

2007 Everett M. Rogers Colloquium

A Presentation by the Winner of the
2007 Everett M. Rogers Award for Achievement
in Entertainment-Education

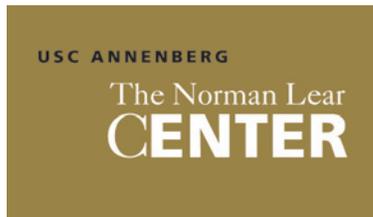
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The Norman Lear Center

The Norman Lear Center is a multidisciplinary research and public policy center exploring implications of the convergence of entertainment, commerce, and society. From its base in the USC Annenberg School for Communication, the Lear Center builds bridges between eleven schools whose faculty study aspects of entertainment, media, and culture. Beyond campus, it bridges the gap between the entertainment industry and academia, and between them and the public. For more information, please visit www.learcenter.org.



Participant Bios

Martin Kaplan

Martin Kaplan, director of the Norman Lear Center, also holds the Norman Lear Chair in Entertainment, Media, and Society at the USC Annenberg School for Communication. He graduated from Harvard College, received a First in English from Cambridge University in England, and received a Ph.D. in modern thought and literature from Stanford University. He was chief speechwriter to Vice President Walter F. Mondale and is a regular commentator on NPR's *All Things Considered* and on CBS *Morning News*. He was recruited by Jeffrey Katzenberg and Michael Eisner, and worked for them at Disney for 12 years. Kaplan wrote and executive produced *The Distinguished Gentleman* and adapted *Noises Off* for the screen. His articles have appeared in publications including *The New York Times*, *The Washington Post*, *The Los Angeles Times*, *Time*, *U.S. News & World Report*, *The American Scholar*, *The Woodrow Wilson Quarterly* and *The New Republic*. At USC he has taught graduate and undergraduate courses.

Peter Clarke

Peter Clarke, Ph.D. (University of Minnesota), holds two appointments at the University of Southern California: Professor of Preventive Medicine and of Communication. His most recent book (with Susan H. Evans) is *Surviving Modern Medicine* (Rutgers University Press, 1998). In addition to his research and work in social action, Clarke has chaired or served as dean of four academic programs in communication at three universities including the Annenberg School for Communication (University of Southern California). He currently chairs USC's Committee on Appointments, Promotions, and Tenure.

Albert Bandura

Albert Bandura, PhD is the David Starr Jordan Professor of Social Sciences in Psychology at Stanford University. He served as chairman of the Department of Psychology and was honored by Stanford by being awarded an endowed chair. Bandura has authored countless articles and nine books on a wide range of issues in psychology. His most recent book, *Self-Efficacy: The Exercise of Control*, presents efficacy belief as the foundation of human motivation, performance attainments, and emotional well-being. He has been elected to the American Academy of Arts and Sciences, and to the Institute of Medicine of the National Academy of Sciences. He is the recipient of seventeen honorary degrees.

Winner of Award

Dr. Albert Bandura

Professor of Social Science in Psychology, Stanford University

Participants

Marty Kaplan

Director, Norman Lear Center

Peter Clarke

Professor, USC Annenberg School for Communication

Albert Bandura

Professor of Social Science in Psychology, Stanford University

2007 Everett Rogers Colloquium

Marty Kaplan: Well, welcome, everybody. I'm Marty Kaplan. I'm the director of the Norman Lear Center, and we have the great privilege at the Lear Center of being the administrator of the annual award that honors a former associate dean of the USC Annenberg School, Ev Rogers, and you'll hear a bit and more than a bit about him as this event goes along.

I'm not going to introduce our guest today, but I am going to introduce the gentleman who is. But before I do, I would love to recognize all the amazing talent in this room, so all I can say instead of doing that is, you know who you are.

But I will, just as a privilege, introduce one person who was here a year ago because he was the previous winner of the Ev Rogers Award. I'm not going to ask you to speak but I would ask you to raise your hand and be recognized. Please welcome Miguel Sabido.

[*Applause.*]

And because I see a face who has emerged in the back – yes, you – I will introduce to those of you who have not yet met him, the new – but I'm sure he doesn't feel new much anymore – Dean of the Annenberg School for Communication, Ernie Wilson.

[*Applause.*]

Peter Clarke: Ernie, you can have my seat, I've got the podium.

Marty Kaplan: But then you won't be able to see.

So, as I've mentioned, the Rogers Award is given annually by a jury and the chair of the Rogers' jury is a former dean of the Annenberg School, and a distinguished researcher in the field of health communication. Please join me in welcoming, to introduce our guest of honor today, Peter Clarke.

[*Applause.*]

Peter Clarke: Thank you for all coming. Thank you, Marty. We're at a serious risk of violating the fire regulations, but rather than the opposite. And I know what has brought you out, so I'm not going to fill an awful lot of time to dilute what you really came here for.



PETER CLARKE AND MARTY KAPLAN



If you Google his name and social cognitive theory, you'll get almost 200,000 hits. This is the father of a lot of our thought that has made education entertainment possible and its accomplishments realizable.

CLARKE

But I just want to say a word or two about our distinguished guest today and, also, the namesake of the Award that we are conferring on him this year, Everett Rogers. And I think for both of them, it's very fitting, actually, the conjunction of these two people because they share a lot in common, it's fitting for other reasons, as well, but both of them really have pursued scholarly careers that I think are magnificent demonstrations of the good that immigration has done for North America.

Our guest was born in Alberta in 1925. I feel it's fair to say that, because on his website –

Albert Bandura: That's where all the cold fronts originate!

Peter Clarke: – and in a little town east of Edmonton, and I suppose maybe 300, 350 miles north of the border, in a farming family of, I think, Polish and Ukrainian background. Ev Rogers was born a few years later than that, in Carroll County, Iowa, again, of a farm family. And in his case I think of Cornish and Alsatian background. Both of them grew up in farming communities in the early part of the last century when that could be a hard scrabble life.

They both had circumstances and families that valued education. Our guest went on to the University of Iowa to get his Ph.D. Ev went to Iowa State, however. So there's another place where their ships might have crossed, but a few miles down the road, I appreciate. And they both went on to win many honorary degrees and presidencies of honor societies, of scholarships, to edit journals and to publish widely. They share a lot in terms of sort of sociological context for their early lives.

Al is not only the person whose work forms the foundation, the intellectual architecture – scaffolding, if you will – underneath entertainment education's approaches to media use. As a matter of fact, if you Google his name and social cognitive theory, you'll get almost 200,000 hits. This is the father of a lot of our thought that has made education entertainment possible and its accomplishments realizable.

But he's even more renowned than that. A few years ago, some psychologists studied eminence in the discipline of psychology, and sought to identify the 100 most eminent psychologists of the 20th century. Now, that's a daunting task, particularly since psychology has gone through some enormous changes in intellectual temperament, if you will. It lost its European, philosophical predilections, and switched into empiricism and the sort of American model.



How many citations does a psychologist's work get from other people... Who is mentioned in university textbooks, introductory textbooks? And here's the top four: Sigmund Freud, John Piaget, B.F. Skinner, Al Bandura.

CLARKE

And so identifying who are the eminent psychologists of the last century is no small feat. And they did this by looking at how many citations does a psychologist's work get from other people. They did it by looking at introductory textbooks in psychology. Who is mentioned in university textbooks, introductory textbooks? They surveyed eminent people in the field.

And here's the top four: Sigmund Freud, John Piaget, B.F. Skinner, Al Bandura. I'll take those numbers!

[Applause.]

Albert Bandura: Peter, those guys haven't been publishing much lately! But they've been around longer.

Peter Clarke: He is as self-effacing as he is accomplished. That's all I can say. So if any of you are under the misapprehension that entertainment education is a narrow area in which to demonstrate the quality of mind – and it is not a narrow area – be assured that our guest today has demonstrated quality of mind in a precinct much larger than that. It gives me great pleasure to introduce Al Bandura.

[Applause.]

Albert Bandura: Thank you, Peter. There's another commonality between Ev and I: We both were the only two farmers on the Stanford Campus. Ev got in a little trouble with his rooster because it kept a lot of the faculty awake, so Ev had to get rid of his rooster, but we both stuck with our vegetable gardens.

I'm deeply honored to be a recipient of this award in the name of a scholar who has left us with a wonderfully rich legacy of scholarship, and how lucky we were to have Ev as a friend and a colleague, and how deeply we miss him.

This noon I'll share with you our worldwide applications of a psychosocial approach to try to alleviate some of the most urgent global problems. And among the most urgent is the burgeoning population growth. This is important because it affects virtually every other way in which we're going to try to preserve a habitable planet.



ALBERT BANDURA, WINNER OF
THE 2007 EVERETT M. ROGERS
AWARD



There's another commonality between Ev and I: We both were the only two farmers on the Stanford Campus... how lucky we were to have Ev as a friend and a colleague, and how deeply we miss him.

BANDURA

Now, the more developed nations have sort of stabilized their population, although they're starting to crank up, having more babies for economic reasons. Whereas, the less developed nations are showing burgeoning population growth. We are presently at 6.5 billion. We're adding 1 billion about every 15 years, and we are heading for over 9 billion in 50 years. It's going to add 2.5 billion more consumers – this is going to take a very heavy toll on our resources and our ecological systems. And I think population growth will pretty much wipe out all this talk about clean green technologies.

But the discouraging thing about the issue of population is it's politically incorrect to get into it, and soaring population is the massive elephant in the room that no one wants to talk about.

And even with our present population, millions of people are living in hovels in mega cities in which they're struggling to survive with scarcities of food, fresh water, sanitation, medical services, and the other necessities of life. So swelling population growth is creating a massive humanitarian crisis. This is no time to be playing political correctness games.

The booming water crisis, which is going to be a massive one, also is hitting the advantaged sector. Here, you see women, middle class women in New Delhi, fighting for water around a water tanker. As the water supplies are depleting, we're going to have huge civil strife over water, particularly sources that cross national borders.

Burgeoning population is also fueling civil strife. For example, about 40% of the population in the Mideast is under 15, and this population is doubled, as you see, in 20 or 30 years. We're going to have a huge population of angry males, uneducated, unemployed, impoverished, resentful of modernity passing them by and being religiously radicalized. Eighty percent of all the major violent conflicts in countries occur in countries with young populations, living in poverty, under autocratic rulers, and plagued by corruption, and they're very easily recruited for violent activities. And so soaring populations living under these aversive conditions are going to be a major threat to international security.



In these societies women are marginalized, they're devalued, they're disallowed aspiration, and they're denied their liberty and dignity.

The fastest way for a society to increase its human capital is to educate their women, that's half their talent.

BANDURA

Another widespread problem is the pernicious agenda in equality. In these societies women are marginalized, they're devalued, they're disallowed aspiration, and they're denied their liberty and dignity.

Now, the fastest way for a society to increase its human capital is to educate their women, that's half their talent. We don't need more babies, we need to educate women and we need to do a better job with the half of the population that is written off.

The spreading AIDS epidemic is still another mounting global problem that's having devastating social consequences. Some societies have unique problems, where you have to have special themes tailored to those particular problems. About 130 million women in Africa are subject to that brutal genital mutilation procedure. In Mali and Africa child traffickers go to large, poor families and trick them into believing that if they give up some of their children they will be better cared for, and they will be sending money home, and then they're sold for slave labor under inhumane conditions. Some are also sold for the sex trade, and they also sell children who are orphaned by parents who have died of AIDS for this inhumane treatment.

Our social change programs dramatically expose these cruel practices and, as you see here, for example, viewers become more aware of child trafficking, they discuss exploitive child labor practices, and some take action against it.

Long-running serial dramas are the vehicle to alleviate these types of problems that I've been describing, and these are designed to improve the quality of people's lives. These dramatic productions are not just fanciful stories; the plot lines portray people's everyday lives and the impediments they face. They help people see a better future, and they help them with the strategies and the incentives that enable them to take the steps to realize it.

These are not just quick fixes; you have hundreds of episodes over several years, and this allows viewers to form very strong emotional bonds to these models, who evolve in their thinking and behavior in a believable pace, and viewers are inspired and they're enabled to improve their lives.



The other interesting thing about this model is its exceedingly flexible format. This contributes to its generalizability, its versatility, and its power. Because if you include a lot of intersecting plot lines you can touch virtually every aspect of human lives, rather than focusing only on a single one, because most of our problems are interconnected and they don't lend themselves to isolated solutions.

One can do this at both an individual and a social and structural level. Here, for example, are the plot lines from a drama in the Sudan. They include the benefits of family planning, educational opportunities for daughters, the injustice of forced marriages, the risks of early childbearing, the prevention of HIV infection, embroilment in drug activities, and genital mutilation.

Now, a special theme centered on that last one, which is this devastating practice. The dramatization had Muslim clerics arguing that this practice is not sanctioned by their religion, and then in this drama you see a young girl to whom the viewers are deeply bonded. They see the devastating physical and psychological consequences of this brutal practice.

And here you see the tremendous power of this to change social norms, not only at the individual level: you see in a pretest that about 60% of the public in Sudan favor that practice; at the end of the serial drama you had something like 68% opposed to the continuation of it.

And here's another example of the flexibility of including diverse plots that are tailored to the particular society. This one has family planning, soil conservation, and the protection of bio diversity. The plot line is a farmer with a huge family, he has a small plot of land, and he cannot support the family, so he decides to clear-cut some trees on a neighboring hill, and this produces a lot of erosion that destroys his small plot. And in desperation he turns to poaching gorillas, and then you demonstrate how this gets him into even more serious trouble.

Now, promoting society-wide changes requires three component models: First, you need a good theoretical model which specifies the determinants for psychological change. It also tells you what are the mechanisms by which it works. And this kind of knowledge provides the guiding principles as to how to construct effective dramas. The second component is a translational and implementational model, and this converts theory into a practice.



Now, these are not programs foisted on nations by outsiders. The serials are created only by invitation, and then PMC goes into the culture, to train the media people in that country to provide a serial drama that's appropriate to their needs and their particular culture.

BANDURA

So one morning I get a call from Miguel, who explains that he had become familiar with the research we had done in social modeling, and that he has applied these in a society-wide drama to increase family planning and national literacy. And when he came to Stanford I was awed by the creativity of the translation of theory into practice.

Now, we often don't profit from our social successes because we don't do research on implementation models. That's sort of trivialized as "applied" research, whereas you can do fundamental research on what is the most effective implementation, and we don't do research on social diffusion. That should be a serious scientific enterprise, rather than this is just "applied." Namely, we need the science of translation, and we need a science of diffusion.

So David Poindexter and Bill Ryerson recognized the power of this approach, and they became spectacular global diffusers for us, because we had a good theory. I'm being modest about this! We had a fantastically creative translation, but we didn't have the resources or the expertise to go around diffusing this around the world, and that's where David and Bill –

Marty Kaplan: David and Bill, who are here.

Albert Bandura: – yes, they handled the third component, namely a social diffusion model, in which you have to make functional adaptations to different cultures, just don't go in and have one size fits all – and Population Media Center came in. There's a picture of my dear friend Miguel, who has given me fame! And then, of course, Ev Rogers. Ev played an influential role in every aspect of this enterprise, namely, its conception and implementation, and he probably carried out one of the most stringent and creative evaluations of this multifaceted approach in Tanzania, which I will describe later.

Now, these are not programs foisted on nations by outsiders. The serials are created only by invitation, and then PMC goes into the culture, often with Miguel's help, to train the media people in that country to provide a serial drama that's appropriate to their needs and their particular culture.



These dramatizations are grounded in the internationally-endorsed values that are codified by the United Nation covenants and resolutions, and these values include respect for human dignity, the equality of opportunities, and support of human aspirations.

BANDURA



In the formative phase you do pretty serious cultural and value analysis because you have to understand people's reality, what are the problems they are dealing with, what are the impediments to change, and how can you then inspire them and model realistic paths to improving their lives.

And this information, this kind of formative analysis gives you the information to produce functional plot lines that are going to be meaningful to the people who are there. These dramatizations are grounded in the internationally-endorsed values that are codified by the United Nation covenants and resolutions, and these values include respect for human dignity, the equality of opportunities, and support of human aspirations.

The first video clip that I'll show you illustrates this production, this formative process in a serial drama in Tanzania.

[Video.]

The next film clip I'll show you is from a radio drama in India with a viewership of about 25 million people. In this plot line a mother challenges the restrictive practices and cultural norms for her daughter, Taru. She struggles and educates her. And Taru raised the academic aspirations and pursuits of a lot of teenagers who had no access to education, whatsoever. As you'll see in the film clip, these teenagers fight for social justice, for gender equality against class discrimination and teenage marriages, and you'll see their efforts are actually changing social norms, not only having personal affects.

[Video.]

This is a striking example of a society that wants more social capital and develops it. There are several basic principles on which the serial dramas are based. One is you use contrast modeling, where you have episodes in which you have positive models exhibiting the beneficial lifestyles and you have negative models exhibiting the detrimental lifestyles. Then you always have transitional models who change from negative to positive. If you have contrasting models, people now see the costs and benefits of different lifestyles, and viewers are enabled and they're inspired seeing others who now can change their behavior.



Efforts at social change really challenge power relations and entrenched societal practices, so you don't want to be modeling just Pollyanna-ish change. You have to model prototypic problems and prepare people for the negative reactions that the change might produce.

BANDURA

Now, efforts at social change really challenge power relations and entrenched societal practices, so you don't want to be modeling just Pollyanna-ish change. You have to model prototypic problems and prepare people for the negative reactions that the change might produce.

So here are ways in which you can prepare them, namely, the plot lines, model prototypic problem situations, they're showing effective ways of dealing with them. They also model how to manage setbacks and how to recover from failed attempts. They teach people how to enlist social supports for personal change, and then you link them to self-help groups and other supports in their efforts to change. And then seeing people similar to your self struggle and succeed gives you staying power in the face of obstacles.

Another principle includes vicarious motivators. Unless people really see that changing their behavior will improve their welfare, they have absolutely no motivation to try to change or to maintain those changes, particularly in the difficulties. So what you do is you model the benefits of the favorable practices and the costs of the detrimental ones, and the depicted outcomes now provide vicarious motivators for change.

Now, if you're going to be changing deeply held behavior patterns and entrenched beliefs, you're going to have to bond people to enabling models who really exemplify a vision of a better future and who exemplify paths to it. And so here you see, the plot lines achieve this; namely, they dramatize the possible solutions, and then people form strong emotional ties that enable them to begin to make change.

Now, here is an example of the powerful impact on teenaged girls and this, again, is coming from the Taru example. "There are moments when I feel that Taru is talking directly to me, usually at night, and she's telling me, 'You can follow your dreams.' I feel like she's my elder sister and giving me encouragement along the way."

These serial dramas have tremendous viewerships, and people get very deeply attached to these figures. In India, 400,000 viewers sent letters supporting, advising and criticizing the various models in that drama. In Brazil, 10,000 people showed up for the filming of a virtual marriage from a drama. And in Tanzania, the women spotted a negative model in a market, and they drove them out under a rain of tomatoes and papayas, so these characters are real to them.

See, the failure of most of our programs is that we ignore the psychosocial determinants of human behavior. This is really the weakest link in our social policy initiatives. We can supply resources, we can supply access, but that doesn't mean that people are necessarily going to change.

BANDURA



It's of limited value to go around modeling changes if you don't also help them and provide some support for the changes they want to make. And so the final principle involves providing guides and supports to sustain that change, and then we use epilogues to provide them with contact information to all the community services and support, and this is also a very critical affect.

In social cognitive theory there are two paths of influence in the use of a drama. The first is a direct pathway. Here you try to produce change by informing, by enabling, by motivating, and by guiding viewers to improve their lives, and that's the direct pathway. In the socially mediated pathway, the media influences are used really to connect people and link them to social networks and community settings that are going to support that change, and it's these places that provide the continued personalized guidance, the natural incentives, and the social supports for change. So we do a lot of research on the direct link; we really don't do very much systematic research on how to link people to settings through the media.

Now, this method is highly generalizable. You can use it anywhere for any purpose, depending on how you structure the themes. It's tailored to cultural practices and the types of desired changes in that particular society. So now there are many worldwide applications in Africa and Asia and Latin America that are working equally well across these very diverse cultural settings.

Miguel developed the first drama to promote national literacy, and the government had a very creative self-study program in which people who knew how to read would get together a small group, and then the government provided the primers and the infrastructure for this, and this would be a national self-education program. A good idea, but it didn't have very many takers.

See, the failure of most of our programs is that we ignore the psychosocial determinants of human behavior. This is really the weakest link in our social policy initiatives. We can supply resources, we can supply access, but that doesn't mean that people are necessarily going to change. This is beautifully illustrated in this program in which there was access, support, and so on, but few takers.

So Miguel and his group did a survey as to why people didn't enroll in this and found that there were three impediments: Some people believed that you've got to learn to read when you're young, and if you didn't learn then, you pass the critical period, so they weren't enrolling; others had a very low self-advocacy barrier, namely, they believed the skill was so complicated that they didn't have the ability for it; and the third was a low worthiness barrier: Why would an educated person want to spend any time with me?



That was very dramatic! It brought tears to my eyes when I first listened to it... After one epilogue in which an admired movie star spoke about the program, the next day 25,000 people showed up at a center to enroll in the program.

BANDURA

So now you understand why you can have access to resources but very few takers. So the drama then picked a popular star who played the role of the person who knows how to read. She tries to enlist people in this program. They voice these impediments and self-doubts, and you can wipe them out nationally.

In this next video clip, you see how she reassures an elderly man that he will not be rejected if he enrolls for the program.

[Video.]

You have to model discouraging situations and then model how to deal with them, and so here she is accompanying him to get his certificate. She bumps into a snotty guy and asks him, "Where are the certificates distributed?" And he says to her, "At your age?" And she says, "No, it's for him." And the guy walks away, laughing.

[Video.]

As the plot line continues, you show them struggling to learn how to read, a lot of humor, and then here's the scene at the graduation.

[Video.]

That was very dramatic! It brought tears to my eyes when I first listened to it. And there, you see, they used epilogues to connect people to the existence of that reading program. After one epilogue in which an admired movie star spoke about the program, the next day 25,000 people showed up at a center to enroll in the program, so Miguel I think produced a huge traffic problem. Millions of people watched this drama faithfully. They had more positive attitudes about participating in this program. And, as you see, at the outset of the program about 99 million had enrolled in it during – 99,000, not million! No, that's on my mind now, millions! I'm thinking in millions now! They had about a million enrolled at the time of the reading program.

And then there's a possibility that we need to examine about a secondary factor, because as people learn how to read, you see, they could be direct models within the environment, inspiring those who are more reluctant. And so we need to study more – again, this is where you bring science to bear, namely, to what extent do we have spillover direct effects, rather than just the socially immediate effects?

The second serial drama that Miguel developed promoted family planning to check the cycle of poverty that results from unplanned childbearing. Here, again, you have contrasting models with the benefits and the costs of different lifestyles. The story centers on two sisters. One has, I think, a couple of kids and works in a family planning clinic, and the other has a huge family, impoverished and under high distress.

And much of the drama centers on the daughter of the impoverished mother. She has two kids, she's pregnant with the third, and she is in considerable distress that she's losing control over her family. Here's a video clip in which she confronts her mother and expresses her considerable distress.

[Video.]

When I showed that film clip at Stanford, the Latino students said, "She shouldn't talk that way to her mother." Then we have epilogues where the viewers are informed about the family planning and so on.

And here, you see the rise in the national sales of contraceptives during the two baseline years – pretty low – and then you have the huge increase during the broadcast year. Family planning centers also reported a 30%, 32% increase in new contraceptive users over that time.

Tanzania provided a unique opportunity to really do a formal experiment. We don't do experiments on nations. They had two broadcasting systems so the program was shown in one large region in Tanzania, and then the other was used as a control.

And here you see the problem of these – it was a radio drama and you tend to have segregated listening, which probably increases its power because people discuss and argue about the program rather than just watch them in isolation. Here are the males listening to the same program.

Here you have the demographics: The population, 36 million; per capita income \$200; the fertility rate 5.6 children per woman; projected population, 60 million in 25 years, 88 million in 50 years. You can talk all you want about economic development; a nation cannot cope with this kind of soaring population growth.





At the end of the program they had a much greater sense of personal efficacy that they could exercise control.

BANDURA

The program, in this case focusing on family planning as one of the themes, raised people's beliefs in their efficacy, that they can actually control their family size, where previously many of them believed the number of children they had was pretty much dictated by the deity or the husband's decreed it. At the end of the program they had a much greater sense of personal efficacy that they could exercise control.

And Ev Rogers conducted this stringent evaluation of this program on a large grant from the Ford Foundation. Here you see the data, see before the two broadcast years not much was happening. And then during the broadcast years, there's a huge increase. And then you take the control group and show them the serial drama, and then again you get significant increases.

There were 17 – oh, yes, also, another way of studying the power affect is do you get a dose affect? And so what you find here is if you compare it against non-listeners, listeners, those who listen and who talk about the program and those who listen and talk about family planning, you see a dose affect: The greater the exposure, the greater the impact.

There were 17 segments for AIDS, and in Tanzania AIDS is transmitted largely by long-distance truckers and it's transmitted heterosexually. They come to these truck hubs, and there are about 500 prostitutes; about two-thirds of them are infected and about a third of the truckers are infected.

And they had some peculiar beliefs about the transmission of AIDS. They believed that it was transmitted by mosquitoes, so they're dousing themselves with mosquito repellent while engaging in risky sex. Some of them believed that if you have sex with a virgin this cures AIDS, and they also believe that if you have sex with a young girl then you won't get infected because the chances are they aren't infected yet.

And here they use contrast modeling, namely, there's the negative truck driver who is unprotected, multiple partners, and it's clear that he is going to get infected. The other was a positive trucker who has adopted safer sex practices, and then the transitional trucker who has moved from negative to positive. The two truckers try to talk their buddy into changing his ways. He refuses. He eventually dies of AIDS.

When I was on the Global AIDS Commission I asked the Global Commission, what percentage of your funds go for vaccine development? And 96% of their funds were going for vaccine development and only 4% for prevention.

BANDURA



We spend an inordinate amount of money to deal with the ravages of AIDS, and we spend a pitiful amount in prevention. When I was on the Global AIDS Commission I asked the Global Commission, what percentage of your funds go for vaccine development? And 96% of their funds were going for vaccine development and only 4% for prevention.

Montagnier and Gallo were on that same commission. I asked them, when are they going to get that vaccine? They said in ten years. Since then I've heard reports, over 30 years, in which it's always ten years, ten years that it'll be forthcoming.

Now, these data have to be adjusted for differences in population, but if you do whatever analysis you do there was a huge increase in the number of condoms distributed by the National AIDS Committee and also a decrease in the number of partners and the use of sharing needles and razors, which is another way it can be transmitted.

The serial drama in Ethiopia has also gotten very nice findings. And they put the serials on video cassettes, so each week these truckers and the sex workers line-up eagerly for the next episode. While they're driving their big rigs they're exposed to the messages.

Here you see the differences in terms of just knowledge of the determinants of HIV status, and here what percentage get blood tested. This is very critical because if you know your status and you're negative, you're going to be taking protective practices and so on. Kenya illustrates again the necessity for sensitivity to the cultural values: What are you going to hook up in family planning? In Kenya there's a tremendous valuation of land ownership, and so the serial drama there centered on the inheritance of the family farm.

There are two brothers. One has one wife, two sons, and a couple of daughters, and the other is a polygamous brother with multiple wives, nine sons and a whole bunch of daughters. And they get into a fight as to how to split this land. The monogamous brother wants to split down the middle to a sole heir. The polygamous one wants it split ten ways, in which none of them are going to be able to survive. So that's the way in which you can now dramatize the costs of unplanned childbearing, and also maybe don't have multiple wives, that could be another one. Here is the data, an analysis of the affects on adoption of family planning methods, and you see, again – I think I had shown you that.

We come now to India, and India has a population of 1 billion, and they're on the brink of surpassing China. It'll be the most populous nation in the world, and at the present fertility rate they're going to double their population in 40 years. We can talk all we want about green technologies. I don't know what you're going to do with that kind of population growth.



India has a population of 1 billion... and at the present fertility rate they're going to double their population in 40 years.

BANDURA

In India you have the similar cultural bias, mainly for males, and you have these guys with ultrasound devices; they go into villages and for \$7 they will tell you whether you have a male or female fetus, and then they help you arrange to abort the female fetus. So now we're having a very significant redistribution in the balance; namely, males are now exceeding the number of females, as more and more females are aborted. If this continues, females are going to have a lot of – well, we now have kidnapping of females and raising them for their male sons and so on. It's going to be an interesting situation.

The themes there were, again, educational opportunities and career options for women, the gender bias and childrearing, the detrimental affect of the dowry system, choice and spouse selection, renouncing teenage marriage and parenthood, family planning, and community development. And, again, you have contrasting models in which you have one mother who fights for her daughters and educates them, and you see how their life has improved, as well as the community benefits. And here's one of a negative model where this guy marries a young teenager, he wants her to start raising a family, she wants to continue her studies in law. And her husband calls to his domineering mother, who strikes her and tears up her books, and tells them that's the way you're supposed to deal with spousal insubordination.

[Video.]

How would you like to have her for a mother-in-law? There's a great increase in support of women's issues. School enrollment for girls in this one particular area rose from 10% to 38%.

The final example I want to give you is from China. China has a population of 1 billion. They're adding 15 million people annually, and the one-child policy really heightens the traditional preference for males and there, too, female infants are aborted, they're abandoned; in some areas they aren't even registered, or they're sent to orphanages, and they are culturally devalued.

I might add that the India one had tremendous impact, where one mother wrote after watching Angoori die in childbirth, "I won't allow my daughters to be married at an early age."

BANDURA

So here the plot line addresses, again, a variety of issues. Oh, I might add that the India one had tremendous impact, where one mother wrote after watching Angoori die in childbirth, "I won't allow my daughters to be married at an early age." Because, you see, the public had really got deeply bonded to this teenaged girl, and so her death, I think, brought 170,000 letters of protest. This indicates the fantastic emotional ties. And here you have gender inequalities, some preferences, you have a dowry system, arranged marriages, and so on.

In the Chinese serial, the plot line is the father wants to marry off his daughter so he can get a sizable dowry, because in China it's the parents of the male who have to put up the money. So a father wants to buy a pretty high-level bride for his son. In this case, the daughter refuses because she's in love with a musician of limited means. And so he hits up the younger daughter, and then the older daughter figures that the younger daughter may have a better future, so she decides that she will sacrifice herself in this marriage.

And the film clip I'll show you shows the wedding procession down the river, and her boyfriend is running along the bank, shouting to her, and then playing a tune that he played to her when they first met.

[Video.]

This is a very popular production in China in terms of number of awards it's received.



And so there are other ways in which you can try to reinforce change. The popular primetime telenovelas in TV are global. They reach about 900 million people worldwide, and the Media Center helps in, again, creating social themes for them that they can insert in their *telenovelas*. And you see, these would be examples of the kind of themes these four *telenovelas* were incorporating in their dramas.

Another way in which you might try to influence is through political cartoons. Political cartoonists can distill very complex issues into very memorable images that can have powerful impact, and so the Media Center holds an annual contest for the top cartoons published that address population issues.

I'll show you a sample of them, related to global warming. I was showing this in one of my talks, and there was a couple sitting in the front row, and they were talking to each other. Then you heard, "Oh!" a whole, collective laughter. This is going to be a big one, a big one: The looming water problem, a worldwide problem. And then you can always use ads in a very clever way. Here's one.

[Video.]



As a society we enjoy the benefits of those who came before us, who worked for social reforms that improved our lives, and our own collective efficacies are going to determine whether we leave a habitable planet to our grandchildren and the future.

BANDURA

The joys of parenting! I have chapters and much of this work on this website, www.albertbandura.org. I also have all of my chapters and publications now in electronic form, so you can easily download them.

Now, as a few concluding remarks: These global problems really instill a sense of paralysis. There's little you can do to make a difference. You know, what can you do that's going to affect the rainforests in Latin America and so on? These global applications illustrate how if you can pull together the talents of a small group of people, they really can have an enormous impact, as illustrated in these videos that I was showing you.

As a society we enjoy the benefits of those who came before us, who worked for social reforms that improved our lives, and our own collective efficacies are going to determine whether we leave a habitable planet to our grandchildren and the future.

So as you bring your influence to bear on saving our battered planet, may the efficacy force be with you! Thank you.

[Applause.]

Marty Kaplan: I know many of you probably have questions for Dr. Bandura, but we're just going to take two or three, if that's okay with you?

Albert Bandura: Sure, sure.

Marty Kaplan: Please?

Unidentified Audience Participant: (Inaudible – off mic.) Dr. Bandura, I am a student working on a dissertation and my question is, what can we do in K through 12 education to promote students understanding and academic achievement by raising their self-efficacy?

Albert Bandura: We have a tremendous amount of research on what are the characteristics of efficacy in schools. The problem is we don't have any research on how you translate that knowledge in creating and restructuring educational practices. So you are describing sort of the four ways in which we can build efficacy, and here we have the benefit that we have a tremendous amount of research evidence now under what conditions they work.

One of the most important factors is to get high parental involvement in their children's education, and this is critical. And it starts early, namely, parents simply reading to their kids.

BANDURA

If you look at what are the characteristics of effective schools, first of all, you have a principal who is interested in education rather than being a disciplinarian. Teachers are infused with the belief that the kids have the ability to master the subject matter and they convey to them their belief in their capability. They set challenging standards for them, and they have assessments – not grades – at the end of a quarter or the end of a year, ongoing assessments to see whether or not children are getting behind, and you've got to make reinstruction at the time when the children are having difficulties.

You have a school that's totally committed to promoting the development of children, and then one of the most important factors is to get high parental involvement in their children's education, and this is critical. And it starts early, namely, parents simply reading to their kids.

Again, you see the advantaged families look upon education as a partnership, and they're in there with their oar. They're going to make sure that their kids get the best teachers, and they are going to school, and they're playing a very active role in ensuring that their children are getting a good education.

Furthermore, they have a huge network outside the school which they use to create whatever opportunities exist to further the children's development. And this network outside the school is also playing a very influential role.



The disadvantaged don't have the transportation, don't have the facilities, so their children do not have the benefit of this extra school network, and the disadvantaged are threatened by the school, they feel embarrassed going in there, and their experiences with the school are negative. When they hear from the school, it's bad news.

So we need models of how do we help parents who are not engaged in the school to begin to bond them to the school. In the past, teachers used to live in the neighborhood in which they taught, so they were seen in the church, shopping, and so on. Now, the teachers are coming from the outside as though they're coming to a war zone. And so what we need to do in a restructuring school is to try to recreate the bonding of the family to the school. In that case, you're using the school as a community resource rather than just as an educational center.

So in work that we were doing in transforming failing schools into schools of success, we put a lot of emphasis on having parents involved in the governance of the school. They were present in the playground, they were helping teachers and so on.

When we would go to a school and say, "You need parental involvement," they'd say, mostly, "They won't come." I said, "Of course they won't come, because if they did you wouldn't need us. So we have to enable you to develop that kind of bond."

And then within these schools, for example, in one school, a very creative principal – this was in Prince George's County near Washington – went to the electronics stores in D.C. and said, "Give us some cell phones." So in his school the kids call on the cell phones when they do well. Ordinarily the telephone call is bad news, and the kids say, "We get rewarded for doing good in this school."

So these were examples. There are two major programs in trying to restructure failing schools into successful ones. One was developed by Levin – Hank Levin. He calls it "accelerated schools." What he says is, "Disadvantaged kids don't need remedial education, they need accelerated education." The goal is to try to close the gap so that by the time disadvantaged kids get into the middle school they've already closed the gap.

In my book on self-efficacy I have a large section there describing Hank Levin's program, which is mainly for Asian and Latino students. Jim Culmer's program is directed more toward African-American students. I think you'll find those two approaches to how to restructure schools.

Then we have the broader issue in does our society really value education? My impression is you try to make profits off kids in our society rather than develop them. So we have Federer who won the tennis tournament and got \$4 million for it. What about what we're paying our teachers? What's the valuation of our teachers? In Silicon Valley, where we're producing 26 millionaires a month, teachers can't live in the neighborhood where they teach because they can't afford to. They're commuting for 50 miles to Palo Alto to teach, so the question is to what extent do we have a national commitment to education, where we pour in the relevant resources. And we need governance systems in which the teachers are given control over what they can control and they're held responsible for the outcomes.

"Disadvantaged kids don't need remedial education, they need accelerated education."

BANDURA

What we have now is a system in which we hold teachers accountable for things they can't control and we criticize them for the outcomes of the schools. So in the chapter I have in the efficacy book, there's a whole section of how do you reform educational systems for success.

Marty Kaplan: Another question. Yes?

What we have now is a system in which we hold teachers accountable for things they can't control and we criticize them for the outcomes of the schools.

BANDURA

Unidentified Audience Participant: Thank you. I love the program of using entertainment-education to go into these countries and help attack these very terrifying, serious issues. I'm wondering if you have any experience with unintended consequences of making the kind of changes, and you mentioned a little bit of the adverse responses. I wonder if you can talk about that a little bit more?

Albert Bandura: Well, I think my crowd here is better able to address that. I'm just – I'm a second-handed one. See, when Miguel started the one on family planning, I think it was both the Catholic Church and the Left were opposed to it. And the reason was, you see, when we talk about family planning, there's a lot of garbage that people are attaching to, at that abstract level.

What Miguel did is, don't address it at the abstract level; instead he went to the archbishop who originally opposed this and said, "This drama will educate girls, it'll promote family equality and so on." So he had his concrete list of the positives that this will do and what the negatives are. And the archbishop looked at it and said, "I agree with all of this. Furthermore, I'm going to send priests for the epilogue."

So what you did is turn opposition around. I also remember when Miguel visited me for the first time, he was very sensitive because he was addressing the macho style, and he said, "Al, I'm a little concerned that if I'm modeling the macho style I might be promoting what I'm modeling." And so my suggestion was go easy on the style and focus on the consequences. And I think Miguel was suggesting probably scenes in which a guy, after he has a fight with his wife, he's in the bar, he's talking to another guy, and the other guy says, "Yeah, I used to do that myself." And so on.

And also in the formative period you have to go in and find what effects your program is having. In the India one, it turned out that a good number of the viewers were modeling after the negative model, so you have to fine-tune it again.

And Bill, I think, probably has some comments.





Bill Ryerson: You mentioned in your talk on Twende Na Wakati in Tanzania. One of the unintended but not negative consequences of that was that the phrase became so popular. People used this phrase, which means “Let’s go with the times” or “Let’s be modern.” In fact, somebody founded a restaurant called the Twende Na Wakati Café. And so it became a popular restaurant because of the radio program.

Another somewhat more negative effect in India: Roger Ferrara produced a program, *Hamraki*, with the girl character, Angoori, who is forced to marry this man and gets beaten by her mother-in-law. Well, when Roger produced that program he didn’t have a huge budget, and he hired unknown actors who played in it. They got featured on the cover of the Soap Opera Digest-equivalent magazines in India. I have a copy of one of them. They became huge national celebrities, and when it came time to do the next program, he couldn’t afford his own actors.

Albert Bandura: Sergio?

Sergio Alarcón: Yeah, I want to tell you about the negative affects that we had in Mexico. The telenovelas were produced based on an infrastructure, okay? We had the adult education, as you saw, for Mexico. And then the show was sold by the network to another country, in this case Peru. We learned one of the negative effects is if you don’t have the infrastructure to back it up: People were rioting in the street because in Peru there were not schools for them, for the adults. Part of entertainment-education is using the infrastructure available and then using Dr. Bandura’s theories and Miguel Sabido models of script writing.

The same thing happened with the family planning. The telenovelas would air in other countries with different infrastructures, and those countries wouldn’t explain what contraceptive methods there were. That’s one negative thing, and that’s a very, very negative thing because it really acts as a vaccine. If people want to move and go to an infrastructure to learn how to read and write, but they find that there’s nothing to support that, that’s like vaccinating them against that proposal.



When that was shown in Peru, family planning was against the law. And people were literally almost rioting in the streets. It created so much pressure on the government of Peru that they reversed their policy and adopted family planning.

POINDEXTER

David Poindexter: Sergio, when that was shown in Peru, family planning was against the law. And people were literally almost rioting in the streets. It created so much pressure on the government of Peru that they reversed their policy and adopted family planning. So it's not all negative...

Marty Kaplan: This is one of those amazing occasions in which despair is battling with hope. The charts, Dr. Bandura, that you showed of world population growth, the statistics you cited, are enough to make us all take to our beds. On the other hand, the hope in education, the theory into practice you demonstrated today, inspires us with hope. And I think that's where the balance is tipped. So, on behalf of everyone here, thank you so much.

[Applause.]

