalist, what can I do to make my countrymen be aware of the severe environmental condition caused by the rapid economic development in China? How can the concept of sustainability enter my countrymen’s mind? Which way can be used for introducing the second generation environmental problems such as acid rain, global warming, toxic contamination and ozone depletion to the Chinese people, because these problems are likely to be invisible to the naked eye except in the most extreme cases. In fact, the departure point of my master’s thesis appeared at the moment in that position. Following the pace of study in LUMES, this idea has become mature: Radio and TV can be an environmental medium in China. People’s environmental awareness can be initiated and increased by Radio & TV programme in China.

I have been thinking about setting up a channel of Radio & TV as an environmental medium in China since then. According to my work experiences, the impact of Radio & TV in China, and the knowledge about environmental issues I got in LUMES, this aspiration has become stronger. I hope that this study can prove my desire further, especially that it can attract the relevant Chinese officials’ attention, and finally realise this aspiration in reality in China.

* see Appendix
Section 1: INTRODUCTION

When China wakes, it will shake the world.
--Napoleon Bonaparte

1. Background and Identification of Problem

The eye cannot see its own lashes
--Chinese adage

When I am abroad, China’s environmental problems and people’s lack of environmental awareness are much clearer in my mind than when I was at home, especially when I followed the pace of study in LUMES in Sweden that is far away from my home country China. This fact has really proven the Chinese saying: No understanding the real face of the Lu Mountain, just because you are in the Mountain.

Looking back the coming way of environmental concern, I do feel sorrowful: China has far lagged behind the international footprint.

The 1972 Stockholm Conference on the Human Environment placed environmental concerns firmly on the international agenda for the first time. As a result of the conference, the United Nations Environment Programme (UNEP) was established to coordinate and promote action on environmental issues within the United Nations system. It has marked an important transition in mankind’s perception of nature. Since then, people the world over have been forced to confront two threats that hang ominously over the future of the human race: the possible exhaustion of energy resources, and the rapid deterioration of the environment. Unfortunately, “in 1972 a good part of China had barely emerged from a nightmare of massive political upheaval, and the problem of environmental decay was completely ignored.” (He Bochuan, 1991, p.21).

In 1987, Norwegian Prime Minister Gro Harlem Brundtland introduced the term “sustainable development” in her report to the World Environment and Development Council entitled “Our Common Future”. Sustainable development means development that meets the needs of the present generation while guaranteeing the ability of future generations to meet their needs. Its aim is both economic development and protection of the environment and natural resources upon which humankind is dependent. These include the atmosphere, fresh water, oceans, land and forests. The goal is to guarantee future generations the ability to develop and enjoy stable, happy lives. However, “in 1985 it appeared suddenly as if all the inherent tension and promise of the post-Mao years came together....”, whole China was dealing with one political movement after another (Spence, 1990).

From 1972 to 1992, in just 20 years, environmental issues have become top priorities on the international agenda. Once perceived as primarily local, environmental problems are now recognised as having global impact. Climate change, ozone depletion, transboundary
air pollution, fewer forests, more deserts, mismanagement of marine resources, and other
global environmental issues have forced the international community to respond.

The high priority for environmental issues led to the 1992 United Nations Conference on
Environment and Development (UNCED) in Rio de Janeiro, Brazil. Hosted by the UN
and attended by leaders from 118 countries, the conference aimed to develop an
international environmental agenda for the 21st century and to foster a global
understanding of the interdependence of environment and development (Hempel, 1996).

Hempel wrote the comment about this conference in the book “Environmental
Governance”: “When future environmental historians look back at the final decade of this
millennium they are likely to record at least two events that were pivotal in the
development of global environmental awareness: the 1992 UN Conference on
Environment and Development and 1994 UN Conference on Population and
Development. The first and most important event, in terms of agenda setting, was known
as the ‘Earth Summit’” (Ibid., 1996, p.29).

However, on entering the 1990’s, China’s environmental problem has become even more
threatening. The environmental quality is still degrading on the whole, and in some
places, the degradation has become very serious. For example, the rapid development of
township enterprises has spread pollution from urban to rural areas. And the irrational
exploitation of resources in some areas has led to the serious damage of local ecological
environment (Wang Zhijia, 1997).

Indeed, there was a general silence about environmental problems in China until the mid-
1990s (Li Xia, 1997). On December 12, 1992, Du Runshen, who was the Director of the
State Council Agricultural Commission in China during the 1980s, concluded a speech
delivered at an agricultural working conference by saying, “What I am most worried
about is the protection of the environment. The situation is becoming serious and nobody
is discussing it seriously.” (Sun Lina, 1997, p.23)

On this situation, in March 1994 the Chinese government approved and promulgated
China’s Agenda 21—White Paper on China’s Population, Environment, and Development
in the 21st Century. This document, proceeding from the country’s specific national
conditions in these respects, put forward China’s overall strategy, measures and
programme of action for sustainable development. The various departments and localities
also worked out their respective plans of action to implement the strategy for sustainable
development. It seems that China’s Agenda 21 has already been approved by the
Government. It is to become a guiding document for China in formulating long and
medium economic and social development programmes. And it is to be further
commented on as an important objective and item in the 9th Five Year Plan and the 2010
Country Planning. As the awareness grows and the work expands, China’s Agenda 21
should be continually adjusted and improved upon. In short, from the viewpoint of
China’s Agenda 21, the Chinese government has shown the positive attitude to the
environmental issues in China.
In China’s haste to develop, it may devastate the environment, deplete water supplies, use up energy resources, and experience repeated large-scale disasters. Any number of potential problems may surface in the future. If either runaway growth or stagnation disrupts a process of well-balanced development, China may become a presence that destabilises Asia both economically and politically in the 21st century.

When China’s media focus on the new rich and paint a rosy picture for many aspiring to be rich, it apparently neglected its duty of imbuing a public awareness of the environmental consequences of unbridled growth and the costs of this neglect are growing daily (Bai Yan, 1996). Furthermore, the Chinese people have not traditionally felt responsible for maintaining “common areas” as is the case in most western countries. The Chinese saying—*Each one sweeps the snow from his own doorstep and heeds not the frost on his neighbour’s roof* can describe this nationality’s characteristic. Everything outside one’s gate is the responsibility of the government, and officials devoted either funds or resources in the form of required labour to maintain roads, canals, or natural resources. Given this mind-set, the “people” have not worried about dumping their garbage in the street or pouring wastes from factories into local streams. It is the government’s responsibility to clean it up, not theirs. If the government cannot instill the ideas of personal responsibility into the “masses”, especially in terms of stopping over-exploitation of natural resources and protecting the environment, the consequences of problems like water shortages, air pollution related illness, and loss of arable from erosion and toxic wastes could lead to economic disasters and widespread political instability (U.S. Embassy, 1997).

Deng Nan*, daughter of Deng Xiaoping*, wrote an article explaining why China must conduct a strategy of sustainable development. She pointed out: “We face many problems caused by the transition of our economic system. For instance, many people still stubbornly cling to the old concept ‘quantity first, quality second.’ And in management, protecting resources and the environment is still separated from economic development...Some people believe environmental destruction is the cost of economic development and that is an impossible contradiction to resolve...How many people have known the meaning of sustainable development...” (Li Xia, 1997, p.20).

This is why Liang Congjie with Friends of the Earth says: “Some fear that the government may not keep its promises in China’s Agenda 21, it will continue to push economic growth, while ignoring the environment.”. He says that’s why his environmental group is trying to make the Chinese public aware of potential environmental hazards. Once people are educated and aware of the problem, he says, they will begin cleaning up (CNN, 1996).

Comparing with the function of Liang Congjie’s environmental group Friends of the Earth, and considering the present condition of Chinese people’s environmental awareness, especially according to my own experiences as a Radio & TV journalist and host, this study emphases the giant potential impact of Radio & TV as an environmental
medium for initiating and increasing people’s environmental awareness to sustainable
development in China.

2. Analytical Framework and Method

A journey of a thousand miles
begins with a single step.
— *Tzu sun

In the 1960s, Rachel Carson’s “Silent Spring” inspired phenomenal awareness of how
human behaviour has negatively impacted the environment, and hence, human’s future on
this planet. The effect of this single publication points out the importance of information
dissemination and awareness in the West.

Environmental issues are frequently the subject of media attention in the West now. More
often than not, unnecessary panic is caused by a lack of accurate information. Negative
reaction to reports of pollution and other environmental problems is often exacerbated by
ignorance. Awareness causes people to be concerned about what environmental problems
may do to us and the generations come. Mass media can be the major force in bringing
about environmental awareness, especially, the best solution to people’s environmental
ignorance is education and training through mass media (S. Chin & Smith S. 1997).

According to this background of the West’s environmental awareness through mass
media, I use the system-analysis approach to carry out the present study in this project.

I. Analytical Framework

1). Introduction

The research problem previously discussed and the research questions presented strongly
suggest a system-analysis approach to the relation between the network of China’s Radio
& TV / the Chinese people’s environmental awareness. In this part, a analytical
framework will be developed in order to identify and describe the links between the
network of China’s Radio & TV and the Chinese people’s environmental awareness.
Although my focus is set on the national Radio & TV level, it is realised that the network
of China’s Radio & TV is related to a wider context. A hierarchical approach to the
network of China’s Radio & TV is useful and will be discussed.

2). System-analysis approach

The system-oriented and analytic perspectives which by now have gained wide
acceptance in areas of academic research. Both the ‘network perspective of Radio & TV’
and the idea behind ‘network-system analysis’ emphasise the need to understand the
function of China’s Radio & TV - China’s social & economic situations - the Listeners’
& Viewers’ goal - the Chinese cultural & environmental values and belief - the scenario
of China’s environmental medium - the final goal of China’s environmental medium in international perspective. Figure 1.1 shows the thinking flow of the system-analysis approach for the scenario of China’s Environmental medium.

![Figure 1.1 The thinking flow of the system-analysis approach for the scenario of China’s Environmental Medium](image)

**a. The network perspective**

As I try to picture a network of China’s Radio & TV and the social-economic conditions and cultural value - external or internal - influencing a listener’s & viewer’s environmental awareness and actions, I soon discover a clear and seemingly bound web of relationships and interactions. It suits to the viewpoint, “the media play an especially important role here in educating us about environments, species or places which may have been beyond our realm of personal experience.”(Hannigan,1995, p.54). Although the network perspective stresses the importance of these interactions, it do offers a systematic help for an analysis of the way in which factors affecting the listener’s & viewer’s environmental awareness operate at different levels of society.

**b. A hierarchical approach to the system**

A hierarchy is a “system with grades of authority or status from the lowest to the highest” (Oxford., 1989). The hierarchical approach to the network of China’s Radio & TV has its roots in whole social system, which studies the construction and function of the system of the network of China’s Radio & TV - China’s social system. The Network of China’s Radio & TV pictures the all other social systems as hierarchical. Units or systems...
identified at any scale of investigation are made up of smaller units or subsystems, which in turn constitute systems at a different level (e.g. viewers: teenager, adolescence, parents, women, men, retiree; Radio & TV: nation, province, city, county, etc.).

The main focus is set at the national level. In my analysis I will, however, often consider the interplay between different levels in the hierarchy. The hierarchical perspective suggested constitutes a useful frame for the analytical model for the study, therefore, a model of hierarchy will be presented in Section 2.

II. Method

1). Introduction

This part describes the operationalisation and the data collection. Following the identification of variables and ways to measure them, the different steps involved in the data collection are presented and discussed. As suggested by the analytical framework, a large number of data sources have been used. Primary data pertaining to the figures, the government’s and the citizen’s goal, and the network and the function of China’s Radio & TV, China’s cultural belief and environmental value were collected through a number of sources: literature, library, communication with home colleagues through e-mail. The questions are:

- What kind of programmes are receivers interested in now?
- How about their reactions about the function of Radio & TV now comparing when I was in China?
- Have you designed any new programmes? Why?
- Are those most popular programmes still keeping the rating?

In addition, my own experiences are used in this study too. My use of personal experience serves as a vehicle for making the quality and intensity of this project’s significance in China more readily accessible to readers than certain more detached modes of composition. At the same time, by invoking personal experience as an analytical category one risks easy dismissal.

2). Method

a. Operationalisation

The operationalisation process can be viewed as an extension of the conceptualisation process and should not be considered a separable part of a research project (Babbie, 1986).
In this study the process started with the first reaction as soon as I saw one poem in a Swedish style restaurant when LUMES had its first Christmas dinner. In the following study days, a more than half year pilot study was undertaken in order to combine my former knowledge and experiences with the knowledge I learnt from LUMES for testing the relevance and validity of research questions, concepts, variable selection, and techniques for data collection.

b. Data collection

After further development and refinement of the project design, the major part of primary data collection took place during the first outline finished of this pilot study. I looked for the receivers’ reaction about Radio & TV in the international world, because I wanted to make comparative study for summing up the condition in China. The result is: the receivers’ reaction in US in 1970s was exactly same as that in current China. therefore, I can identify the Chinese people’s reaction about Radio & TV. This kind of data could be got through literature.

Data collection continued after the second outline finished through complementary suggestion offered by Professor Harald Sverdrup, the director of LUMES. I looked for the data which could provide me the relevant preceding researchers’ theoretical conclusions that explain the reasons of receivers’ reactions. I explored literature wider and deeper.

The further data collection went on after the first draft completed based on the satisfied advice provided by Mr. Claus J. Knudsen, the supervisor of this project. I looked for the figures that can help me to clarify the relation between China’s population and mass media. The data could be got from my colleagues based on the questions I listed through e-mail.

During the whole process, concepts have developed and new aspects on the analysis of the relation between the function of China’s Radio & TV and the Chinese people’s environmental awareness have emerged, and the scenario of China’s Environmental medium is more persuasive and plausible. In a nutshell, the approach is analytical based on the description.

In addition, How to use academic theories of environmental issues for initiating and increasing ordinary people’s environmental awareness is another important research topic, this paper does not concentrate on it.

This study does not focus on the structures of programme production and distribution too, because the concentration of this project is to use the present existing network of China’s Radio & TV for environmental medium.
Section 2: THEORY
Profile of China’s Network of Radio & TV

Know the enemy and know yourself, and you can fight a hundred battles without defeat.
—Tzu Sun, the Art of War

Media of communication are the means or vehicles capable of assuming forms that have characteristics of messages or that transmit messages. “A Dictionary of the Social Sciences” defines mass media as “all the impersonal means of communication by which visual and/or auditory messages are transmitted directly to audiences. Included among the mass media are television, radio, motion pictures, newspapers, magazines, books, and billboards.” (Gould, 1960, p.413).

Well-designed mass media network can provide their ability to increase audiences' knowledge and awareness to the new things with the new viewpoints. China is a country which has 1.3 billion people (of whom 80 percent live in the countryside), 22 percent of the world’s total. Figure 2.1 shows the relation between China’s mass media and the proportion of China’s rural and urban population.

As people’s economic situation does not allow people to subscribe a large amount of newspapers and magazines, especially for the people who have low education in countryside, once-investment Radio & TV can replace newspapers and magazines for...
their communication and entertainment. Therefore, China's network of Radio & TV is a large framework. In addition, China's Radio & TV has its special nature under the current social and political system. This special nature of China's Radio & TV plays a special role for education, social campaigns, and people's awareness to everything (Dave, 1996).

1. Structure of China's Radio & TV

Use of communication reflects increased currency in the scientific world and in the society at large. Such adjustment of usage to verbal environment (often unconscious) tells something of the general course of ideas, but not necessarily of the serious development of the disciplines in question.

--*Dell Hymes

_The Anthropology of Communication_

I. Radio

In 1997 there were 983 radio broadcasting stations and 711 medium-and short wave transmitting and relay stations, and 216.5 million radio receivers in China. The Central People's Broadcasting Station (CPBS), local radio stations broadcasting at provincial or equivalent level, and wired broadcasting stations all over the countryside derive domestic listeners. China Radio International (CRI—originally known as Radio Beijing) offers service to foreign listeners. China Huayi Broadcasting Corporation (CHBC) provides service to Chinese people at home and abroad. The Voice of the Strait (VOS) broadcasts programmes to the Taiwan region and mainland. Three popular radio stations:--CPBS, CRI, and CHBC (Deal, 1997). Figure 2.2 shows a hierarchical network of China's Radio.

![Hierarchical network of China's Radio](image-url)
The stature CPBS broadcasts an average of 128 hours of programme a day at seven set frequencies; 50 percent of the programme is entertainment. CPBS provides domestic service in Chinese, Zang Wen (Tibetan), Min Nan Hua (Amoy), Ke Jia (Hakka), Hasaka (Kazakh), Wei Wuer (Uyur), Menggu Hua (Mongolian), and Chaoxian Yu (Korean). Local radio stations at the provincial or equivalent level relay CPBS programme and broadcast their own programmes serving local listeners (Ibid, 1997).

CRI is beamed daily to all parts of the world in 43 foreign languages. To name a few: Arabic, Burmese, Czech, English, Esperanto, French, German, Indonesian, Italian, Japanese, Lao, Polish, Portuguese, Russian, Spanish, Turkish and Vietnamese. Its programme for the most part consists of news, commentaries on international issues, special features on China and entertainment. Correspondents are stationed in Tokyo, Bangkok, Islamabad, New Delhi, Belgrade, Paris, Mexico, Washington, New York, Bonn, Moscow, Cairo, Harare, Sydney, Buenos Aires, Brussels, Nairobi, and Hong Kong. It currently has programme transmission relations with 54 foreign radio stations and satellite programme transmission relations with 16 foreign radio stations (Ibid, 1997).

CHBC was founded in 1991. CHBC is the first national level radio station named corporation that can make commercial profits from its programmes, audio-visual products and advertisements, and can corporate with external fund or investment. It is located in Fuzhou, the capital city of Fujian province, south-east coastal area—the opposite area of Taiwan. CHBC provides programme 72 hours a day at six set frequencies. 40 percent of the programme is entertainment (living broadcasting). The other 60 percent includes: current domestic and international affair analysis, domestic and international news report(living broadcasting), Chinese cultural understanding, debates between listeners and editors, and so forth. It is beamed daily to all parts of the world in 2 languages: Chinese and English (CHBC, 1991). Table 2.1 shows this condition of the network of China’s national Radio.

### Table 2.1: The Broadcasting Condition of the Network of China’s National Radio

<table>
<thead>
<tr>
<th>Name of Radio Station</th>
<th>Broadcasting Language</th>
<th>Broadcasting Hour/Day</th>
</tr>
</thead>
<tbody>
<tr>
<td>Central People’s Broadcasting Station (CPBS)</td>
<td>Mandarin Chinese, Tibetan, Uyur, Amoy, Hakka, Kazakh Mongolian, Korean</td>
<td>128</td>
</tr>
<tr>
<td>China Radio International (CRI)</td>
<td>43 Foreign Languages</td>
<td>129</td>
</tr>
<tr>
<td>China Huayi Broadcasting Corporation (CHBC)</td>
<td>Mandarin Chinese, English</td>
<td>72</td>
</tr>
<tr>
<td>The Voice of the Strait (VOS)</td>
<td>Mandarin Chinese, Amoy</td>
<td>30</td>
</tr>
</tbody>
</table>
II. TV

Television arrived in China rather late but since then has developed rapidly. China’s first television station, Beijing Television, began broadcasting in black and white in 1958 and switched to colour in 1973. In 1978 it changed its name to China Central Television (CCTV). There are 683 television stations, 33,000 transmitting and relay stations, and 250 million households by SRG figures—is at least 10 percent higher than for radio. There is one television for every 32 people (Sarahr, 1997).

Television stations in all the provinces, centrally administered municipalities, and autonomous regions are equipped to relay CCTV programmes, and CCTV can relay programmes from local television stations (Ibid., 1997). Figure 2.3 shows a hierarchical network of China’s TV

![Hierarchical network of China's TV](image)

The stature CCTV has eight channels broadcasting in Chinese. Everyday the second and the fourth channels each broadcast one hour of programming in English, French or Chinese as a service to the international community. Completed in 1987, the Central Colour Television Centre is equipped with the latest technologies enabling news programmes to be transmitted to about 90 countries and regions on Asia, Africa, Europe, America and Australia (CCTV, 1997). Figure 2.4 shows CCTV’s world map overview covering.

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In addition, China has more than 1,200 cable television stations for 40 million subscribers in 29 provinces and regions. It is estimated that the total audience is more than 200 million people. A survey that was recently conducted for the industry revealed that cable TV subscribers spend 40 percent of their TV viewing time watching cable TV stations. Cable TV will connect with the Internet once the technology is added, an official with the national organisation for cable TV said that after 2000, cable TV subscribers would exceed 60 million with an audience of about 300 million. According to the Ministry of Radio, Film and Television, preparations are under way to make full use of the cable TV network by making it transmit both TV programmes and data (Ibid, 1997). Table 2.2 shows CCTV’s broadcasting condition.

Table 2.2: All Channels’ Broadcasting Conditions in CCTV

<table>
<thead>
<tr>
<th>CHANNEL</th>
<th>LANGUAGE</th>
<th>HOUR/DAY</th>
</tr>
</thead>
<tbody>
<tr>
<td>NEWS</td>
<td>Mandarin Chinese, Tibetan, Amoy, Guangdong Hua, Korean</td>
<td>19</td>
</tr>
<tr>
<td>ARTS</td>
<td>Mandarin Chinese</td>
<td>18</td>
</tr>
<tr>
<td>SPORTS</td>
<td>Mandarin Chinese</td>
<td>18</td>
</tr>
<tr>
<td>EDUCATION</td>
<td>Mandarin Chinese, Tibetan, Amoy, Korean, Guangdong Hua</td>
<td>18</td>
</tr>
<tr>
<td>CULTURE</td>
<td>Mandarin Chinese</td>
<td>16</td>
</tr>
<tr>
<td>ECONOMY</td>
<td>Mandarin Chinese</td>
<td>18</td>
</tr>
<tr>
<td>FILM</td>
<td>Mandarin Chinese, Tibetan, Uygur, Korean, Mongolian, Amoy</td>
<td>18</td>
</tr>
<tr>
<td>INTERNATIONAL</td>
<td>Mandarin Chinese, English</td>
<td>16</td>
</tr>
</tbody>
</table>

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The transformation of the network is expected to cost 2 billion yuan (241 million US dollars), much cheaper than building a new one. The Ministry of Radio, Film and Television has already set up a Radio-TV information network centre to undertake the planning, formation, operation and management of the massive TV network (Ibid., 1997).

The visualised new network will offer basic services, such as broadcasting and news feedback, expanded services such as education and sport channels and value-added operations, such as internet and intranet services and data broadcasting services. The volume of information transmitted is designed to reach the level of telecommunications by 2004-2006 (Ibid., 1997).

2. Nature of China’s Radio & TV

At their greatest extent the Rome Empire, one wonders how, given the primitive communication that obtained, such impressive numbers and territories could be held together under a common regime over any considerable span of time

—*George Gerbner

*Mass Media and Human Communication Theory*

There is an ancient legend that helps to illuminate the nature of China’s Radio & TV:

Confucius and his disciples once passed through the forests of Mt. Tai and came across a woman weeping bitterly by an open grave. One of Confucius’ disciples asked the woman why she was crying. “First, my father-in-law was killed by a tiger,” she explained. “And then later the tigers got my husband. And now the tigers have eaten my son as well.” “But why don’t you leave this place?” Confucius asked. “Because at least there is no oppressive government in these parts,” the woman replied. Confucius turned to his disciples and said, “Remember this, my students. Oppressive government is more terrible than tigers.”

—*Confucius The Great Learning*

Confucius spoke too rashly, for tigers and autocrats alike come in all degrees of ferocity. My point is that there are worse things than today’s political repression, and China has endured many of them: famine, utter poverty, and the straitjacket of totalitarianism. Here, one can see a fact clearly that China’s Radio & TV was born under the totalitarian system. The nature of China’s Radio & TV is medium as propaganda, according to Noam Chomsky’s and Edward Herman’s hypothesis which they call a Propaganda Model—“they serve to mobilise support for the special interests that dominate the state and private activity, and that their choices, emphases, and omissions can often be understood best, and sometimes with striking clarity and insight, by analysing them in such terms” (Chomsky & Herman, 1988, p. XI). The figure 2.5 shows the profile of the propaganda model of China’s Radio & TV.
China's Radio & TV is established as an adjunct that has been following the development of a already high degree of totalitarian system, and has not become generally consumer and market oriented (Candide, 1996).

China's Radio & TV, besides CHBC and education channel - they have got the relevant part special policy and permission from government, which is not yet commercially minded enough to be accommodating of agencies' requests or sophisticated in their selling approach. Radio & TV are still state-financed, with the Centre People's Broadcasting Station (CPBS), China Radio International (CRI), China Huayi Broadcasting Corporation (CHBC), and China Centre Television Station (CCTV) coming under control of the government’s Ministry of Radio, Film and Television, while another 1617 other radio & TV stations are administered by provincial authorities (Deal, 1997).

With the conducting of the propaganda policy, China's Radio & TV transfers the information that is flooded by a version of reality closely conforming to the requirements of state and corporate interests, then it's essentially suggesting is flooded by a necessarily irrational version of reality. It comes as no surprise, then, to find that whole society takes a hostile position to the very existence of truth itself (Candide, 1996).

There is only so much entertainment and education programme that can be done in China's Radio & TV. It cannot joke about sex or politics. Imported detective shows are always hot in China, but one must realise that the national level of China's Radio & TV

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has never claimed to approach the audience in terms of what it wants (Ibid., 1996). Figure 2.6 shows the map of the conducting principle of China's Radio & TV programming.

![Diagram](https://via.placeholder.com/150)

Figure 2.6 The map of the conducting principle of China's Radio & TV programming

However, CHBC and China's education channel are free to run commercials and fund themselves so these ratings are a big attraction for multinational advertisers like Pepsi's KFC restaurant and McDonald chains. But why the big allure? People are saying it is because they learn a lot, from computers to English. Media researchers say that China's appetite for information helps them adapt to change. Industry analysts say that being attached to educational programming in China, whether an advertiser or programmer, is a wise political choice (The Asian Wall Street Journal, 1997).

In this paper, it is important to figure out a truth that the propaganda system can distort people's understanding of the foundations of human thought and action in such a way that people come to believe ideas (no matter how absurd) which support the corporate goal and to reject the possibility of seeking more adequate answers to life. People will see that only when they are able to escape the propaganda system as it operates at the very deepest levels of human belief, can they hope to find genuine alternatives. If the roots of people's understanding remain caught in the required beliefs of the system, all their other political, psychological and philosophical beliefs must to some extent remain trapped within the required parameters of "thinkable thoughts" (Frank, 1967).

Here, it is also necessary to point out a fact that China's Radio & TV has started to get relevant loose policies for transferring the current domestic and international affairs and increase the clarity of mass media objectively, because the Chinese government has been aware of the strong pervasive function of the foreign mass media. The loose policies for China's Radio & TV is limited to the entertainment, education and relevant non-sensitive-political threaten affairs. For example, the programme should not criticise the
national policy and political figures directly. This condition can provide many potentials for China’s Radio & TV to set up channels for environmental awareness and education as an environmental medium. This idea can be proven more by the analysis on the function of China’s Radio & TV in next subsection.

3. Function of China’s Radio & TV

Men who have confidence in the major institutions of a society tend to distrust “TV & Radio networks”; men who trust media distrust other institutions.

—Frank E.X. Dance (ed.)
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China’s 1989 political incident*, remarkable for its size, duration, and broad popular support, dramatise a widely noted transformation of political authority over the past decade. It has often been said that in China the relationship between “state and society” is being remade, or that the boundaries between the two have been decisively redrawn (Stark & Nee, 1989). Some borrowing a usage currently popular among students of eastern Europe, find in China today the seeds for a “rebirth of civil society” (Szalenyi, 1990). However apt these characterisations, one still has a limited understanding of the nature and scope of this transformation.

Most Chinese people would agree that this change was set in motion shortly after the death of Mao, as the Chinese Communist Party changed its political course. Spurred by the evident failures of past practice, the party reduced its reliance on political intimidation, mass mobilisation, and militant indoctrination as tools of social control and work motivation. It accepted private interest and profit motivations. It reopened the country to the outside world. Reversing three decades of persecution and suspicion, it sought to recruit and reward the skilled and educated into the party and leadership positions. Within shifting boundaries defined vaguely by top leaders, it permitted for the first time significant debate about economic policy and the reform of political institutions (Myers, 1991).

Under this social condition, the function of China’s radio & TV can be presented and analysed following two aspects: I. For Government, II. For Citizen.

I. For Government

Radio & TV is the mouthpiece of the party.
—Head of China’s Ministry of Broadcast, Film and TV

1). Propaganda

With the growth of China’s Radio & TV there have arisen exaggerated beliefs in the efficacy of the propaganda among the Chinese communist leaders. In the period after 1989 political incident the Chinese government started to pay more attention on the propagandist function of China’s Radio & TV. This function in China is in large measure

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attributable to the social disorganisation which has been precipitated by the rapid advent of economic changes. According to this character, it is difficult to evaluate because there are seldom readily available criteria by which to judge the authenticity of news. This is also the difficult point for the western researchers, according to George Comstock, Steven Chaffee, Natan Katzman, Maxwell McCombs and Donald Roberts in their research works named "Television and Human Behaviour".

The news in China’s Radio & TV is a selective shaping of stories in accord with the needs of the Government. The Chinese government uses news channel to transfer its new national policies, viewpoints on the current domestic and international affairs, and the exaggerated government’s achievements on the social, economic, and political reform (N. Kristof & S.Wudunn, 1994). Most Chinese intellectuals do no believe the news reports about the Government’s achievements, lower educated people just ignore it and concentrate on the entertainment programmes.

2). Entertainment

Entertainment is the predominant currency of China’s Radio & TV now. The Chinese government allows the themes of radio & TV entertainment programmes to revolve around basic human conflicts as exemplified in the confrontation of good guys and bad guys, personal problems, and the role of professionals in solving them; and they often treat socially desirable goals as achievable by socially approved means. China’s Radio & TV entertainment programmes are a created fiction that emphasises the world which is far away from the reality.

The Chinese government very consciously regards Radio & TV as a tool for education. This does not mean that every programme and every newscast have got to carry a hidden political message. What it means is that there is no pure entertainment in China. Every programme has to have social theme. If it is a detective show, then the good guys had better win. Those in charge of programming local and national Radio & TV are rated by their superiors not by the number of audience but by how well they educated the public. In short, the Chinese government’s attitude to the Radio & TV entertainment programmes is that they should not touch the political affairs. It is highly rated as an entertainer by the government. It is used to fill people’s vacant time with its principal role from the viewpoint of the Government to provide entertainment and relaxation, and to stop thinking about the political affairs.

3). Education

According to the 1982 census, there were roughly 238 million illiterates in China. The 1990 census did indicate some progress in this area, with the number of illiterates down to 180 million, a drop from almost 23% to about 16%. Although progress has been made in higher education, with the number of college graduates doubling in the past decade, only about 14 in every thousand Chinese today have a college education, and 80 out of a
thousand a high school education, a total of less than 10 percent of the population, far lower than the more technologically advanced nations (He Bochuan, 1991).

The Chinese government has been aware of this severe condition of national educational level. In 1994, the Government decided to set up the educational channel of China’s Radio & TV, but the programmes are limited within introductions of foreign languages, fundamental scientific and technological knowledge, arts and literature. The knowledge of human rights, political affairs, democracy, and the profound analysis on the international current affairs are the prohibitive topics. Before Radio & TV programmes are produced, the theme must be submitted to the local or national Ministry for Film, Broadcast and Radio for approval. For example, if the theme of a programme hints something which is against the national propagandist policies.

In brief, China’s Radio & TV is the Chinese communist party’s propagandist tool which is forced to provide its service following the Government’s will, but one cannot doubt that if Radio & TV were non-existent or differently structured our politics would be different. My conclusion I am trying to make is that the effects of China’s Radio & TV must be conceived much more broadly than simply as persuasion of people to accept the views presented in the Radio & TV. China’s Radio & TV has many more subtle and complex effects both through what it says and through its existence as an institution. This conclusion can be proven by the analysis on the function of China’s Radio & TV for citizen in next subtitle.

II. For Citizen

Today China is changing so much that people are worried about things like morals and unemployment. They want Radio & TV that deals with their lives. They want information.

—*Yang Lan, former TV host in CCTV

1) Acquiring Information

Radio & TV’s great contribution to the second-hand reality is its ability to make audience spectators for many significant social events. To understand the informational role of China’s Radio & TV for Chinese people it is essential to consider topic other than attitude change. One must consider not only attitude effects, but also cognitive and overt behavioural effects. The voting is one example in the West. Most of the political arena is out of sight and never directly experienced by the individual citizen. Few ever hear political leaders’ voices, meet or even see them or monitor their daily official actions. Yet people have opinions about what these officials should be doing, about their effectiveness and efficiency as leaders, and about their positions on the issues of the day. People obtain the store of knowledge and information the underlies their political beliefs, perceptions, and attitudes largely from Radio & TV. Radio & TV creates the second-hand political reality that governs much of people’s political opinion and behaviour (Comstock, et al., 1978).

For all but the past 50 of its 5,000 years, China was a largely agrarian society ruled by a tiny elite. Now, suddenly, China has the world-wide most dynamic economy, and its
massive population of nearly 1.3 billion is much better educated than before. For the first time in history, the average Chinese has world-wide problems and world-wide opportunities. And for the first time in history, the average Chinese family has at least one radio and TV set. China has entered the period that is full of diversity, ambiguity, confusion, and sometimes utter chaos characterise the social-cultural construction of what has been “New Era” (Zhang, Xudong, 1997).

Throughout the 1980s, Western literacy, aesthetic, and theoretical discourses were introduced to China by Radio & TV, not as ideology, but as knowledge as such, that is, as science. China’s Radio & TV provides melodrama, “non-serious” literature from peasant tales to urban detective stories, ephemeral fashions in music, film, and so forth to the information-hungry people. The more information people get from Radio & TV, the more time they arrange to the service from Radio & TV (Ibid, 1997), because they do feel “time on their hands” (Robinson, 1972). Adults say that Radio & TV is a major source of information for them. The topic are as diverse as morals, science, crime, love, war, international affairs, and so on (Lin, Haichun, 1995).

2). Learning and Acquisition vs. Performance

The contestable generalisation about the effects of Radio & TV on people is that they learn from the medium. This is the basic effect underlying the more specific ones researcher are discussing. It is also the basic effect involved in Radio & TV’s conceptually more diffusive but quite likely important effect on varied attitudes and role expectations (Chu and Schramm, 1967).

This conclusion about Radio & TV’s effect has been proven in China. The function of China’s Radio & TV to Chinese people indicates that a major effect is the acquisition of information, ideas, attitudes, knowledge, and behaviour. Under various circumstances in China, pedagogical effects have been demonstrated when China’s Radio & TV was designed to teach. For example, teenagers have acquired knowledge about nature from radio series-story and cartoon dramas from TV. Adults’ exposure to Radio & TV news and public affairs programmes have been shown to be correlated with knowledge of their content. Topics include weather patterns, the war in Iraq, and the World Cup, and so forth. These phenomena are most justifiably increased knowledge rather than high knowledge led to greater exposure. Even when the programmes are designed to entertain, facts have been learned by audience. Such learning has been shown to include facts both essential and incidental to the plot; sequences in which important events occur; and, the motives and consequences of portrayed behaviour. Radio & TV affects people’s attitudes and expectations (Lin, Haichun, 1995).

This condition in China has proven Klapper’s notes that people can and do learn from Radio & TV is impressive. Learning of various kinds has been demonstrated with people, and with truncated scenes and full programmes. The task that remains of science is : Further specification of the factors that influence such learning. Further specification of the conditions and contingencies which affect the likelihood that whatever is acquired...
from Radio & TV—whether it is fact, idea, attitude, or behaviour—will be translated into overt behaviour (Klapper, 1963).

3). Gratification

In 1972, LoSciuto did the research about the function of Radio & TV comparing with other media’s and noted that when asked an open-ended question about why television was viewed, about 60 percent of adults in a national sample said that they did so for entertainment and relaxation (LoSciuto, 1972).

In China, Radio & TV is now the most popular medium. For the less educated in rural areas it is the only medium. According to the Chinese government’s stance on Radio & TV, it is important for China’s Radio & TV to achieve the balance between entertaining and informing for reaching the goal of educating the public.

It is not surprising to find that, among 3600 people in the 36 cities interviewed I did in China, Chinese people are most likely watch TV and listen to radio, and watch and listen the highest average number of minutes per person per week, according to my experiences. This condition indicates that when Radio & TV becomes fully available with a society, it can be expected to dominate time spent with it and to be a major component of total free-time activity (Lin, Haichun, 1995), especially since the Chinese government emphasises the function of China’s Radio & TV’s balance between entertaining and informing. The degree of immersion in Radio & TV in China is surely even stronger than the interview data I got. Certain groups who are heavy audience, such as children, the retired, the young employees* from other provinces, and the unemployed, are excluded.

According to my interview* from 1993 to 1995 in China, the national news from China’s Radio & TV does not reach a large proportion of the potential audience. Furthermore, the audience for national news is much smaller than the audience for the various classes of entertainment programmes, because Chinese people do not trust the Government’s reports about the domestic politics after 1989 political incident any more. When asked an open-ended question about why Radio & TV was important in their daily life, about 70 percent of adults said they did so for entertainment or relaxation, and 25 percent said they were motivated by a desire to be informed or to learn, especially for young people. When the public was asked to name favourite programmes, there were few choices which did not fall into the entertainment category and the programmes about social issues. This condition suggests that China’s Radio & TV is principally used for entertainment and learning—although in the course of this function it may have all sorts of effects on knowledge and behaviour (Lin, Haichun, 1995).
Section 3: DISCUSSION

Potentials of China’s Radio & TV Network As An Environmental Medium

The ideal land is small, its people very few, where tools abound ten times or yet a hundred-fold beyond their use... Where folks grow old and folks will die and never once exchange a call.

-Laozi, *Dao De Jing*

I am sure that no one can deny China’s environmental awareness can be initiated and increased by China’s Radio & TV throughout the analysis and introduction in section one and two in this paper. Especially, the nature of China’s Radio & TV indicates that China’s Radio & TV is controlled by the Chinese government. This fact explains that the contents of China’s Radio & TV programmes are produced based on the government’s policies rather than on the ordinary Chinese audience’s will. So, one can say that the Chinese government’s attitude to the environmental issues is the most important factor for setting up an environmental channel in China’s Radio & TV network. In addition, Chinese people’s viewpoint to the environmental issues is also an important basic element that will decide the influential result of the environmental channel in China’s Radio & TV network. Furthermore, China’s present activity about environment is another key point which should be considered as a potential part for setting up this environmental medium. So, this section analyses the potentials of China’s Radio & TV as an environmental medium following these three aspects: 1. Government’s Attitude To Environment, 2. Citizens’ Viewpoint To Environment, 3. Present Activities.

1. Government’s Attitude To Environment

There are a lot to be done and many difficulties to be surmounted in environmental protection and development.

—Li Peng, China’s former premier

The Chinese government attaches great importance to UNCED. Chinese former Premier Li Peng attended the Conference and made a commitment to conscientiously implement resolutions adopted at the conference. Not long after the UNCED, the Chinese government put forward “Ten Policies” for promoting environmental protection and development in China. At the 23rd session of the Environmental Protection Committee of the state Council held on July 2 1992, it was decided that the State Planning Commission and the State Science and Technology Commission should take the lead in organisation all appropriate ministries, departments, and non-government organisations to work together to formulate China’s Agenda 21—“White Paper on China’s Population, Environment, and Development in the 21st Century” (China’s Agenda 21, 1994).

Li Peng said in his speech at UNCED on June 12, 1992: “China’s environmental problems are part and parcel of the global problems. China is keenly aware of its responsibility and role in the protection of the earth’s ecosystem.” So it has attached
importance to take an active part in the UN - sponsored discussions concerning environment and development. It has signed a number of relevant international conventions or agreements. In 1991, China hosted the Ministerial Conference of Developing Countries on Environment and Development, at which the Beijing Declaration was adopted. It is not deniable that this is a positive contribution China and other developing countries have made to the promotion of world environmental protection and development (Xinhua, 1991).

The Chinese government’s formulating and implementing China’s Agenda 21 and taking the path of sustainable development are choices China must make in order to ensure its future development into the next century. Because China is a developing country, the goals of increasing social productivity, enhancing overall national strength and improving people’s quality of life cannot be realised without giving primacy to the development of national economy and having all work focused on building the economy (China’s Agenda 21, 1994). No one can say this is not a reasonable explanation about China’s present condition and aspiration, but it has been five years since China’s Agenda 21 was set up. The improvement of China’s environmental protection still does not show the obvious progress, the gap between the contents of the white paper and the environmental reality is still very big. The Chinese government’s explanation about this is that improving the environment requires a large infusion of funds, “we lack funds and technology, so it is difficult for us to greatly increase our investment in environmental protection and improvement in a short period.” Deng Nan said in her article named “China Should Take the Road of Sustainable Development”.

Despite of the sever fund shortage condition, the Chinese government has done some significant work for environment. China has established a nation-wide environmental monitoring system with more than 4,000 stations staffed by over 70,000 technical personnel. Wang Yangzu, deputy director of the National Environmental Protection Agency (NEPA) said. China’s Eight Five -Year Plan (1991-1995) featured the establishment of a “National Environmental Monitoring Network” and four special transregional networks covering the Yangtze River Valley, offshore areas and various other environmentally vulnerable regions. Recent statistics show that urban monitoring stations regularly monitor more than 80 percent of atmospheric, water and noise pollution levels, with rural stations providing 56 percent coverage in their respective areas. A number of stations also monitor soil conditions, wildlife and various ecosystems. Monitoring centres have enabled local governments and related departments throughout the nation to reach appropriate decisions on environmental management. China has also drafted a plan for the development of an even more extensive environmental monitoring system between 1996-2000, and a year 2010 blueprint to perfect the system by placing priority on the expansion of special monitoring networks and urban centres (Zhang Hongdi, 1996).

This is the contradiction that the Chinese government now faces, but it is also a good experience for setting up an environmental medium in China’s Radio & TV network.
The Chinese government acknowledged in China’s Agenda 21, “China has been undergoing rapid economic growth, despite the weak fundamentals of having a very large population, insufficient per capita resources and relatively low levels of economic development and science and technology capabilities. Such growth has made the already insufficient resources and fragile environment face even greater pressures. Given this situation, the Chinese Government can only consider strategies for development that are sustainable and only by co-ordinating the work of all segments of society can it successfully reach its already defined second and third strategic objectives of quadrupling the GNP against that of 1980 by the end of the century and increasing per capita GNP to the levels of moderately technologically developed countries. At the same time, it will be necessary to conserve natural resources and to improve the environment, so that the country will see long-term, stable development.” (China’s Agenda 21, p.6).

From this viewpoint, the Chinese government’s attitude to environment is quite positive. Of course, one must be sure that this positive attitude is based on the fact that the pure environmental issues do not connect with the sensitive political affairs. In addition, one must be aware of the fact that the present Chinese government allows people to do almost whatever they want within the system of the free-market economy but no discussing of political issues, against the party and the government right now. So, from the idea concerning setting up an environmental medium in China’s Radio & TV network, the potential is totally based on the government’s attitude to environmental protection and international issues.

2. Citizens’ Viewpoint To Environment

In only a foot of water, a fish can dart;
Hedged in by brambles, a bird can preen its wings.
—Hong Sheng, The Palace of Eternal Youth

Chinese people are aware of the fact that Chinese civilisation has a long experience of living with limits. In the ancient order of Chinese civilisation, not unlike during the shorter run of European history, the environment was seen predominantly as a storehouse of riches to be harnessed for human benefit and a source of free goods in the modern economic parlance, but the Chinese do not connect with the environmental issues, and do not think about the relationship between their actions and the environmental changes. What makes the environmental changes of the past generation, and the prospects of further degradation during the next one, the western experts’ worry is the combination of the Chinese people’s extent and intensity (Vaclav Smil, 1993): their magnitude is now clearly a critical determinant of the people’s hope based on the nation’s development aspirations—the target of quadrupling China’s per capita GNP by the year 2000, and reaching a “comfortable standard” of living which was proposed by Deng Xiaoping (He Bochuan, 1991).

Following the government’s goal, Chinese people put their target of life on the “comfortable standard” of living based on the severe environmental decline and damage. They are in the position of conflicting. For example, the Chinese environmental

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specialists have conflicting reaction, “China must develop, and its people must enjoy a better life, but we can’t make it without energy,” said Bai Xianhong, a senior government scientist. “You can’t say that for the sake of lowering carbon dioxide emissions, China shouldn’t burn coal anymore. This is impossible.” Jing Wenyong, an environmental specialist at Qinghua University, agreed. “You can’t even talk about economic sacrifice,” he said. “Above all, we must have economic development.” One cannot say that this kind of viewpoints are unreasonable, but one can say that this kind of viewpoints think of environmental protection as conflicting with economic development, people’s aspiration of “comfortable standard” of living as conflicting with environmental awareness. In fact, Chinese people’s attitude to nature, which is called “Old Heaven” in China, is full of love, this is because of the Chinese cultural impact—Confucianism (Kristof and Wuddun, 1994).

I. Old Heaven’s Descendant

When drinking water think of the spring

—Chinese adage

The Chinese see nature and humans as Old Heaven’s creation and the natural world as a vehicle for humans to experience Old Heaven’s presence, peace, and healing energy. This is the traditional Confucianism belief system, because Confucianism emphases, “It cannot be, when the root is neglected, that what should spring from it will be well ordered. Nature and human beings must be in perfect harmony.” (Waley, 1938). With this spirituality in nature, Chinese people believe that human beings and living things somehow are united by some sort of force or some sort of awareness or consciousness. There are two sides to the way people feel about it—that both bodily existence and spiritual existence would be hurt if the nature sustained much more of the kind of damage that it seems to be sustaining now. Humans must be subject to the laws of nature like other species, humans cannot manipulate nature successfully.

In the light of this belief, one can see that the Chinese people already have a broad range of cultural teachings to justify the relationship between human beings and nature. Despite the fact that this belief concerns the spiritual and physical dependence on nature, it still can make them accept the relevant environmental education from China’s Radio & TV for their environmental awareness.

II. Legacy of Self-restraint

The Master said, “With coarse rice to eat, with water to drink, and my bended arm for a pillow—I have still joy in the midst of these things.”

—Confucius, Analects

Confucianism has been around for 2,500 years. A Confucian sense of self-restraint—and thus a disdain among some Confucians for extravagance and conspicuous consumption—can help explain the very high savings rates in China. For example, China has a personal
savings rate that ranges between 35 percent and 40 percent, compared with about 5 percent in the United States (Kristof & Wudunn, 1994). In fact, this circumstance explains that concerning for the future of children and descendants emerged as one of the strongest values in China. In addition, this sense of self-restraint are reflected by the people’s attitude to children's education. The Confucian emphasis on scholarship influences Chinese people greatly. They believe in The Master’s saying, “It is not easy to find a man who has learnt for three years without coming to be good.” (Waley, 1938). This is why the Chinese people can save and spend a lot of money on children's education rather than on luxury food and other kind of extra consumption.

However, with the fast pace of the economic development, the target of “comfortable standard” of living makes people be pragmatic to the environment, they begin to use the sort of modern explanation that Old Heaven creates nature for human being to use it for wealth to ignore the environmental decline and damage (Kenneth, 1994). The main reason why some people have this kind of attitude is that they are confusing the relationship between economic development and the environmental protection. If they are told the relationship between the economic development and the environmental protection through the environmental education from the environmental medium, I am sure that the environmental awareness can clear up the confusion, and makes people know that economic development can improve the environment, the environmental protection can stimulate the economic development.

In one word, the value of the self-restraint for one’s consumption and descendants appears to be strong enough to stimulate Chinese people to connect their concept of nature with the concept of environmental issues, it can also provide a large potential for setting up an environmental medium in the network of China’s Radio & TV.

3. Present Activities

Too highbrow to be popular
—Chinese adage

I. Reorientation of Education

China starts to attach importance to education on sustainable development. Under the government’s auspices, several universities have set up new faculties, departments or colleges of environmental protection, and preparations are also being made for the establishment of other academic organisations (such as research centres, societies, and research institutes) which specialise in the research of sustainable development. Moreover, environment sections have been added to textbooks for primary and middle schools, with the aim of enhancing the young people’s environmental awareness (China’s Agenda 21, 1994). For example, China’s Research Institute of environmental Protection, Beijing Environment University.
However, the result of the government’s reorientation of education is not satisfactory, because ordinary people feel that the academic education of environmental issues is too far from their life. Those academic theories are too abstruse for them, they are just for the university students. In addition, the government’s investment in these new faculties or colleges of environmental protection is still too small. There are not many students applying for environmental study, because whole society lacks environmental awareness and does not pay attention to this subject (Bruce, 1997). No matter how the present result of the academic environmental education is, this academic network can offer good opportunities for programmes in China’s Radio & TV as an environmental medium to get many academic people’s viewpoints and explanations about environmental issues. It should be one part of the programming in the environmental medium.

II. Media’s Reactions

China’s media have shown some reactions to support training and education for sustainable development. The People’s Daily, CCTV, CPBS, and CHBC have given relevant coverage and introduction to the concept of sustainability and Agenda 21. For example, Beijing TV station produced a TV programme named “China’s Agenda 21 Is Not A Dream” (a 30-episode series) and “Sustainable Development: A New Start for China”. CPBS aired the series “The Road of China’s Sustainable Development”. CHBC aired “Our Living Space—Global Village” (a 60-episode series). The intention of these programmes was to increase public awareness of natural resources, the environmental situation, recycling, and solid and hazardous waste treatment. These programmes tried to offer a systematic introduction to China’s Agenda 21 and the concept of sustainable development (Xinhua, 1997).

Unfortunately, these programmes did not cause strong repercussions in public. The main reason is that these programmes were sent too scattered by different radio or TV stations rather than a network. In addition, all those programmes were made with too much environmental terminology to be accepted and appreciated by ordinary listeners and viewers. Furthermore, according to my experiences, those programmes had too intensive colour of preachment, Chinese audiences are very sensitive about preachment, and they hold a strong excluding attitude to it after the political incident in 1989. They prefer the programmes reflecting the social issues closing to their lives with natural making ways.

These media’s reactions are important lessons for setting up an environmental medium in the future, and have proven that there are big potentials for building a network of China’s Radio & TV as an environmental medium in people’s daily life.
Section 4: SCENARIO

China’s Environmental Medium

Let’s have no high-flown schemes,” said Emperor Wen, “but modest proposals which can be put into practice.”

—Sima Qian, Records of the Historian

Under existing conditions, considering the description and analysis on the network of China’s Radio & TV in the previous sections, I emphasise that striking the correct balance between programming which relates to the government and majority in a way that reflects 1.3 billion people’s lives, interests and ambitions and programming which gives space to new and interesting voices is neither straightforward nor simple in China. Given the political and cultural contexts which influence China’s Radio & TV, I think that the entry points for wishing to promote sustainability are no-political critics, gaining ground, information and influence, and entertainment. With this premise, the attention is drawn to the scenario for China’s environmental medium in this section.

Since the early 1970s sociologists have sought to understand the historical significance of environmental concern and to gauge its relationship with temporary, cyclical or long-term social change. More recently the refinement of approaches to social and environmental education has led to a demand for the basic awareness which could be used in programme designs. Research into behaviour change to improve the usefulness of various solutions and strategic planning of environmental protection programmes have both generated a need for awareness to assist in setting priorities and targeting strategies (Smith, 1997).

According to Smith’s conclusion, awareness, knowledge and understanding of environmental matters are usually considered to be precursors to behavioural change. China’s public concern for the environment appears to be at a relatively low level, despite of some government’s reactions. Most people know a lot about the importance of nature, but they do not think about it with the environmental concerning, more less knowledgeable as the environmental issues become more complex.

1. Setting Up Environmental Channel Among Different Level Radio & TV Stations

All rivers flow to the sea.
—Chinese adage

In this modern world, Radio & TV is not monolithic. New technologies such as satellite, cable and digital communications make it increasingly possible for groups to give air to an amazing variety of views and perspectives. Thus they can encourage subcultures including environmentalism. The departure point of this subsection is: Initiating and
increasing the Chinese people’s environmental awareness through an environmental channel among the different level Radio & TV stations maintain contact with other channels in the huge network of China’s Radio & TV. Figure 4.1 shows China’s environmental channel among different level Radio & TV stations.

![Diagram showing China's Environmental Medium among different level Radio & TV stations]

**I. Programming the Channel**

**Trying to entertain and inform at the same time.**

—According to my experiences

From the beginning, China’s Radio & TV was principally a propaganda status. Only a small proportion of total broadcast time was devoted to entertainment and public affairs concerning ordinary people’s attitudes. Despite the fact that the shape of the entertainment has been increased constantly after the Cultural Revolution (1966-1976), the Chinese audience has been used to paying their attention to the statements of the programmes. This means that they always evaluate and like the programme which provide them significant learning with easy atmosphere rather than serious preaching and propaganda. In addition, the Chinese government emphasises the balance between entertaining and informing, so, the only way to set up smoothly an environmental channel and keep it existing in China is to get the balance between the government and the audience at the same time. That is, trying to entertain and inform at the same time.

After the balance has been considered, the nature of the environmental channel must be considered too. Network programming dominates China’s Radio & TV. Environmental channel may belong to the individual programming in the huge network of China’s Radio
& TV. "The fate of individual programmes genres of programmes is determined by their success in attracting audience."(Comstock, et al., 1978). So, if the environmental channel wants to be survival and keep its post competing with other channels, it must have different genres of programmes concerning the environmental issues. According to my experiences as a programme plotter, journalist, host and producer in China’s Radio & TV, the environmental channel should be programmed with the following designing points:

1). For Children (5-13 years old) (Time: 16:30-18:00)

According to Comstock’s and his colleagues’ research, “children do a considerable amount of viewing and listening between the end of school and the start of the evening news. During this period they are watching locally originated materials primarily—situation comedy and action drama and cartoon reruns.” (Ibid., 1978, p.116). According to my comparative study, The Chinese children’s reaction to these programmes are the same as the American children’s.

In addition, in China, there is a long tradition of teaching and learning about nature throughout the course of Bio-geography in primary and middle school education, and teachers introduce the relationship between nature and human beings by animal-toys and pictures showing the geographic condition in kindergarten. John Huckle and Stephen Sterling have provided their conclusion based on their research, “the sense of responsibility for nature which grows from this is from extended by teachers into practical activities such as looking after classroom animals, tree planting and litter picks.” (Huckle & Sterling, 1997, p.55). This condition can provide a good opportunity for the environmental channel to design variety programmes. For example, phone-in, quiz-game shows with small winning-souvenir, tale-teller, and cartoon. During weekend and holiday, situation comedy and feature films can be arranged within this half an hour. This suggestion is based on Comstock’s research. The result of this way leading teenagers and young students to participate in the programmes very well in FCTV. In addition, call-in can be used in radio. Listeners show high enthusiasm to take part in this kind of programmes. It is one of the hottest programmes in CHBC.

The design of the programmes for children’s environmental awareness should focus on clearing up eyesores created by humans and creating beautiful ‘natural’ environments. It also can emphasise the different catastrophic results if humans do not care of the nature throughout the tale-teller and cartoon films. However, all designs must consider children’s and young students’ psychological development. Huckle and Sterling figure out that while it is valuable for children to make a real contribution to their environment, there is a danger that they can end up by seeing everything natural—trees, plants, animals, birds—as good, and all human activity as bad and polluting. Nature comes to be seen not as something we are part of but as something that has to be protected from people (Ibid., 1997).

In addition, Borba, M. and C. Borba point out that there should be an emphasis on strengthening feelings of self-confidence, self-worth and developing skills of
communication and co-operation at Key Stage 1 (5-7 years). Research has shown that children with a high self-regard are likely to be more altruistic, generous and sharing. They will have more positive attitudes towards other people if they can express their own thoughts and feelings clearly and listen carefully to others. Furthermore, Joy Palmer found that many six year olds can have considerable knowledge and understand the meaning of the management of waste materials, but that “school-based learning added to children’s misconceptions and confusions, rather than developing accurate scientific concepts”. She suggests this is because teaching had focused on encouraging children not to litter, to use bins and to recycle. “Scant attention seems to have been paid to reasons why recycling is important, to details of the process, and to various methods of dealing with waste materials.” (Palmer, 1995).

There is evidence from J. V. Torney’s research that Key Stage 2 (7-11 years) children exhibit greatest openness towards the world. They are curious and open and do not yet hold too strongly the fundamental attitudes and stereotypes that later limit receptiveness to new ideas. However, their cognitive development is sufficiently advanced to accept a variety of viewpoints. This, therefore, is a vital age at which to encourage children to develop a questioning attitude to received wisdom (Torney, 1972).

In one word, whether or not issues are appropriate for young children obviously depend on the programming approaches used. So, the designers of the programming for environmental channel must be aware of the challenge they must take.

2). For adolescents (14-17 years old) (Time: 18:00-18:30)

There are certainly complex mechanisms at analysis determining adolescents’ Radio & TV use but some themes of adolescent development are common to most China’s programming designers considering adolescents’ Radio & TV use.

This half an hour is devoted to Evening News concerning the environmental issues, which does not clash with CCTV’s National News (19:00-19:30). It is more reasonable to arrange this half an hour to evening news in the environmental channel because of the Chinese adolescence’s life-condition. On the one hand, China’s junior and senior high kids really do not have time to watch TV and listen to radio because of the way the education system works. Only about one percent of the population gets to the college. Admission is highly competitive and based on students’ high school performance. Students are required to watch half an hour of news each day—in order to keep up with current events—but the average young people have only an hour or so of leisure time per day—including meals. Parents mostly allow children to watch TV or listen to radio for relaxation. At the same time, parents also can listen to radio news when they are busy with preparation of food in kitchen.

On this condition, the current environmental events can be arranged during this period for catching busy adolescents’ attention in the environmental medium.
On the other hand, during adolescent years, the Chinese parental authority gradually gives way to relevant greater freedom, especially if the child does not plan to take entrance exam for college. Secondly, and parallely, the adolescents establish stronger relations to their peers, so that their main interests turn away from the family.

Thirdly, partly as a result of the developments, adolescents reject “childish activities” and adopt semi-adult values and activities, often outside home activities (Hedinsson, 1981).

According to Comstock’s research, feature films, suspense and mystery programmes, and sports are seen by a higher proportion of younger men than any other programme (Comstock, et al., 1978). Hence, these kind of programmes can be designed during the different time for keeping the entertaining condition and catching those un-busy Chinese adolescents’ interests in the environmental channel.

3). For Adults (18-65 years old) (Time: flexibility)

According to FCTV’s survey, at any hour, women who are 18 to 49 years of age are more likely to be watching TV than their male peers. Males prefer listening to Radio. The proportion watching and listening climb steadily to a peak between 3 and 4 p.m. Television programming over the morning and afternoon consists of situation comedies, game shows, and soap operas, with soap operas becoming more frequent in the early afternoon. The latter win a high proportion of the potential housewife audience. The degree to which soap operas are attractive to younger adult women—and, for that matter, to younger adult men—is probably much greater than the size of the television audience indicates, because many women and most men of this age are at work and do not have the opportunity to view. Among the adult audience, the documentary programme is more popular than other patterns (Lin, Haichun, 1995).

Documentary programme has traditionally been a main source of complementary, contextual programming. “Long-form” factual programmes can be used to address issues, environments and cultures, which news crews rarely cover and can only report superficially when they do. Documentaries can contextualize and draw out complex connections because of their longer duration and because they are often thematically serialised over a period of weeks. As an example, my TV programme “Hello, Friend”, in FCTV, got the top viewing rating from viewers. It is documentary of weekly-special column with an independent monograph, and four or five-week series in which audience can expect to view extended and precisely observed films about the events and issues. This is also because the Chinese adults have moved their attention to the reports and evaluation of the domestic and international social events and issues after the political incident in 1989.

In addition, the top proportion of listening to Radio is got from university students, taxi drivers, and retirees in China. University students listen to Radio during 21:00-1:00 during the weekday. Weekend is a peak for them. This is an important element for the environmental medium to arrange the relevant programmes considering the participation.
of these students. The hot line of phone-in can be devoted to them, because individuals can also exercise some influence on the evaluation of the events through this kind of programme. Particularly, this relevant public airing can work for interest groups with widespread or vociferous support whether their concerns are single issues or broader. Taxi drivers are accompanied by car-radio during their whole working period. Retirees can spend 2/3 proportion of their time listening to Radio. The other 1/3 is for TV (CHBC, 1996).

Because of the total viewing and listening for adult men vs. women differed, the designers of programming can plot programmes based on this viewing and listening condition rather than considering many factors in details. So, some programmes showed during the last night can be repeated during the daytime. For instance, situation comedies, game shows, former evening news, documentaries and soap operas. Figure 4.2 shows the programming in China’s environmental medium.

![Figure 4.2 The programming diagram in China’s environmental medium](image)

Furthermore, the designers of programming for the environmental medium must be aware of people’s current mind—most people seem more on the side of unfettered economic development than environmental or species protection (Boulding, 1994). Facing this condition, Geoff Fagan suggests that people should be confronted with alternatives. They should know the real cost of change and be allowed to make decisions on the basis of understanding and real term costs. “Sustainability” appeals to basic values of justice, fairness and equality (Fagan, 1992). Following this theme to design the programmes for the environmental medium, the adult audience can be attracted by the contents of the programmes in the environmental medium.

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II. Conclusion

The fundamental design is to assign a number of subjects randomly to three or four social groups, vary the exposure of the groups to Radio & TV programming in terms of quantity, degree, or character of the event, and then place the subjects in a situation in which the occurrence or degree of some kind of "evaluative" response may vary. Inferences are based on comparisons among the different groups (or, in some cases of responses of a single group before and after exposure). Possible variations are numerous, but it is a successful design for Radio & TV to catch different groups’ discussions and evaluations.

When the designers programme the environmental medium, they must keep in mind that common understandings are a central facet of a sustainable society. Shared beliefs, attitudes and values are reinforced by communication and dialogue. Tradition, culture and behaviour are part of the framework within which security is established and people grow and act. The mix of values, concerns, ability to act, learning and knowing are at the heart of sustainability. But what values, beliefs and attitudes are appropriate? "What they must have in common to form a community or society are aims, beliefs, aspirations, knowledge—a common understanding" (Dawe, 1996). These questions will be discussed in section 5.

2. Using Education Channel

The Master said, "It is not easy to find a man who has learned for three years without coming to be good."

—Confucius, Analects

In recent years, the Chinese people have more options to choose from on Radio & TV channels. The feature programmes on how to use computers or gives tips on high school entrance exams are doing well in the ratings. For example, Shanghai Education Television now has a 17 percent market share of the Shanghai TV audience in the late evening, according to A. C. Nielson SRG data. This is a pretty hefty sum in a city whose population is 13 million and has a television penetration of more than 90 percent (Xinhua, 1997). FCTV and CHBC also have the same condition. So, Education Radio & TV can be considered as a "vehicle" for people’s environmental awareness in China.

Education Radio & TV can arrange relevant proportion of its time to the environmental issues and the knowledge about sustainability. It can introduce the environmental issues with pedagogic colour based on the nature of Education Radio & TV, this is because the audience will not feel a repugnance to the preachment from Education Radio & TV (Lin, Haichun, 1995). In other words, one can treat Education Radio & TV as an educational centre for sustainability with relevant theories and terminology, therefore the programmes about environmental issues in Education Radio & TV can follow the nature of education for sustainability. This reflects on Huckle’s conclusion that sustainability education must be linked to the reality of its clients; it must marry action to intellect; it cannot and must not allow any one section of education to invade and persuade local people to think...
‘about’ is a fair exchange for thinking about and taking action. It involves a commitment to a framework of specific, global, ethical goals which speak for justice, equality and democracy. Above all, it needs to be designed for its ability to embrace eco-sensitive action as its legitimate output. Nothing less is sustainable. Anything else fails to allow local communities to sustain themselves—and if local communities fail, global unsustainable behaviour spirals beyond control (Huckle and Sterling, 1997).

Huckle also pointed out that the demands of reflective individuals for more sustainable kinds of development are often prompted by the information and images they see on television and listen to from radio.... As the media production of ideology lessens in favour of the production of differences for difference’s sake, Radio & TV news broadcasts, TV documentaries is a better category to make people be aware of the environmental costs of global industrialism (Huckle, 1995).

In China, education for sustainability can take seriously account of the power and influence of the Education Radio & TV since so many of the Chinese people watch to learn through the channel and thrust the information given.

Thus, Education Radio & TV can supplement the report about the environment for some areas where have no fund enough to set up an independent environmental channel, and it can also emphasise the necessary side of preachment about sustainability based on its pedagogic nature. The environmental medium cannot emphasise too much environmental terminology, because the environmental medium must consider its entertaining side for keeping its audiences.


Constant dropping wears away stone.
—Chinese adage

After the political incident in 1989, China’s Radio & TV has replaced the newspaper as the most frequently mentioned source of information. This finding alone simply reflects evidence of increased reliance on Radio & TV news., but is not necessarily an evaluation of Radio & TV’s merits as a conveyer of news and information.

There has always been news in China, but Chinese news is very dry. However, one still cannot ignore the impact of the national news in China’s Radio & TV, because the Chinese people want information. The national news bulletins begin with images of swirling globes suggesting comprehensive world coverage; and news readers appear behind impressive consoles that exude executive authority, as Fiske notes that this “transparency fallacy” is so pervasive that it is often an assumption made as much by people working in news-rooms as by the less media-literate members of the audience (Fiske J, 1987). It is still a very good way to guarantee at least one piece of environmental news in the daily national news for initiating and increasing people’s environmental awareness in China.
The environmental news can be spot-coverage at problem place and spot-evaluation with the relevant environmental experts or person-concerned—it is like a short documentary, because the Chinese audience pay more attention on this type of reports. The spot-coverage and spot-evaluation can be kept within two or three minutes long with the descriptive and lively pictures. It is better to catch audiences’ attention and give them deeper impression than reading news. In three days, the solution of the problem should be reported to the audience as a feedback. This feedback may lead the audience to know the function of relevant national environmental policies and efficient reasonable solutions.

4. 30 Second Environmental Advertising of Common-sense Every Half An Hour

There is an end to the words, but not to their message.
—Chinese adage

Radio & TV’s advertising of common-sense can play a key role for providing a deep impression and understanding about the environmental issues within the short time. The advertising of common-sense can persuade audience to think and decide to act. It attempts to convince the audience what is advocated is consistent with their pre-existing attitudes. It can emphasise these attitudes. The advertising of common-sense also expose the audience to large amount of disjointed and often trivial information (Comstock, et al., 1978).

According to Hyman’s research advertising’s cognitive and effective effects are dependent upon two major types of contingencies: Stimulus factor—the type of programme in which the advertising appears, the content of the advertising message, and the environment in which it appears; Receiver factor—the audiences’ involvement with the events, attitudes toward advertising, and selective and cognitive processes (Hyman, 1974), the designers of environmental advertising can be sure that there is really no question that advertising does affect learning, attitudes and behaviour.

The Environmental advertising of common-sense must be produced to intend to persuade, it is pointed, succinct, invariably one-sided, and calculated to leave the audience with a more (or a least no less favourable) disposition toward its subject. For instance, one environmental advertising of common-sense about saving water in FCTV is:

Fresh-water is life-source.
If it is sucked up someday,
What will happen to us?

......
Check the tap,
and read your water-meter

SAVING EVERY DROPPING
PLEASE!!

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From this kind of short advertising that is created by logical thinking and concise conclusion, audience interested in environment typically has access to more sources of information, opinion, and influence. Moreover, audience can feel that they have profound common languages with the advertising of common-sense when they are caught by it, because it occurs in a context of two-sided communication. In addition to the environmental advertising of common-sense, they also can get detail explanations about environmental events and issues from news programmes, relevant documentaries, and reports.

5. Conclusion

According to China’s present social situation of “open-door policy”, Radio & TV play a significant role in the day-to-day lives of the Chinese people. China’s Radio & TV provides them with an important window to the outside world at a time when they start to form opinions and get to grips with wider realities. In China, people on average spend about four hours watching TV and three hours listening to Radio per day (Xinhua, 1997), one can understand the psychological, developmental and educational effects of this condition. To study the relation between Radio & TV and society is that it is neither linear nor straightforward. For example, as Midwinter puts it, “Images are not simple. The notion of representing implies an action performed by someone, a process that requires a perpetrator and an audience. It is, though, a process that we all experience and can understand.” (Midwinter, 1994).

In discussing environmental awareness for sustainability through China’s Radio & TV therefore, it is important to come at the issue from “two sides—both ends”—China’s Radio & TV and wider society—and attempt to clarify the complex relationship between them. In this section, I have sketched the scenario for China’s environmental medium to develop the environmental awareness to sustainability among the Chinese people. However, the purpose of China’s environmental medium is to reach the goal of wholesale changes in public outlook and behaviour to sustainability. Fortunately, “the proximity in meaning between the terms “communication” and “community” suggest how close and complicated are the links between mass media and processes of social change” (Huckle & Sterling, 1997, p.161). Therefore, I suggest that the social change to sustainability in China may occur only if China’s Radio & TV develops the positive and systematic understanding about, within and through its huge network. It is worth doing diligently since, if sustainability is to capture the popular imagination and change orthodox perceptions and patterns of behaviour, the Chinese people are likely to encounter it through China’s Radio & TV, or some other channels else. So, the final goal of China’s environmental medium will be discussed in section 5.
Section 5: Final Goal of China’s Environmental Medium

Like an archer, when you shoot, you must have a target.
—Emperor Pangeng of the Shang dynasty when persuading people to move the capital to Yin

Environmental awareness for change has always been marginal to mainstream thinking and practice, according to Sterling’s conclusion in his research, especially Radio & TV has three broad classes process variables under the term “psychological processes” based on Comstock’s research: First, there are those that involve Radio & TV contents and the person’s immediate perceptions and interpretations of its meaning. Second, there are “black box” processes that hypothetically occur within the individual, and that are common to all forms of behaviour. Finally, there are environmental or situational factors that to some degree govern an individual’s behaviour in the real life (Comstock, et al, 1978).

China’s Radio & TV’s influence with observational learning, imitation, and instigation to behaviour in many ways can be seen from the discussions in the previous sections. One can certain that the typical pattern is for the influence of an individual to vary positively with the normative social power of the realistic reports and reasonable evaluation based on the scientific analysis. According to the Chinese people’s attitude to Radio & TV, there is good reason to expect that the output of the mainstream of the environmental medium is more influential on people’s perceptions and attitudes on the environmental issues to sustainability than classroom-based learning, especially considering the final goal of China’s environmental medium founded on following three aspects: 1. Improving people’s environmental values; 2. Modifying people’s behaviour; 3. Living with global world-view.

1. Improving People’s Environmental Values

If you want to move people, it has to be towards a vision that’s positive for them, that taps important values, that gets them something they desire—and it has to be presented in a compelling way that they feel inspired to follow.
—Martin Luther King

According to Fagan’s notes that Agenda 21 resulted from the Rio Earth Summit of 1992, it recognised that any pretence at sustainability practice which failed to embrace local people’ values, aspirations, fears and needs for the future was doomed to failure. China’s environmental medium must always keep in mind that local people are at the core of sustainability for the earth and its people: anything less could not be sustained.

Values refer to goals, like family security and inner harmony, or to means of achieving those goals, like modesty and intelligence. Values are thought to exert a broad influence over any related activity. Social scientists use values to explain differences in behaviour.
among various groups in the same society or among various societies (Bond, 1991). Yang Koushu summarised the recent work on values for his chapter in *The Psychology of the Chinese People*. He concluded that the traditional Chinese values are inner development, collectivism, focus on the past, and submission to nature. They value conformity and benevolence. They see collective welfare and social concern as more important than personal enjoyment and feeling. They value social and moral goals more than personal goals and competence, although there is a gradual change towards individualism and self-orientation.

So, the need to devolve programme-designing and motivation to the very simplest and lowest community levels that could be identified. It should seek the help of local, indigenous people and recognise their particular and peculiar commitment to the locality and its role in their future. It should emphasise the role of the family, of women and of traditional and socially learned knowledge. UNCED figured out that there is a need to increase public sensitivity to environment and development problems and involvement in their solutions and foster a sense of personal environmental responsibility and greater motivation and commitment towards sustainable development. Considering these viewpoints, I am sure that China's environmental medium can improve the Chinese people's environmental values based on the following aspects: I. Cultural belief; II. Nationality's aspiration; III. Worry and Hope.

I. Cultural Belief

The planning lies with man, the outcome with Heaven.
—Chinese adage

The Chinese still emphasise that Confucianism and Taoism represent the supreme expression of justice in the principles of Heaven and the hearts of mankind, despite the fact that they were criticised by Mao during the Cultural Revolution. The concept of Heaven is in the Chinese people's blood, it leads their attitudes to the life and the reality. The term "'Heaven' refers to moral force in the Universe—Heaven would 'help those who help themselves'" (Creel, 1953,p.36). Taoism's basic principle is that one should be in harmony with the fundamental laws of the Universe—do not go against the disciplines of Heaven. The most important influence from Taoism is Feng Shui—Wind & Water or Yin Yang—negative principle in nature & positive principle in nature.

Yin: Earth, moon, dark, cold, female, wet, night
Yang: Heaven, sun, light, heat, male, dry, day

The Chinese believe that the balance of nature will be disturbed if a house or a road, an excavation for grave or a location of a railway is built at a wrong place, because everything in the Universe follows the disciplines of Heaven. Thus they are able to act so as to get the blessings of Heaven and the spirits and the approval and assistance of their own power. Things demand that Heaven and the spirits intervene in human affairs to punish wrongdoing (Hedman,1981). The figure 5.1 shows China's cultural belief and value.
II. Nationality’s Aspiration

One generation plants the trees
in whose shade another generation rests.
—Chinese adage

"Such people are fundamental not only to China but to all the world." said American writer Pearls S. Buck in her novel titled The Good Earth which describes the Chinese peasants’ life. Even now China’s 80 percent of its population is peasants. They are still tilling the soil, living mainly in villages. Their family life is based on the good earth which is their livelihood: failure of crops means starvation; good crops mean prosperity. Therefore, the Chinese always try to conserve wealth for their coming years and generations. They put their hopes to their descendants.

In addition, living closely involved with family members and neighbours has accustomed the Chinese people to a collective life in which the group normally dominates the individual. Thus, one generation in the lore about China is the absorption of the individual not only in the world of nature but also in the social collectivity. However, for
their aspiration of much richer for their descendants, today the balance between the collectivity of Chinese society and its beautiful natural surroundings is being destroyed by modernisation. For example, chemicals and industrial effluents pollute the water, while use of unwashed soft coal for energy pollutes the air. Growth of a predominantly young population with an increasing life expectancy cannot be throttled down for decades to come (Fairbank, 1992).

On this condition, “China’s environmental medium” as a new Radio & TV channel can emphasise the ancient sayings such as “Heaven nourishes and destroys,” and “As long as the green hills last, there will always be wood to burn in the future.” to lead the Chinese people to introspect their rash behaviour of reaching the aspiration for initiating their environmental awareness.

III. Worry and Hope

Lessons learned from the past can guide one in the future.
— Chinese adage

The history has taught Chinese people to worry about the government will launch those movements with regarding itself as infallible to make the social condition be changeable as the same as Mao’s period. They are also worried by the government’s explanation of the developing road with the Chinese characteristics—“touching the stones under the feet when crossing the river” (Kristof and Wudunn), because they do not feel that the government really has self-confidence for the present developing policies. The nation’s catastrophe of the ten year long Cultural Revolution still scares the Chinese, even if average Chinese live far better than before. But the new social problems, such as unemployment and unbalanced social distribution, are still making the Chinese people feel uncertain, despite the fact that they hope China can manage a “peaceful evolution” to freedom and prosperity while under the government’s guidance (Smil, 1993).

Considering this social thinking flow, a new information channel can emphasise the government’s attitudes to the environmental issues and sustainable development based on China’s Agenda 21 for clearing people’s mind of doubt on the government. In addition, it can evaluate the results of some historical unfriendly environmental behaviour to remind people of stopping the replicas of the historical catastrophes. Furthermore, its programming can figure out the severe concrete facts of the environmental damages and declines without political colour to lead people to believe that the actions of the environmental protection are for their today and their coming generations. Thus, “China’s environmental medium” as a new Radio & TV channel can not only improve people’s environmental values, but also can get its reputation of dealing with concrete matters with reality without propagandist preachment. Following this principle, China’s environmental medium can gain ground. John Huckle’s and Stephen Sterling’s suggestion that gaining ground by setting up critical media is not suitable to China’s social condition and the present political situation, I agree with their viewpoint and do not emphasise the function of critical media for the current China.
2. Modifying People’s Behaviour

When everybody adds fuel the flames rise high.
—Chinese adage

George Comstock and his researching colleagues posit that Radio & TV can affect the salience of an act in two ways: by demonstrating the act, and by attaching negative or positive values to the act. It seems intuitively obvious that the more often, and the more vividly, a given act is portrayed for a person, the more salient it will become to him. George Comstock presumes that this would be a process of learning by observation. The second way is by attaching positive or negative values to the act. For instance, it is common in dramatic plots to indicate that a given act is justified by the circumstances confronting the actor, or that it has positive consequences for the actor or for the society. Attachment of positive values in such ways should increase salience; of negative values, such as demonstrating unhappy consequences, should reduce salience. This process includes such value-connected elements as justification, society’s needs, and the like, as well as the act’s direct consequences for the individual actor. Chinese culture does not like putting a troublemaker into the corner totally. It emphasises the opportunities given to the troublemaker for changing. According to this characteristic, China’s environmental medium can point out the problem first, then in three days it can emphasise the progress which the troublemaker has made. This suites to Chinese people’s habit—“face-saving”, “there is still room for improvement”, and “don’t push too much”.

The function of China’s environmental medium for the behaviour effects seems to be very encouraging, particularly when one thinks about the Chinese cultural beliefs and its nationality’s aspirations discussed in the previous section. For modifying people’s behaviour with the environmental awareness or setting up new life-habits based on the environmental friendly attitudes, the following aspects must be focused on by the environmental medium: I. Stimulating environmental policies; II. Adjusting citizens’ life-habits.

I. Stimulating Environmental Policies

We have adopted three major principles, i.e. to put prevention first, to hold those who cause pollution responsible for cleaning up, to strengthen environmental control and management.

—Li Peng, China’s former premier.

China’s Agenda 21, as a soft law, has been formulated so that it corresponds with Agenda 21 and reflects the Chinese situation. Based on the overall strategies for sustainable development, China’s environmental medium can use its programming with relevant environmental experts’ professional suggestions to stimulate relevant policy-makers in the ministries or administrative departments to set up or adjust relevant environmental policies. Why must the environmental medium follow the strategies for sustainable development in China’s Agenda 21? Because China is still under the totalitarian political system, most officials in administrative posts are laymen to the issues they are in charged with, the bureaucratic way of doing things is still in vogue. Even though a realistic report

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does not relate to any political issues, it may make relevant policy-making departments lose face for their lack of the professional environmental knowledge to bother the relevant journalists or Radio & TV stations. Considering this, China’s Agenda 21, as a soft law, can be used as grounds for programming by the environmental medium. Moreover, the relevant policy-making departments can be forced and led to stimulate or adjust the environmental policies to be mature.

II. Adjusting Citizens’ Life-habits

Once you form a habit, it comes natural to you.
—Chinese adage

The Chinese still emphasise the traditional cultural values: inner development, collectivism, conformity, and benevolence. Because of this, they will support and follow the environmental policies positively by modifying their environmental behaviour as soon as they feel that the polices are realistic, reasonable, and in keeping with their aspirations. They can also form new life-habits based on the environmental awareness following the guidance from the environmental medium. For instance, the condition mentioned in the previous section, that the Chinese people have not traditionally felt responsible for maintaining “common areas” as the case in most western countries, has been improved greatly during recent years. For example, citizens have started to pack their kitchen-garbage and put it in a fixed-spot garbage container since the relevant administrative policy of public-health was pursued. In addition, according to my experiences, citizens have started to pay more attention to water-saving since FCTV showed the relevant environmental advertising of the common-sense. This result is more efficient with the monitoring of the policy of the family-water-watch.

In short, as long as the environmental medium insists on the departure point of reflecting people’s will, it can get support from both audience and the government under this domestic and international condition.

3. Living With Global World-view

Our world has become a global village.
—a popular expression

Changes throughout this world have started to alter and even reconstruct life in all countries. The information flow goes through each country’s own boundaries. The changes have made us redefine and rethink the meaning of the word World. This word can no longer be used to describe a huge and endless group of people (Samovar & Porter, 1995). Hempel pointed out the concept of common security when he discussed an ethical framework for glocal action, “Common security, the idea that human welfare depends on a delicate balance between international interdependence and community self-sufficiency, is by current standards a very idealistic notion, one that draws heavily
on the proposition that future security will depend more on glocal thinking and ecological foresight than on national military preparedness.” (Hempel, 1996, p. 217).

In fact, this concept is very close to the aspiration of longing for the international peace that has been shown by China’s national diplomatic policy of Five Principles of Peaceful Coexistence (mutual respect for territorial integrity and sovereignty, mutual non-aggression, non-interference in each other’s internal affairs, equality and mutual benefit, and peaceful coexistence). It also can be described by the Chinese people’s belief, “within the four seas all men are brothers.” For the above-mentioned reasons, I suggest that China’s environmental medium should follow the following aspects to reach its goal of leading people to awake to living with global world-view: I. Adding consciousness of anxiety; II. Strengthening consciousness of interdependence; III. Increasing international communication.

I. Adding Consciousness of Anxiety

Just as one stores up grain against lean years, one rears children against old age.

—Chinese adage

Human action, rather than environmental particulars, was the decisive determinant of prosperity. “The Book of Chou says, ‘Without farmers, food will be scarce; without artisans, goods will be scarce; without merchants, the three precious things will disappear; without men to open up the mountains and marshes, there will be a shortage of wealth,’ Here we have the four sources of men’s food and clothing. When these sources are large there is prosperity; when small, there is scarcity.” (Sima Qian: Records of the Historian. Yang, et al., 1979, p. 411).

From this description, one can see that the Chinese people had gone through a long experience of living with limits. This fact has been mentioned in the previous section too, why is it mentioned here again? The answer is that most modern Chinese people have almost forgotten this severe national misery because of Mao’s exaggerated propagandist slogan—“China is a country with vast territory and abundant resources”, and the present temporary situation of the economic development (Smil, 1993). With the unrealistic optimistic morale, the worried idea of environmental limits has been buried by the rash attitude to the wealth in the deep part of the consciousness.

For example, no one pays attention to the fact that China has become a net oil importer in 1993. Most Chinese people are still agitated by the discovery of the Daqing Oil-field in the North-eastern China in the late 1960s. Recently, China finds that oil reserves in the Tarim Basin in the far west of China are promising, but they underestimate that it will be enormously expensive and transport, and in the meantime, energy demand will rise not only with population growth but also with the level of industrialisation (Kristof & Wudunn, 1994). Another example, In 1949, Hunan Province had 1,066 lakes and was known as the “Province of a Thousand Lakes”: by 1981, only 309 remained, and total area of surface water had shrunk by three quarters. All these severe conditions are caused

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by deforestation, soil erosion, over-extraction of underwater, silt clogging, damage to embankments, and the lack of effective repairs (He Bochuuan, 1991).

In addition, China's current loss of natural capital from air and water pollution, soil erosion, flooding from deforestation, and other resource losses from poor harvesting techniques is estimated to represent at least 12-15 percent of its GNP, and this percentage is expected to increase sharply in the next two decades (Smil, 1992).

On this condition, China's environmental medium can use these startling facts to make documentary programmes with the perspectives of the historical evaluations and future predictions to emphasise the relationship between the hasty excessive exploitation and the severe situation of the limits of the natural resources: water shortage, cropland shortage, energy shortage, and so forth for rebuilding the traditional consciousness of anxiety. The realistic results of conservation can be the core of the programming for this purpose.

**II. Strengthening Consciousness of Interdependence**

Think globally and act locally.

—a popular expression

In China, numerous authorities have jurisdiction over different aspects of natural resources use and environmental policy-making. These functions are in the hands of entirely different officials, who may be in disagreement or even at loggerheads with each other. With each bureaucratic institution maintaining independent authority over natural resources use and environmental management in its area, it is hardly surprising that chaos results. Because lack of co-ordination leaves each sector and policy to find its own means of supply and benefits, there is no incentive to manage resources use and environmental policy in an orderly, efficient, and economical fashion. This also makes people only concentrate on the local environmental issues rather than thinking inter-provincially and internationally.

According to this condition, China's environmental medium can use transboundary environmental problems to make programmes for strengthening people's consciousness of interdependence with environmental concerns.

For instance, China's air pollution problems are severe because of the burning coal: for heat, cooking, and industry. While China has huge amounts of coal, most is of poor quality and contains large amounts of sulphur. The result is coal dust particles everywhere, particularly during the winter. The sulphur in the coal also causes acid rain, which moves across international borders and destroys forests in Siberia or Korea. Some experts in America Research Institute of Environment believe that China will become the world's largest source of acid rain by the year 2010. Yet perhaps the biggest worry of all is China's contributions to global warming. Burning coal releases carbon dioxide, the most important of the greenhouse gases that are suspected of trapping heat around the
earth’s surface. A sustained rise in the earth’s temperature could have far-reaching effects on the global climate and raise sea levels enough to flood many coastal cities around the world—not to mention entire countries, like the Maldives in the Indian Ocean. At last count, China ranked the second in emissions of greenhouse gases, behind the United States (Kristof & Wudunn, 1994).

In view of this example, China’s environmental medium can exchange relevant programmes and or information from different countries to heighten officials’ and people’s consciousness of interdependence. Of course, it cannot be neglected that if the environmental medium only reports China’s deficiency, the Chinese officials and the Chinese people will feel unbalance and have a strong aversion to the reports. So, the environmental medium must use objective evaluation with two-side analysis.

For example, the issue of China’s contributions to global warming. When the environmental medium reports this kind of issues, it must offer the question: What can international society do about it? What should China think about it? What is China’s responsibility? How can China avoid the same consequence in the future? Then, the fact can be used to prove the inter-effects. The answer of this issue is: Not entirely. On a per capita basis, China does not even rank in the top fifty countries world-wide. Every American is responsible for nine times as much greenhouse gas as every Chinese. The Stockholm Environment Institute calculated that if China’s economy grows 8.5 percent a year for the next three decades, by the year 2025 China will produce three times as much carbon dioxide as the United States. In one sense that is perfectly fair, since China will have far more than three times America’s population (Kristof & Wudunn, 1994). Therefore, if the environmental medium reports the transboundary environmental issues based on this departure point, the Chinese officials and the Chinese people will feel convincing, and their consciousness of interdependence will be strengthened at the same time.

III. Increasing International Communication

The most important solution for solving global environmental problems is to lower the narrow self-interests of a state-centric system.

—The key point I get from LUMES

According to the international diplomacy, a simple geopolitical distinction was used to characterise global power and wealth at the Earth Summit: the so-called “North-South divide. The North, led by the Group of Seven (G-7) nations—United States, Japan, Germany, Britain, France, Italy, and Canada—controls most of the money and power, while the South, or G-77 nations (actually numbering over 125 countries), controls most of the people and impoverished lands (Hempel, 1996).

Observing this international pattern, one can see easily: the North has money and technology but lack of resources; the South has resources but not money enough and technology. Facing this earth that is shared by the North and the South at the same time, if two sides only consider their own self-interests, then, the conflicts will be enormous. In
fact, this crucial worry appeared at Earth Summit: the North was eager to seize on the South’s population growth and tropical deforestation as the critical issues of the day; the South pointed accusingly at the destructive lifestyles of the rich and powerful North (Miller, 1995).

If one analyses this conflict from a realistic perspective, the North was not wrong to call attention to overpopulation, but they failed in many cases to recognise their own overpopulated condition in terms of unsustainable consumption levels. More important, they failed to address adequately the role of poverty—and their own role in perpetuating it—as a powerful driving force behind the South’s population growth. In the case of deforestation, their admonitions to the South appeared hollow and steeped in hypocrisy. Having replaced most of their own ancient forests with tree plantations, farms, and parking lots, many countries in the North were in no position to champion forest preservation. Their cause, however legitimate, could hardly have seemed more sanctimonious. However, on the other side, for their part, the leaders in the South refused to acknowledge the government corruption and strategic neglect were rampant in many developing countries and not all of the environmental problems of the poor could be blamed on colonial legacies or on a lack of official development assistance (Hempel, 1996).

Because of this situation, I am sure that it is difficult for China’s environmental medium to reflect international environmental issues based on different environmental values and cultural barriers by the programming. I provide some suggestions from following perspectives: I. Furthering mutual understanding; II. Reducing cultural barriers; III. Developing general concerns.

1) Furthering Mutual Understanding

"There is no easy way to understand any culture, or even to understand ourselves." Said Jonathan D. Spence in his book titled "The Search for Modern China". For reaching this goal of furthering mutual understanding, China’s environmental medium must remember one characteristic of communication is that it has a consequence: when people receive a message, something happens to them (Samovar & Porter, 1995).

The environmental medium can set up the system of exchanging programmes with other countries. This system can be like the one among different provinces in the country, but must consider the different cultural background. The 31 provinces in China have their own local traditions, habits, and the ways dealing with their affairs, from the viewpoint of the Chinese culture, the differences among the 31 provinces can be called intracultures. They can be categorised to three aspects: Beliefs, values, and attitudes; World-view; and Social organisation (Ibid, 1995). China’s environmental medium can explain the cultural differences based on these aspects when they introduce the glocal environmental issues.
Figure 5.2 shows the relation between the principle of mutual understanding and programme distribution in China’s environmental medium.

2). Reducing Cultural Barriers

We have met the enemy, and he is us.

—the comic-strip character Pogo

China’s environmental medium is an independent special-topic programming, but it is connected with the cultural consequences tightly, because the environmental issues have become the glocal affairs (Hempel, 1996). Particularly, its function of initiating and increasing people’s environmental awareness only can be realised by explaining the cultural elements. According to Samovar’s research of the intercultural communication, China’s environmental medium must lead audience to overcome some obstacles of intercultural communication to reduce cultural barriers:

a. Observing and evaluating other cultures from the perspective of our own culture, so our observations and conclusions are tainted by our orientation. It is difficult, if not impossible, to see and to give meaning to words and behaviours with which they are not familiar. China’s environmental medium should invite the relevant guests from the relevant cultures to comment and explain the cultural consequences.

b. Assuming everyone thinks the way we do. China’s environmental medium must lead audience to know that even the simple organisational pattern of introduction, body, and conclusion is not universal. Especially on the new condition of China’s open-door policy, Chinese people are not used to getting along with the foreign behaviour. Therefore, China’s environmental medium can invite relevant cultural experts to explain the relevant cultural implications.
cultural beliefs, values and attitudes after the relevant foreign programmes has been showed.

This is an academic suggestion. I know how difficult it is for China's environmental medium to change these words to the efficient actions. Even if the way ahead is very long, this is the fundamental principle for one successful environmental medium.

3). Developing General Concerns

Rich and poor, north and south, nations must get it together to face common disaster.

—Larry A. Samovar

As the population of the world has increased, it has become more difficult to remain aloof and isolated from global tensions and conflicts (News and World Report, 1988). As Arthur Schlesinger figures out, "The hostility of one tribe for another is among the most instinctive human reactions." When people of different nationalities and ethnic origins, who frequently speak different languages and hold different convictions attempt to deal with the same issues, conflicts reduce. "Unless a common purpose binds them together," Schlesinger said, "tribal hostilities will drive them apart." (Schlesinger, 1992).

In view of this analysis and the nature of sustainability, China's environmental medium can use its programmes to lead audience to understand and accept the concept of nature's carrying capacity. Chinese people cannot accept any explanations that suggest them to stop their economic development on the current condition. Therefore it is important to emphasise people to be truly sustainable. Development must entail more than a compromise between economic and environmental needs. The development must reflect the expandable but ultimately limited nature of ecological carrying capacity. The meaning of carrying capacity is a combined function of nature's limited absorptive and regenerative capacities, and humanity's limited techno-scientific capacity to artificially replace or substitute for natural ecological processes and services. In terms of human time frames, only the techno-scientific capacity is expandable (Hempel, 1996).

In brief, facing the complex condition of intercultural understanding and intercultural barriers, all explanations about the international issues provided by China's environmental medium for the further mutual understanding must be on the basis of the concept of sustainable development engaged at the Earth Summit. It has real meaning across different cultures and perspectives on human-environmental improvement based on the four types of sustainability:

a. Environmental sustainability: it requires that industrial and agricultural development conform to the expandable but limited carrying capacities of biotic communities (Ibid., 1996);

b. Social sustainability: it requires that just and informed citizens participate in the governance and improvement of human communities (Ibid, 1996);
c. Cultural sustainability: it requires that people partake of the educational and social opportunities inherent in a multicultural, multilingual world, while respecting and tolerating, up to a point, its political and ethical differences (Ibid, 1996);

d. Economic sustainability: it requires that environmental costs be included in consumer prices and that wealth be shared more equitably. Just as development cannot be sustained without environmental progress, prosperity for the rich may not be sustainable without the progress of the poor (Ibid, 1996).

Figure 5.3 shows the perspective of the mutual understanding among cultures in the future.

![Figure 5.3: The perspective of the mutual understanding among cultures in the future](image)

China's environmental medium can still use these notions of sustainability to guide its interviews, evaluations and furthering intracultural and intercultural mutual understanding, despite the fact that they are merely a starting point for guiding environmental action.

**Conclusion**

Awareness, knowledge and understanding of environmental matters are usually considered to be precursors to behavioural change, especially in view of the important function of mass media to change individual behaviour and viewpoints. Considering the fact that most Chinese people are quite knowledgeable about the very simple environmental issues, but less knowledgeable as the issues become more complex or global, I have been trying to analyse the potentials of the network of China’s Radio & TV as an environmental medium for people’s environmental awareness to sustainability based on the profile of China’s Radio & TV network.

The key is the potentials of the network that allows to set up a strategy on the base of people’s environmental value and belief, government’s attitude for reaching success.
Although the whole Chinese society is driven by the hasty economic development, people’s environmental awareness and effective actions still can be initiated and improved by China’s environmental medium with a design-programme profile based on the relevant religion principles and the holistic perspective to nature--carry capacity.

I have attempted to provide a basic outline of the rationale strategy for China’s Environmental Medium. I also have tried to design the programmes which I believe that the Chinese people’s environmental awareness can be initiated and improved. Especially, they are in a manner that will avoid or minimise the artificial damages to nature. So, I draw my conclusion: the function of China’s environmental Medium for initiating and improving Chinese people’s environmental awareness to sustainability is unique. If this strategy is successful, I hope that China will someday in the decades become an efficient, competitive and productive participant for the environmental protection in the global system.

It seems that I have completed this study, however I still think there is more research that should be carried out in the future, especially after the exploration I have done in this project. In my mind, one question has been reminding me of doing further research work: How much can the North and the South understand each other? What can we do for intercultural understanding for our human’s global future? The North has changed drastically over the past few decades. Twenty years ago only 20 percent of children were taken to school by car; this figure has risen to 80 percent. There are more than 20 million cars on Britain’s roads today. One in seven children suffers from asthma—exacerbated by air pollution—and there is a growing disparity between the rise in asthma suffering and the increasing numbers of young adults who want cars of their own (Huckle & Sterling, 1997).

The time has therefore come for us to move away from terminology about environmental sustainability and focus our efforts on actually implementing solutions and actively changing our world for the better. We must not only create better legislation and tougher national targets; we must improve environmental awareness through education based on intercultural understanding and communication.

I would like to end this project with one environmental advertising of common-sense which is used for a series TV documentary named “Earth Report” in BBC:

.......  
Our planet is our home,  
We pollute it and damage it;  
If our home is destroyed,  
We can move to a new one;  
But if our planet is destroyed,  
There is no place like a home.
Acknowledgements

Considering the nature of the study reported in this thesis, it is inevitable that I am obliged to a large number of people. Let me begin by noting my indebtedness to the uncountable numbers of my listeners and viewers who have been giving me appreciation and encouraging me to explore the field of China’s Radio & TV during those six years in China. There is also the inestimable intellectual debt that I own to the authors of the research, essays, and various writings on which I have drawn. A full accounting would be impossible, but there are a number of parties who have played such a large and significant part that to omit individual recognition would be unjust. I shall certainly fail even in confining ourselves to such parties by ignoring some who deserve my explicit thanks, but I shall attempt such a partial account on the ground that the greater injustice would be to leave those I shall cite unmentioned.

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During the writing process of the present work it has been my privilege to benefit from the supervision and guidance of Claus J. Knudsen, research scientist, Media Technology and Graphic Arts, KTH/Royal Institute of Technology, Stockholm, Sweden. The breadth of his knowledge and experience, as well as his good sense, sound counsel, and honest advice, all of which he so generously shared with me, has been crucial to the progress of my work.

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I really want to provide a space here for my TV cameraman and editor. We had unforgettable co-operation for our programme in China. Right now, I am abroad, they still try to do their best to meet my demands for data. E-mail really shorts the geographic distance between us.
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As the future will have surmised, these acknowledgements bear both the responsibility for the particular debts and the more general obligations of Lin Hai Chun. The debts of Lin Hai Chun to the people he met, is boundless. He gladly assigns the pages that follow to the express train of history.

Lin, Hai Chun
Lund, Malmö. Sweden
1998
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Appendices

* China’s 1989 political incident. This is China’s official definition to the students’ movement which ended in Beijing June 4, 1989.

* Confucius was born in 551 B.C. in the small state of Lu, which was located in what is now Shangdong Province in China. He was one of the handful of men who have deeply influenced human history by the force of their personal and intellectual gifts and achievements.

* Dell Hymes, Ph.D., was born and raised in Portland, Oregon. Having previously taught at Harvard University and the University of California, Berkeley, he is now Professor of Anthropology at the University of Pennsylvania. Well known as both an author and an editor, his main fields of interest have been the linguistic aspects of anthropology, verbal art, the theory of ethnography, and the history of anthropology and linguistics.

* Deng Nan, daughter of Deng Xiaoping and also head of the Leading Group for China’s Agenda 21 and vice minister of the State Science and Technology Commission.

* Deng Xiaoping (1904-1997). Born to a peasant family in Sichuan Province. Deng joined the Chinese Communist Party while a student in France during the 1920s. A Long March veteran and a capable administrator. Deng rose to high positions during the fifties and sixties. Driven out of office during the Cultural Revolution. Deng returned to power to become China’s paramount leader in the late 1970s. He overturned Maoist policies of class struggle in favour of a pragmatic programme of economic growth and modernisation under Communist Party rule.

* Frank E. X Dance received his B. S. from Fordham University, and his M. A. and Ph. D. from Northwestern University. He is presently Professor of Speech and Director, The Speech Communication Centre, University of Wisconsin, Milwaukee. Previously, he has taught at St. Joseph’s College, Indiana, and at the University of Kansas. He has served as a consultant or lecturer to the U. S. Peace Corps, VISTA, and numerous other business and professional organisations. Professor Dance is the author of The Citizen Speaks, and co-author of Business and Professional Speech Communication. He has had articles published in many professional journals, and was the editor of the Journal of Communication. Currently, Professor Dance is the president of The National Society for the Study of Communication.

* George Gerbner, Ph.D., is Professor of Communications and Dean, The Annenberg School of Communications, University of Pennsylvania, Philadelphia. Dr. Gerbner has directed communications research projects in cross-cultural mass communications under grants from the National Science Foundation, the U.S. Office of Education, and the National Institute of Mental Health, and has published numerous articles and studies in both scholarly and popular journals.

* Lao Tzu. Traditionally it has been supposed that the book of Lao Tzu was written by a man called Lao Tzu. This name should perhaps be translated as “Old Master.” Lao Tzu is alleged to have been a somewhat older contemporary of Confucius and a keeper of archives at the capital. Confucius is supposed to have met him there, in a celebrated encounter that has been amply shown to be fictitious. The Lao Tzu is also known as the Tao Te Ching; this may be translated as “The Canon of the Way and of Virtue”.

* LUMES, an International Master’s Programme in Environmental Science offered by Lund University, Sweden. The programme is open for qualified students from the whole world. One of the underlying principles of the programme is that there is a core of basic knowledge about nature, the society, and the environmental implications of human activities, and about some basic tools for obtaining more endurable and sustainable environmental conditions for humankind.

* My interview. I always co-operated with the local departments or bureau of broadcast, film & TV to collect local rating and audiences’ psychological demands to Radio & TV programmes when I travelled to other paces for my programmes. The local department or bureau designed questionnaires and delivered
them to 100 ordinary citizens. The purpose of this interview was for my book named “Accompany With Microphone—A journalist’s experiences with psychological perspectives”. This book was published in 1995.

* Sima Qian lived around 100 B. C.. He wrote China’s first historical book named “Shi Ji” (Records of the Historian), which is about the first beginning of China’s history till his times.

* Tzu Sun (185-252), He founded the Kingdom of Wu in 222. It lasted from 222 to 80. He concluded his military strategies to a book named “The Art of War”. It is still very popular for the Chinese business man and policy-makers as reference.

* Yang Lan born in 1968 in Shanghai. She is the Chinese talk show host named “Chinese Oprah” by American journalist Candide. In 1994 she went to USA to study public affairs in Columbia University’s school of International and Public Affairs. She went back to China in 1996. She is a TV journalist in Hong Kong now.

* Young employees from other provinces. There are a lot of Chinese young people who are from hinterland or economic low level provinces to big cities and coastal areas to work with contract. The employing contract policy was put into practice in 1986. These young employees are arranged to live in their working places. The working places provide TV set for their groups to share, so they are one of heavy viewer groups. In addition, most of them have their own short-wave radio. They are radio programme fans.