

**NPTEL  
NPTEL ONLINE CERTIFICATION COURSE**

**Course Name**

**Strategic Communication for  
Sustainable Development**

by

**Prof. Aradhna Malik  
Vinod Gupta School of Management  
IIT Kharagpur**

**Lecture 07: Sociological Perspective  
Sustainable Communication**

Welcome back to the course titled strategic communication for sustainable development.

(Refer Slide Time: 00:24)



My name is Aradhna Malik and I am helping you with this course and today in this lecture we are going to talk about the sociological perspectives about on sustainability.

(Refer Slide Time: 00:36)



**Sociological perspectives on sustainability communication** (Brand, 2011)

- Society is a result of communication and communication acquires its meaning as a result of society and social context
- Discourse theory approach to communication and institutional practices:
  - Post-structuralist approach
  - Symbolic-interactionist/ phenomenological approach

64

Communication so this is a very interesting topic and it is very, very close to my heart this perspective discusses how society as a whole how the interactions among the members of the society among human beings among the community members among the stakeholders and different layers in this whole sustainable development business are influences what we do in the community and to give you a little bit of brief about this society is a result of communication it is only in and through communication that we connect with each other we bond with each other we do things with each other we emerge as a society.

And anything we say acquires it is meaning as a result of the social and cultural context so whatever we say whatever we do is rooted in culture and culture is what shapes the meaning of whatever we discuss or whatever we share of the information that is present in a context so any information that is exchanged any ideas that are exchanged anything that we do acquires or gets it is meaning from the culture from the context it is present in from the context it is happening in.

And communication is a result of the society we cannot communicate in isolation so society is a product of communication and communication exists because Society exists and communication evolves as a result of the context and that is a very interesting interplay I can go on and on about

that for hours but due to limited scope limited time we cannot really you know discuss more than that about this, so if you want more information may be you can look up my other NPTEL lectures on intercultural communication that is where I have discussed the social construction of reality through communication anyway cross a little bit of cross reference but discourse Theory approach to communication and institutional processes is what is very relevant in this context.


And discourse deals with talk with introduct with exchange of ideas with discussion so it is not a person and an interrupt personal communication discourse is interpersonal communication it is evolution of meaning through discussion and within this theory we have two types of approaches that we will be discussing and one is the post-structuralist approach and the other is symbolic interactionist or phenomenological approach so.

(Refer Slide Time: 03:35)

---

**Discourse theory approach to institutional practices** (Brand, 2011)

- "... human beings are able to act because of the meanings they attribute to situations, institutions, things, nature, etc., whereby these meanings are continually adapted to a particular field of action." (Blumer, 1969; Jonas, 1987, in Brand, 2011)
- "Meanings are not only negotiated interpersonally & situationally, they also achieve a normative, 'objective' power within the process of institutionalization." (Berger & Luckmann, 1966, in Brand, 2011)
- "[Meanings] structure mostly latent-everyday knowledge & deliver categorizations through which we try to find our bearings in reality & attempt to influence it."
- "[Meanings] also give us a basis for legitimising, criticizing, existing institutions."



Discourse theory approach to institutional practices says that human beings are able to act because of meanings they attribute to situations institutions things nature etc... whereby these meanings are continually adapted to a particular field of action we do things the way we do because of the meaning we assign to these things to these processes so for example in primarily in community oriented cultures nature is treated like a living friend.

So when I say tree I'm going to cut down a tree I am when I say tree I am not only meaning or I do not I do not refer to the tree as a source of wood you know it is not just wood it is it is life it is a home for birds and animals and bugs and it is a source of medicinal properties you know or medicine it is a source of medicine sometimes the leaves of the trees are used for medicinal purposes leaves of the Neem tree are very good for example I mean you know and they are very good for insect bites.

You just take a Neem leaf and rub it on an insect bite and the effect is reduced and I do not know if there is any scientific backing to this but this is personal experience so you know a tree and a tree is something that gives you shade a tree something that is giving you fruit so when I say I am going to cut down a tree I feel sad about it and you know that is the meaning that I have been taught to attach to nature around myself and that is that is something that that is very specific to community oriented cultures many of us see.

I mean you know if it is a timber merchant for example if a timber merchant gets attached so emotionally attached to trees how will he do his business so it is all contextual a timber merchant in a community oriented culture will treat the tree as a source of wood as his source of living he will not be emotionally attached to every tree that he cuts down where as a person who is enjoying the shade and enjoying the fruits of the tree will get attached to the tree because you know we treated differently for us it is if the tree is not cut down it is not going to affect where my where the dinner on my table comes from.


But for a timber merchant that is that is the value it has so even if the timber merchant understands that the tree is a is a home for birds and animals still it has to be cut down to put food on the table for his family and children so, so that is how we, we had attached meanings.

(Refer Slide Time: 06: 26)

---

## Discourse theory approach to institutional practices (Brand, 2011)

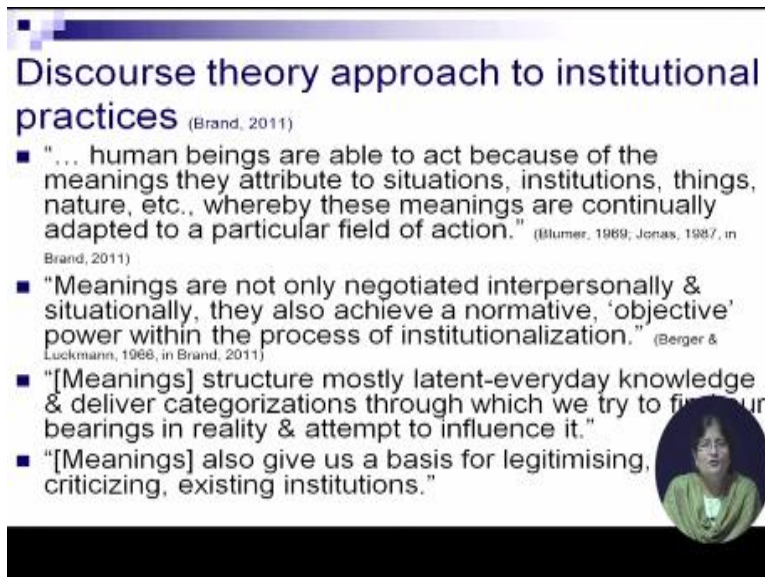
- "... human beings are able to act because of the meanings they attribute to situations, institutions, things, nature, etc., whereby these meanings are continually adapted to a particular field of action." (Blumer, 1969; Jonas, 1987, in Brand, 2011)
- "Meanings are not only negotiated interpersonally & situationally, they also achieve a normative, 'objective' power within the process of institutionalization." (Berger & Luckmann, 1966, in Brand, 2011)
- "[Meanings] structure mostly latent-everyday knowledge & deliver categorizations through which we try to find our bearings in reality & attempt to influence it."
- "[Meanings] also give us a basis for legitimising, criticizing, existing institutions."



We attach meanings to situations and we act according to those meanings right so our actions are a product of the meaning we attach to different situations and in order to understand those meanings we have to be a part of the context we have to be sensitive to the context and that is how communication is related to sustainability we need to preserve nature and we also need to use what nature gives us in order to live comfortable lives that is what we were talking about the last time generational and inter and intergenerational ethics.


How much do I use for my personal gain to make my life comfortable and how much do I save okay meanings are not only negotiated interpersonally and situationally they also achieve a normative objective power within the process of institutionalization so I am not the only one who is assigning these meanings they are also being decided.

(Refer Slide Time: 07: 30)



**Discourse theory approach to institutional practices** (Brand, 2011)

- "... human beings are able to act because of the meanings they attribute to situations, institutions, things, nature, etc., whereby these meanings are continually adapted to a particular field of action." (Blumer, 1969; Jonas, 1987, in Brand, 2011)
- "Meanings are not only negotiated interpersonally & situationally, they also achieve a normative, 'objective' power within the process of institutionalization." (Berger & Luckmann, 1966, in Brand, 2011)
- "[Meanings] structure mostly latent-everyday knowledge & deliver categorizations through which we try to find our bearings in reality & attempt to influence it."
- "[Meanings] also give us a basis for legitimising, criticizing, existing institutions."



They are also being you know governed within the framework within the social framework that I am a part of so it is in you know if somebody is cutting down too many trees I will say please do not do it and they will say well I have to put food on the table and I say okay cut down only as many as you need do not waste the tree so you are cutting down the whole tree please make sure you use as much of the tree as you can and if you cannot use it then you please give whatever you cannot use to somebody who can use it and this person will say I have a problem of cartage so that is how these discussions continue so there is a normative objective power within the process of institutionalization.

Which means that as I let us just take this example of tree cutting there are a certain number of trees are allowed to be cut down but there are and of course you know you have the money so even then even if you have all the money in the world the number of trees that, that the Indian government allows you to cut down in different areas is limited and so when you cut down these trees and there are gnomes there are there are practices you know so, so let us take another example which is which is a little more immediate for example in Himachal Pradesh in the state of Himachal Pradesh.


I know fishing is banned during the spawning season so during the breeding season you cannot catch fish it is just band so that is you know how controls are late so even if you want fish you cannot catch fish in the reversion Himachal Pradesh during the breeding season you have to get your fish from another place you know as much money as you have you just cannot use it for that so, so that is the kind of controls we levy and they are these meanings we understand that you know sustainable efforts towards sustainability are important.

And we say okay I will consume this much I will save this much and this is how I will control what I consume and this is how we all as a community will control what we consume and that is the institutionalization of meanings okay.

(Refer Slide Time: 09: 36)

**Discourse theory approach to institutional practices** (Brand, 2011)

- "... human beings are able to act because of the meanings they attribute to situations, institutions, things, nature, etc., whereby these meanings are continually adapted to a particular field of action." (Blumer, 1969; Jonas, 1987, in Brand, 2011)
- "Meanings are not only negotiated interpersonally & situationally, they also achieve a normative, 'objective' power within the process of institutionalization." (Berger & Luckmann, 1966, in Brand, 2011)
- "[Meanings] structure mostly latent-everyday knowledge & deliver categorizations through which we try to find our bearings in reality & attempt to influence it."
- "[Meanings] also give us a basis for legitimising, criticizing, existing institutions."



Next is meanings structure mostly latent everyday knowledge and deliver categorizations through which we try to find out bearings and reality and attempt to influence it so they when we attach meanings we attempt to categorize whatever is around us you know I can say guess the tree is so good it is great it is source of livelihood is it is an organism in itself it is a being in itself it is living it is feeling it is thinking and then I realize that just my being able to feel the life in a tree is not important it is also important that I communicate whatever I am feeling to others who may be able to think in a similar manner.

And so we categorize what is more important how do I classify all these different kinds of feelings that I am having.




(Refer Slide Time: 10: 37)

---

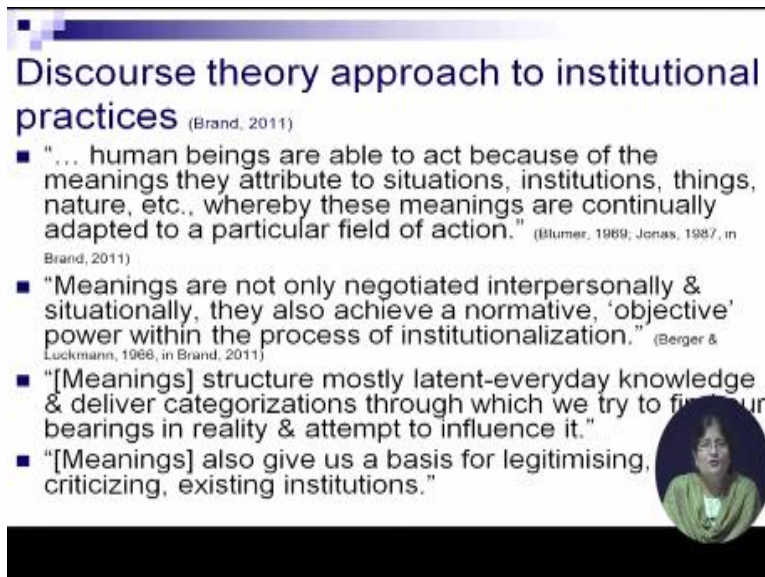
## Discourse theory approach to institutional practices (Brand, 2011)

- "... human beings are able to act because of the meanings they attribute to situations, institutions, things, nature, etc., whereby these meanings are continually adapted to a particular field of action." (Blumer, 1969; Jonas, 1987, in Brand, 2011)
- "Meanings are not only negotiated interpersonally & situationally, they also achieve a normative, 'objective' power within the process of institutionalization." (Berger & Luckmann, 1966, in Brand, 2011)
- "[Meanings] structure mostly latent-everyday knowledge & deliver categorizations through which we try to find our bearings in reality & attempt to influence it."
- "[Meanings] also give us a basis for legitimising, criticizing, existing institutions."




And so everyday knowledge is, is categorized and then we rooted in reality a tree is there yes there are so many trees and so much of shade is required but then you know then, then we then we take a realistic estimate of where we want to draw the line between conservation and consumption as far as natural resources are concerned.

(Refer Slide Time: 11: 00)



**Discourse theory approach to institutional practices** (Brand, 2011)

- "... human beings are able to act because of the meanings they attribute to situations, institutions, things, nature, etc., whereby these meanings are continually adapted to a particular field of action." (Blumer, 1969; Jonas, 1987, in Brand, 2011)
- "Meanings are not only negotiated interpersonally & situationally, they also achieve a normative, 'objective' power within the process of institutionalization." (Berger & Luckmann, 1966, in Brand, 2011)
- "[Meanings] structure mostly latent-everyday knowledge & deliver categorizations through which we try to find our bearings in reality & attempt to influence it."
- "[Meanings] also give us a basis for legitimising, criticizing, existing institutions."



So and that depends on the meanings we assign to these things and that is dependent on the discussions we have among different stakeholders and that is how the discourse theory fits into the sustainability paradigm okay meanings also give us a basis for legitimizing or criticizing the existing institutions so the meanings we arrived at as a society as a group as a community help us understand or help us evaluate what we have in terms of labeling it or in terms of understanding it as valid or invalid so if together as a community we decide that a practice that we adopt is legitimate.

Then we can continue with that practice and then as a community we decide that this practice has started harming the environment so we stop that practice for example bore wells the example that I was giving you earlier bore wells drawing water from beneath the earth's surface by digging a tube well into it. So the 100 I think in most cases you find water at a depth of approximately 120 to 140 feet below the earth surface and geologists can tell you this but from whatever I have heard about this that is approximately the approximate depth to which you need to go.

At one point of time when this was a new concept you know we felt that this was the way to go instead of drawing water from the rivers and streams where you do not when you run out of

water when you run out of fresh water from these natural sources you can actually go down below the earth surface and get water from there, so it was acceptable and that is why we had you know a lot of people who could it was very expensive.


So it was a matter of how much money you could pay to draw that water but then when you know people started spending money people got the money they started spending money they started going below the earth surface lot of people started drawing water, then we realized that an ecological imbalance was being created. So now we have realized that maybe it was not such a good idea.

It is still a very good idea it is a very good source of water but we are not generating enough fresh water for the water to go to that level and become so fresh it has to go through a process of natural filtration, so whatever water is spread on the earth it goes down and then it settles down in that centuries you know we say it is freshwater water is fresh, freshwater I mean I do not think that scientifically there is any concept of fresh water.

It is clean water yes and it has been cleaned by the process of natural filtration, so anyway so that water is drawn up, so now we are renegotiating how much we should draw from the Earth surface and that has led to the policy regarding the limits imposed on the number of bore wells that can be dug in a particular geographical region. So our understanding of, of you know what, what resource we can use, how much we can use, what is important, what is not important, what has a higher priority.

Is all negotiated in and through this social construction of meaning and how is that done? In a society in a community through discussion, through talk, through communication, communication forms the core of any kind of efforts we put in to for development especially sustainable development.

(Refer Slide Time: 14:38)



**Discourse theory approach to institutional practices** (Brand, 2011)

- "... human beings are able to act because of the meanings they attribute to situations, institutions, things, nature, etc., whereby these meanings are continually adapted to a particular field of action." (Blumer, 1989; Jonas, 1987, in Brand, 2011)
- "Meanings are not only negotiated interpersonally & situationally, they also achieve a normative, 'objective' power within the process of institutionalization." (Berger & Luckmann, 1966, in Brand, 2011)
- "[Meanings] structure mostly latent-everyday knowledge & deliver categorizations through which we try to find our bearings in reality & attempt to influence it."
- "[Meanings] also give us a basis for legitimising, or criticizing, existing institutions."

65

Anytime we are doing something for the welfare of the community, communication is the only thing that matters and I am biased ml I am a student of communication, so that is where my biased lie I feel everything just boils down to communication but, but think about it, okay.

(Refer Slide Time: 14:57)



## Discourse theory approach to institutional practices (Brand, 2011)


- "... human beings are able to act because of the meanings they attribute to situations, institutions, things, nature, etc., whereby these meanings are continually adapted to a particular field of action." (Blumer, 1989; Jonas, 1987, in Brand, 2011)
- "Meanings are not only negotiated interpersonally & situationally, they also achieve a normative, 'objective' power within the process of institutionalization." (Berger & Luckmann, 1966, in Brand, 2011)
- "[Meanings] structure mostly latent-everyday knowledge & deliver categorizations through which we try to find our bearings in reality & attempt to influence it."
- "[Meanings] also give us a basis for legitimising, or criticizing, existing institutions."

65

Windows taskbar: 10:10 AM 11/11/2014

(Refer Slide Time: 15:01)

---



## Post-structural approaches (Brand, 2011)

- "... examine the rule-bound structures of knowledge that discourses are based upon."  
(Fairclough, 2003; Howarth, 2000; Laclau & Mouffe, 1985, in Brand, 2011)
- "Discourses:
  - Define the kind of questions that may be posed
  - Determine the group of individuals that are authorized to take part in certain discourses
  - Contain ways to discipline
  - Determine the conditions under which certain discourses can take place."

66

---

Okay post structural approaches so those are the discourse theories, now discourse theories we are using two of the discourse theories here, one is the post structural approach in the discourse theory and the post structural approach examines the rule bound structures of knowledge that discourses are based on, okay. So this kind of approach examines how you know different kinds of discussions take place.


And the discourses in this according to this approach discourses define the kind of questions that may be posed who decides which questions can be asked in a discussion, who decides whether the definition of sustainability or sustainable communication has to be debated or not, what is sustainability, which aspects does sustainability include, so who decides that? The discourses also determine or these rules also determine the group of individuals that are authorized to take part in certain discourses.

So there are discussions that are taking place according to this approach in which it is decided whose voice will be heard who will be allowed to participate in a discussion about sustainability, this is meta communication we are communicating about communication who will be allowed to discuss things, who's voice will be heard, contain ways to discipline the whole discussion and

discussions determine the conditions under which certain discourses can take place, so which type of discourse, what is discussed, who will discuss it you know how will a discussion and where will we put a stop to the discussion that is the discipline part, where do we draw the line, where do we say, okay we have had enough his is what we will decide.

(Refer Slide Time: 16:52)

---



## Post-structural approaches (Brand, 2011)

- "... examine the rule-bound structures of knowledge that discourses are based upon."  
(Fairclough, 2003; Howarth, 2000; Laclau & Mouffe, 1985, in Brand, 2011)
- "Discourses:
  - Define the kind of questions that may be posed
  - Determine the group of individuals that are authorized to take part in certain discourses
  - Contain ways to discipline
  - Determine the conditions under which certain discourses can take place."

66

---

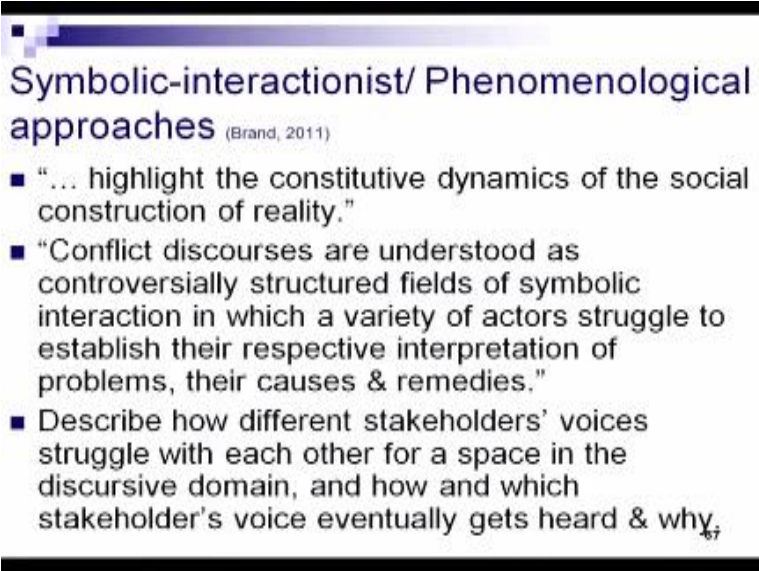
And the conditions under which certain discussions can take place, when does the discussion start, when does it stop, what are the necessary conditions, which part of a discussion is used for policy making you know, when does policymaking begin all of this forms the discourses about sustainability and these are rule driven and sometimes the rules are explicit sometimes they are implicit we just know who has to talk you know it is not written down.

But we understand and that easy and that in turn is done this discussion is done with the sole purpose of examining these structures, so these things are also evolving, today maybe you know one thing may acquire a priority tomorrow because of certain environmental conditions something else may acquire a priority. So that you know who decides that the priority has to change is also discussed.



And so those, those shifts are discussed according to this approach. Symbolic interactionist or phenomenological approaches.

(Refer Slide Time: 17:59)



**Symbolic-interactionist/ Phenomenological approaches** (Brand, 2011)

- "... highlight the constitutive dynamics of the social construction of reality."
- "Conflict discourses are understood as controversially structured fields of symbolic interaction in which a variety of actors struggle to establish their respective interpretation of problems, their causes & remedies."
- Describe how different stakeholders' voices struggle with each other for a space in the discursive domain, and how and which stakeholder's voice eventually gets heard & why.

Thank you, these approaches highlight the constitutive dynamics of the social constructional reality. So post structural approaches discuss the, the rules that govern the discussions and this approach says well you know everything is evolving, everything is changing so fast that there is really you know everything is so complex that the, the boundaries between different aspects of the discussion of blurred. And so this approach highlights the, the, the movement within the discourse, within the, the social construction of meanings related to sustainability.

And according to this approach conflict discourses are understood as controversially structured fields of symbolic interaction on any discourse where there is a difference in opinion is a conflict discourse, conflict refers to a difference of opinion, difference of ideas, difference in value systems anytime there is a difference in perspective it will be labeled as a conflict, and conflict discourse the discussion focuses on the differences in perspective and these differences in perspective are understood as controversially structured feeders of symbolic interaction.



In which a variety of factors struggle to establish their respective interpretation of problems their causes and remedies. So different stakeholders are there when will we have a difference in opinion only when there are different people involved, different stakeholders involved, different stakes are involved. For example, some time back there was a big cultural event I am not going to take any names but those of you who read the newspaper will know what I am talking about.

A massive world class cultural event was held in Delhi and that was held you know that, that was pioneered by a very well-known social welfare organization and when this event was held at that time there was a lot of human cry and you know it came to light when the, the, the, the discussions came to light when the event organizers went overboard with harming the environment or I mean they would not say they were intentionally harming the environment.

But the event organizers seemed to have gone overboard with not giving due consideration to the environment, so at that point of time these discussions came to light and a lot of human cry was raised at that time about how this event was going to help the community and how much help it was giving and how, how much of you know or how much it was taking away from the environment that it was claiming to, to serve so you know who decides at that time people started questioning the validity of this event.

Similarly, whatever I discussed in the last lecture about the winter Olympics that are going to be held in Korea, so winter Olympics are a very, very there an International level event. But now the big controversy is that a large number of a very old trees have been cut down for a three-day event and I have seen on social media that there are lot of pictures that are coming up people are posting pictures of abandoned Olympic, abandoned places where Olympics were held.

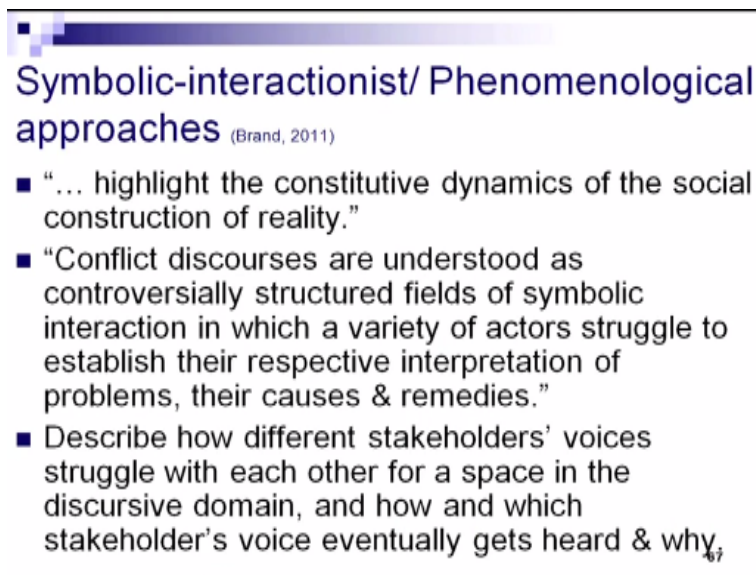
So you know places the, the, the setups the Olympic setups the Olympic the places where Olympic Games were held in different parts of the country. And people are posting pictures of how these, these places are being have been abandoned and how they are over grown with bushes and all and only for a few days yes, is an important event. But whose voice, who decides when or you know we will decide the most appropriate when you sorry, the word I was looking

for venue, so who decides which venue they will pick and can be compromised or can we say okay, maybe it is not a 100% what I have wanted.

But it is still you know in the interest of saving the environment can I pick a different venue where I will not harm the environment so much, so that is the discussion that is going on these days even with events as large as the Olympic Games, right now when this recording is going on the Rio de Janeiro Olympic games are going on, at that point you know it remains to be seen I am sure maybe six months from now or a year from now the venue at which these games are going on will be assessed by environmentalists to see how much of damage the building of this venue has done to the environment.

And I am sure the Olympic Games organizers meant no harm, but in order to present their best work sometimes you know one has to draw the line and going back to this theory.

(Refer Slide Time: 23:18)



**Symbolic-interactionist/ Phenomenological approaches** (Brand, 2011)

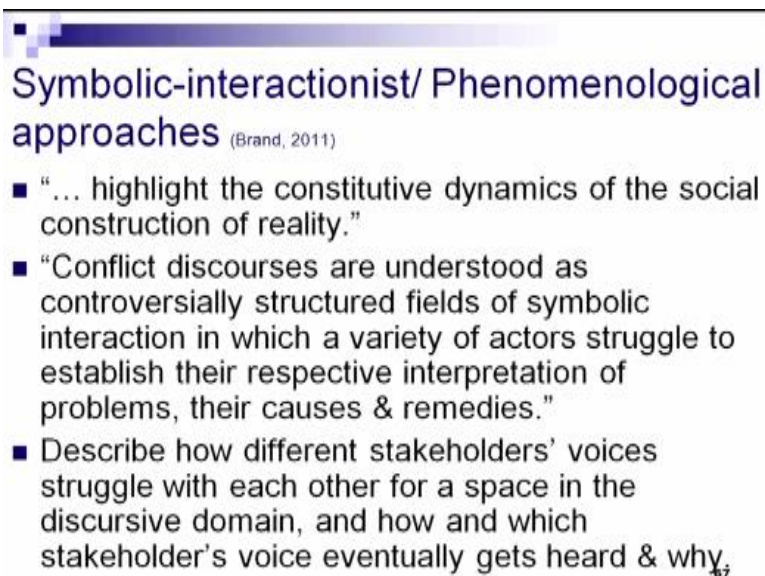
- "... highlight the constitutive dynamics of the social construction of reality."
- "Conflict discourses are understood as controversially structured fields of symbolic interaction in which a variety of actors struggle to establish their respective interpretation of problems, their causes & remedies."
- Describe how different stakeholders' voices struggle with each other for a space in the discursive domain, and how and which stakeholder's voice eventually gets heard & why.

When we talk about conflict discourses we are just trying to see whose voice gets hurt. Environmentalists will say do not build any you know hardcore environmentalists will say we do not need concrete jungles let us just build everything with a biodegradable material and so the,

the environment will be preserved fair enough. But people who are organizing will say you know that is just not that is a very idealistic way of looking at it we, we could you know do that, but we do not have the resources to build everything in a biodegradable fashion.

So we will have to bring some harm to the environment, but we will try to strike a balance. And who is going to be affected, whose voice is going to be heard is.

(Refer Slide Time: 24:08)



**Symbolic-interactionist/ Phenomenological approaches** (Brand, 2011)

- "... highlight the constitutive dynamics of the social construction of reality."
- "Conflict discourses are understood as controversially structured fields of symbolic interaction in which a variety of actors struggle to establish their respective interpretation of problems, their causes & remedies."
- Describe how different stakeholders' voices struggle with each other for a space in the discursive domain, and how and which stakeholder's voice eventually gets heard & why.

What is discussed in this? Now this approach describes how different stakeholders voices struggle with each other for a space in the discursive domain within that discussion and how and which stakeholders voice eventually gets heard who makes the decisions who draws the bottom line is what is discussed in this or what is a part of this kind of approach okay.

(Refer Slide Time: 24:32)

## Sustainability communication as a controversially structured field of discourse

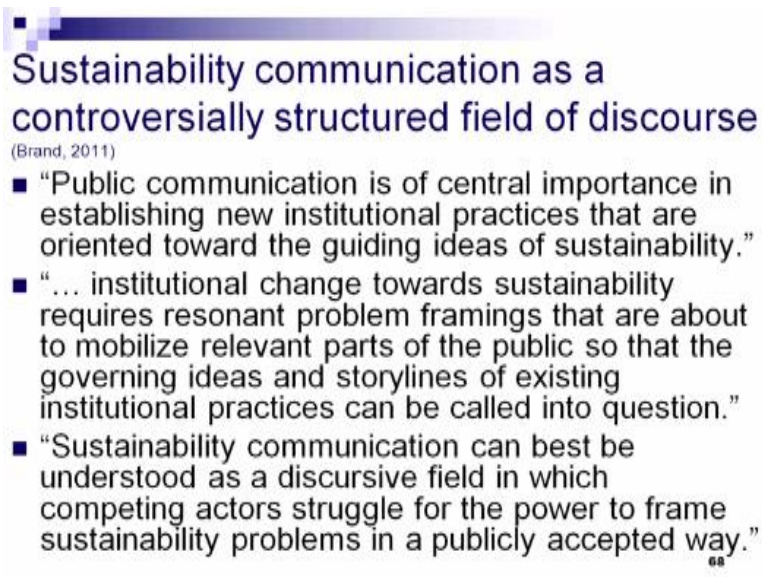
(Brand, 2011)

- “Public communication is of central importance in establishing new institutional practices that are oriented toward the guiding ideas of sustainability.”
- “... institutional change towards sustainability requires resonant problem framings that are about to mobilize relevant parts of the public so that the governing ideas and storylines of existing institutional practices can be called into question.”
- “Sustainability communication can best be understood as a discursive field in which competing actors struggle for the power to frame sustainability problems in a publicly accepted way.”

Sustainability communication has a controversial structured field of discourse. Now when we talk about controversial discourse we are essentially pointing towards public communication, you know controversy or conflict in the public domain as far as sustainability communication is concerned. So public communications of central importance in establishing new institutional practices that are oriented towards the guiding ideas of sustainability.

We are then we talk about sustainability we are not talking about intrapersonal communication, we are not talking about interpersonal communication, we are talking about communication from one too many, so a lot of people are going to be involved in this discussion.

(Refer Slide Time: 25:17)



**Sustainability communication as a controversially structured field of discourse**  
(Brand, 2011)

- “Public communication is of central importance in establishing new institutional practices that are oriented toward the guiding ideas of sustainability.”
- “... institutional change towards sustainability requires resonant problem framings that are about to mobilize relevant parts of the public so that the governing ideas and storylines of existing institutional practices can be called into question.”
- “Sustainability communication can best be understood as a discursive field in which competing actors struggle for the power to frame sustainability problems in a publicly accepted way.”

Institutional change towards sustainability requires resonant problem framings that are about to mobilize relevant parts of the public, so that the governing ideas and storylines of existing institutional practices can be called into question. So when we talk about an institutional change we are talking about changing people’s ideas, we are talking about changing the way people think about things, we are talking about changing the way people discuss things and that is dependent on, you know the stakeholders agreeing together as a community regarding this change.

And different peoples reasons for voicing their opinions the way they do is called into question sustainability communication can best be understood as a discursive field in which

(Refer Slide Time: 26:12)

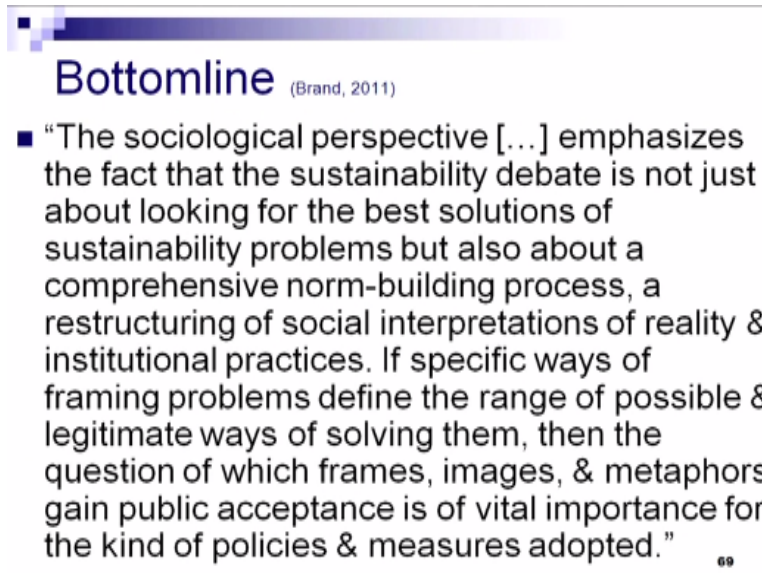
## Sustainability communication as a controversially structured field of discourse

(Brand, 2011)

- “Public communication is of central importance in establishing new institutional practices that are oriented toward the guiding ideas of sustainability.”
- “... institutional change towards sustainability requires resonant problem framings that are about to mobilize relevant parts of the public so that the governing ideas and storylines of existing institutional practices can be called into question.”
- “Sustainability communication can best be understood as a discursive field in which competing actors struggle for the power to frame sustainability problems in a publicly accepted way.”

The competing actors struggle for the power to frame sustainability problems in a publicly accepted way and I am going to insist on this again community decides public accepts what is discussed and sustainability communication is understood as a field of discussion discursive field as a field in which different people have the right to voice their opinions and discuss, and then come to an agreement about what something really means in which the different stakeholders whose value systems whose goals may compete with each other struggle for their voice to be heard.

(Refer Slide Time: 26:52)



**Bottomline** (Brand, 2011)

- “The sociological perspective [...] emphasizes the fact that the sustainability debate is not just about looking for the best solutions of sustainability problems but also about a comprehensive norm-building process, a restructuring of social interpretations of reality & institutional practices. If specific ways of framing problems define the range of possible & legitimate ways of solving them, then the question of which frames, images, & metaphors gain public acceptance is of vital importance for the kind of policies & measures adopted.” 69

And accepted, the bottom line here is that the sociological perspective emphasizes the fact that the sustainability debate is not just about looking for the best solutions of sustainability problems, but also about a comprehensive norm-building process so this is about building the parameters on which something will be decided, something will be done something will be discussed a comprehensive norm-building process a restructuring of social interpretations of reality institutional reality and institutional practices.

And so how do we discuss where do we draw the line and, you know who decides all this that is something that that needs to be discussed more and that is what the sociological perspective says that we need to take everybody is opinions into account. If specific ways of framing problems define the range of possible legitimate ways of solving them then the question of which frames, images and metaphors gain public acceptance is of vital importance for the kinds of policies and measures adopted.

So even if we decide which field will be a part of sustainability and sustainable development we still need to figure out from which context we will take this, you know which part of which field



which context is going to acquire the higher meaning because when we have to do something at that time if we are still juggling with different opinions we cannot move any further.

So some rules, some guidelines need to be laid down and according to which we can prioritize at different, you know according to different scenarios whose voice will be heard, how the policies will be made, how will we actually move and do the sustainable development it is all about getting things out in public in the field and doing things the way in a manner that they will benefit the community for which they are being done.

So do think about it this perspective focuses on the role of the community as a whole different parts of the community and different voices that people in that community will have and how these voices come together and how they interact with each other, and whose voice gets hurt and where are the seats of power and all of that.

So do think about it and the purpose of this particular session is to leave you more confused than you were when you started listening to it. It should give you a lot of ideas and make you think in ways that you did not think was possible thanks for listening to me we will continue in the next class.