# CHAPTER 3

# METHODOLOGY

The main focus of this research is the glocalization process resulting from the implementation of UNESCO's press freedom programs through the WSIS framework. Since the glocalization process is the negotiation of values between the 'global' and the 'local', interpretation of freedom of expression values is essential.

## 3.1 Research method

When research is conducted on a topic attempting to understand human behavior, the meanings of what people have around them, and their perspectives, a qualitative method is employed. Generally, there are two methods of data collection: one is in-depth interviews; the other is ethnographic and observation. In-depth interviews include one-to-one interviewing in which individual respondents are questioned at length about a particular issue, and then group discussions, or focus groups, which are designed for those 'who want to assess how several people work out a common view, or the range of views, about some topic (Henn, 2006, p. 161)' are two types for collecting data. Besides in-depth interviews, observation is a means to investigate an institution or group to understand how people see their world, as a result; observers can study the world from another point of view. Similarly, ethnography not only uses observation, but includes interviews and analyzing documents. Some other quantitative approaches can be used as well. This research

will employ a qualitative method since the studied topic requires comprehension of different definitions of press freedom and how glocalization takes place in three target countries, namely Thailand, Singapore and China, rather than a generalization of information and analysis. As a consequence, detailed knowledge concerning the press and implementation of media governance in each country is required.

### 3.1.1 Data Collection

For data collection, this research will employ in-depth interviews (one-to-one interviews) and documentary resources.

1) In-dept interview: government, journalists, academic professors and NGOs will be interviewed in order to obtain information concerning press freedom, the implementation of WSIS programs and obstacles encountered, as well as opinions and suggestions. Interviewing UNESCO Bangkok's officers in the division of Communication and Information (CI) is also included.

2) Documentary resources: primary and secondary documents are utilized. Primary documents are Plan of Action and Declaration of Principles of WSIS Geneva 2003, Tunis Agenda for the Information Society of WSIS Tunis 2005. UNESCO publications in the area of knowledge society, freedom of expression, and projects of WSIS follow-up are also utilized. In addition, states' laws and regulations concerning freedom of expression will be used, as they show the level of a government's standard control. Regarding secondary documents, academic journals, academic books, articles published by media organizations which provide additional information on

UNESCO's programs and freedom of the press in research countries, and information from websites of media organizations and associations will be utilized.

Since freedom of expression in WSIS is the main theme of this mini-thesis, some organizations and professions are expected to be interviewed as mentioned earlier. Foremost among them are journalist-relevant NGOs such as Southeast Asia Press Association (SEAPA), and Thai Journalist Association (TJA)[1]. Governmental officers of the National Broadcasting Services of Thailand (NBT), who participated in Asia-Pacific and Europe Media Dialogue (AIBD)[2], will also be approached for an interview, since the government is the main actor in the implementation process. Besides these, academic professionals who give recommendations and opinions to both the media profession and governments are included.

### 3.1.2 Data Analysis

To be able to compare the diversity of glocalization in the implementation process in the three countries mentioned above, some background must be provided. Firstly, Thailand has been perceived as a liberal and democratic state. Despite the constitutional guarantees of press freedom, media intervention was a tool used to control the media during the Thaksin Sinawatra administration. Likewise, Singapore, which is one-party ruled and highly successful economically compared to other countries in Southeast Asia, tightly controls news content of the international media.

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[1] Both SEAPA and TJA are members of International Freedom of Expression (IFEX).

[2] According to the WSIS Golden Book, Asia-Pacific and Europe Media Dialogue (AIBD) is a conference which creates dialogues among broadcasters from different continents and cultures. A conference held in Paris in 2006 raised issues of freedom of expression, cultural diversity, human rights and news media and ICTs.

Finally, China is politically communist, but economically capitalist. Based on the "harmonious society" concept, the government seeks legitimacy for surveillance of domestic and international media. These countries have been selected not only because their political and economical circumstances vary, but also because of their different social values and how they interpret freedom of expression. These differences would affect UNESCO's program of implementation, and show variations of glocalization between the 'global' and the 'local'.

Following data collection, short- and long-term projects and programs conducted by NGOs and media professions will be analyzed for levels of glocalization. In addition, behavioral change at government and people levels[3], described as a measure of effectiveness in the literature review, will be used as determinants to measure the outcome of glocalization of global media governance.

This paper will look at the glocalization process and its various outcomes through a constructivist lens.

First, global politics is said to be guided by the intersubjective shared ideas, norms, and values held by actors. Constructivists focus on the intersubjective dimension of knowledge, because they wish to emphasize the social aspect of human existence – the role of shared idea as an ideational structure constraining and shaping behavior. Second, the ideational structure has a constitutive and not just regulative effect on actors. This is, the structure leads actors to redefine their interests and identities in the process

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[3] Although effectiveness is measured by behavioral change in government as suggested in the above-mentioned article, I would like to include behavioral change at the people level as well, since the majority of people's activtivities in freedom of expression and press freedom can create social strength and can balance and/or alter the government's policy-making in the end.

of interaction (they become 'socialized' by process)…constructivism considers how ideational structures shape the very way actors define themselves – who they are, their goals, and the roles they believe they should play. Third, ideational structures and actors ('agents') co-institute and co-determine each other. Structures constitute actors in terms of their interests and identities, but structures are also produces, reproduced, and altered by the discursive practices of agents. (Guzzini & Leander , 2006, p. 3)

This explanation is illustrated in the diagram below.

Global politics is built by intersubjective, <u>shared ideas, norms, and values</u>.

Structure/system  ⟶  ideational structure

(Constitutive relation)

Actors  ⟶  shape/constrain behavior

Redefine interests and identities