THE FUTURE OF
COMMUNICATION
AND CULTURAL IDENTITY
IN AN INTERDEPENDENT WORLD

VIth World Conference of Future Studies
16—19 September 1978
Cairo
CONTENTS

Opening Session .......................... 7
1. Introduction to the Proceedings of the Conference on The Future of Communication in a Diverse World by Eleonora Masini .......................... 9
2. Communication for Cultural Identity in a Diverse World by Uvais Ahmed .................. 1
3. Communication and Process by Zbigniew Benedyktoicz and Danuta Markowska .......... 18
4. Identifying Culture and Community on Future by J. M. Dator .......................... 4
5. Development of Mass Media Communication and the Influence of Cultural and Mental
   Levels of the People by A. H. El Gussiy .................. 61
6. The Role of Diplomacy by Umberto Gori ........................................ 72
7. A Look at the Future: The Future of Communication by Abdesl I. Ajder Hate 85
8. Technology and Intercommunication: The Problem of Cultural Identity by Amil
   Carr O. Herrera ........................................ 88
9. English Language and Communication: The Influence of Technology on the English Language by Lars
   Ingelstam ........................................ 98
    Progress by Ionita Olteanu .................. 104
11. Communication and Technology: A Future Alternative Development by Fernando
    Reyes Matta ........................................ 151
12. Communication and the Impact of Media on the Impact of Modern Communication by
    Soejatmoko ........................................ 133
13. Communication and Housing and Real Development as Cultural Factors by
    Tibor Hollonyy ........................................ 163
OPENING SESSION

The meeting came to order at 9.30 a.m.

Dr. Abdel Kader Hatem, General Supervisor of the Specialized National Councils, delivered a welcome address (Doc WFSF/PL/001).

Dr. Mahdi Elmandjra thanked Dr. Hatem and the members of the Specialized Councils for their cooperation and kind hospitality. Moreover, he expressed gratitude to Dr. Abdel Rahman for his assistance and welcomed old and new friends. He also thanked UNESCO and said that it had felt the need expressed by the non-aligned countries in 1973 when they formally expressed the desire for the decolonization of information. He was sure that Mr. Pierre Henriet, the Representative of UNESCO to the Conference, would elaborate. Dr. Elmandjra underlined five points which he considered of vital importance for the discussions:

1. The place and role of communication in international relations.
2. Information exchange as a key factor for development.
3. Information as a great political, economic and cultural resource. Information power could be added to food power as an efficient element of political pressure in international relations.
4. The cultural dimension of the communication process.
5. The need for a new International Order in the area of communication which will:
   a) Enhance cultural identity and creativity.
   b) Protect fundamental human rights of information and communication.
   c) Make full use of communication as an instrument of national development and true international cooperation.

He concluded by saying that the future of communication is just another formulation for the future of peace.

Dr. A. Peccei said that the theme of the Conference was very challenging and the venue stimulating. He added that Egypt has contributed so much to civilization and culture and congratulated everyone for having taken this
initiative He said that as a starting point current concepts and tradition must undergo profound changes to stave off disaster if the future is to exist. The sense of globalities which was lost should be reacquired for in recent decades so much was focused on analysis and specialization. The reality of interdependence should be adopted in formulating judgment. The order of globalities are:

1. Vision of man in his totality not as man equated with his material needs. Man is the real problem solver.
2. Realization of unity of the world closely knit by booming networks of communications and transport.
3. Recognition of interconnectiveness of all major problems and solutions.
4. The perception that human conditions present and future are interlinked.

Mr. Pesscei concluded that those lagging behind in the world need strong inspirational and fundamental thinking and development of learning capabilities.

Mr. Pierre Henquet, the Representative of UNESCO conveyed the greetings of the Secretary General who was unable to attend. He said that the theme of the Conference and its application was complicated and varied. UNESCO's six-year plan 1977-82 would surmount those problems and sub equatable relations between all countries.

Long-term studies were undertaken by UNESCO concerning the future of education, the problems of communication and social sciences which would contribute effectively and constructively to international development strategy by the U.N.

Mrs. Eleonora Masini announced the programme of the Conference to the participants.

INTRODUCTION TO THE PROCEEDINGS OF CAIRO CONFERENCE ON THE FUTURE OF COMMUNICATION AND CULTURAL IDENTITY IN AN INTERDEPENDENT WORLD

by

Eleonora Masini

A few preliminary words on the history of the World Future Studies Federation (WFSF) may be useful to understand the focus of the Cairo meeting. WFSF was officially founded in May 1973. But ever since 1967 (meeting in Oslo) a group of people working in futures Studies from different countries ideologies and cultures met to discuss alternative futures.

Oslo was followed by Kyoto (1970) where the group by then much larger debated the challenges from the future, mainly in terms of technological challenges. The next meeting was held in Bucharest on "The common future of man" in 1972 and it was an important indicator of the involvement of the Romanian group which at a distance of 7 years is now publishing the proceedings of the by now VI World Conference of WFSF.

The next meeting after Bucharest was Rome 1973 with the theme "Human needs New societies Supportive technologies which triggered off many activities all over the world and it had the most diversified participation including a high percentage from developing countries."

The VIIth Conference was held in Dubrovnik on the theme "World alternatives Systems versus needs: entering clearly in the debate on the future crucial to that precise time (1976)."

The following conference (VIIth World Conference) is the one we are happy here to present with most of the papers submitted. The papers are presented in the original form without major editing as it has been the case for the previous conferences of WFSF for budgetary reasons. The selection of the papers has been based on the close connections of the papers to the topic of the Conference. The entire responsibility of the selection is that of the Secretariat of WFSF and has been based on the following criteria on the basis of the:

1) close connection with the discussions held in Cairo
2) geo-cultural presentation

The Conference on The future of communication and cultural identity in an interdependent world has been organized by World Future Studies Federation and the National Specialized Councils of Egypt and took place on 16th — 19th of September 1978.
In the conference about 120 participants from 25 countries many from developing countries many from Egypt took part in the discussion both of the plenaries by the topics
- Communication state of the art in terms of present and future
- Cultural identities of developing countries in the face of expected communication developments
- The learning process and communication
- Technology as communication process and the group on the same topics

The main aim of the conference was to examine developments in the area of communication and the relative technologies which have developed the world in a net of transfer of information. This transfer has among other things helped to put the developing countries more and more in the hands of the developed countries.

Communication at the moment represents a real menace for cultural identity as the information is unidirectional and with scarce possibility on the part of the developing countries which have not at the moment the possibility of balancing their flow of information. So instead of moving toward an independent world we are moving toward a situation of heavy dependency on the part of one area of the world in respect to the other reinforced by communication and mass media in particular.

How can communication policies be elaborated in the future keeping in mind the two fundamental objectives of preservation of cultural identity and encouragement of the worlds interdependence through cultural identity? These questions bring about problems which are ethical cultural economic political social as well as scientific.

It is clear that without communication no culture can survive but it is also clear that with the excess of unidirectional communication no culture can preserve its identity. The need of a more balanced flow of exchange of information is the answer but how can it be done?

This question has many tentative answers which will open hopefully the debate among the various countries at various levels and this is the purpose of the present publication.

Among the participants there were people involved in futures studies for a long time like John Mc Hale who has very sadly since then left the world and the world of future studies. His presence and contribution were always outstanding and it is with deep regret that I mention in the introduction to the proceeding of the VI WFWSF World Conference the absence which people working in futures studies and other shall all feel.

Of special relevance was the synthesis which was presented very clearly at the end of the meeting by Ibrahim Abdel Rahman who stressed the dynamic aspect of culture both in developed and developing countries and the acknowledgement and fear of manipulation on the part of developing countries from developed countries and the consequent need to reform communication and cultural evolution so as to preserve human dignity.

The meeting had been opened by Abdel Kader Hatten President of the National Specialized Councils of Egypt who showed his deep interest in futures studies and problems of communication and by Mahdi Elmandjra President of the World Future Studies Federation (WFWSF) who has stressed the role of communication in international relations and information exchange as a factor of development as well as the cultural dimension of the communication process.

Basic indications were given by John Mc Hale in his major presentation. He stressed the global reality of our times and such a reality has been brought about less by political will than by technological change. The most pervasive of revolution has been the communication one in two generations has shrunk incredibly.

In this he mentions:
- cultural pluralism
- global interdependence
- capacity to invent communication technology

Other participants have underlined the fact that this development is unbalanced in face of developing countries.

The role of communication for cultural identity in the Asian countries was emphasized by Umaa Ahamed and it should be viewed in the light of the fact that the Asian society is essentially multilingual and multicultural. The same author stressed how in developing countries predominantly rural communication media are urban oriented while they are usually used by rural people. Another point which was of crucial importance during the discussion was that communication power is in the hands of the most powerful nations this means that the sort of communication which goes around the world is the one springing from and using the channels of the same nations this tending to a homogenization of culture through communication. The author cites the small space given to the news in the developing countries by Western media.

On the other hand Prof. Soejatmoko stresses clearly the point that modern communication and cybernetics make possible the growth of large organizations and large bureaucracies as well as large business enterprises which subsequently become the major energy for economic growth. With thus the trend is reinforced against respect of cultural identity.

Very important is the point raised by the same author that many are the levels within a culture which have a different susceptibility to access to information.

On the other hand the author notes that as the topic of the conference is future oriented there is a fundamental distinction from seeing a world with a dominant Western domination and one where the different powers are emerging and may emerge in this case the problem of cultural identity is different and it is important to see the means in which information and communication will affect the various cultural identities.

The basic point on the other hand is that no nations rich or poor powerful or weak can work out its salvation in isolation. The answers we are looking for cannot be found by any simple culture alone. They can only be found together. Very interesting and important in this context are the assertions by Ibrahim Abdel Rahman that Egyptians Arabs Middle East people are a living example of confrontation and assimilation and meeting of different cultures in different situations. This is a living example of culture as dynamic and not static and that the preservation of cultural identity is not to hinder evolution which may not be necessarily the Western evolution.

So on one hand we have the need for preservation on the other the need not for isolation. A new equilibrium is needed not simply based on equality but on human equity at the level of the individual and of the nation.
Amilcar Herrera stresses the importance of the whole debate by saying that development progress evolution — whatever we may choose to call it — is not simply a technoeconomic phenomenon. It is also and mainly a process through which a society continuously creates and reasserts its own identity. The cultural heritage of a society is an obstacle to development only when this is seen as the passive and indiscriminate acceptance of an exogenous conception of the world. However, when development is conceived basically as an endogenous transformation in which external experience is not imposed but voluntarily and selectively incorporated, the specific cultural characteristics of developing countries could be instead of obstacles the dynamic nucleus of the process of change.

I think this is the meaning of debate on communication and cultural identity in an interdependent world. We are talking of a process hence dynamic, not of static position, a process through which is endogenous and capable of shaping in its way of development.

These proceedings are an attempt in this direction.

From this point on from the acknowledgement that the question of the future is that in a global interconnected communities there is the right to cultural identity in a dynamic form springs the topic of the next conference of WFSF. Decentralization versus centralization of power to be held in India in 1980. This stresses the right and capacity to self-determination of people and the need for interconnection at the same time.

We believe that these proceedings are simply a step in a process which has been debated, reached and hoped from people who work in future studies, tending to build a better future.

COMMUNICATION CULTURAL IDENTITY IN AN INTERDEPENDENT WORLD

by

Uvais Ahamed

A Third World Perspective

The role of Communication for cultural identity in the Asian context should be viewed in the light of the fact that the Asian Society is essentially Multilingual and Multicultural.

In as much the Universal Declaration of Human Rights provides for individuals needs with regard to information and communication it also provides for the right to freely participate in the cultural life of the community. Since these are fundamental rights on which depends the development of human personality, it is indeed necessary to provide conditions conducive for the exercise of such rights. In order to promote participation in cultural life it is necessary to provide opportunities for meetings and dialogues for free exchange of information and for group cultural activities. This would help in stimulating creativity and to encourage self-expression both in individual and groups.

Community conscience is an important pre-requisite for community development and it could be fostered only by ensuring and maximizing the participation of the members of the community in the life of the community. This in turn should help in the development of values and the satisfaction of cultural aspirations of the members of the society.

Society has been defined as people in communication and communication as the sharing of human experiences. Cultural communication has been described as the returning of the community to itself. One important factor that has to be taken note of is the ever-expanding nature of societies. No society large or small can exist without communication. In order to hold them together they have to be provided with a steady flow of information and culture. The journalist, the broadcaster, the film producer, the writer and the printer are in fact the mediators of society.

In the context of the developing world effective means of communication is absolutely necessary to raise the aspirations of the people so that they will want a higher quality of life and to enable them to participate in the common effort to build a modern nation and to take part in planning and governing. An important factor to consider however is that in most developing countries where an estimated 80% of the population live in rural areas, communication media are urban orientated. If cultural identity should
be the common concern of communication it is pertinent to ask as to what extent does communication reach the rural populace and that too in the idiom which is common to them.

An essential characteristic that should inhere in a communication medium to enable it to function as an effective instrument is accessibility. In most developing countries many factors like high rates of illiteracy the number of languages spoken the lack of printing presses the high cost of imported newsprint poor telecommunication facilities for transmission of news and the slow and poor rural communication between the few cities and towns and the larger rural areas have increasingly hampered the development of the press as an effective mode of communication although it has proved to be very effective in developed countries. Where these impediments are not found television is another medium which is unable to reach the general public of the people in the developing world. Only the urban elite who could afford TV sets are the beneficiaries of enormous amounts of money spent on establishing TV stations. This is an unfortunate situation because TV as a communication media is pregnant with potential to carry messages across in the most effective manner possible. The SITE experiment in India and the use of balloon technology in Korea are some of the attempts being made to make this medium accessible to the masses. The radio still remains the cheapest and most accessible means of communication and serious attempts are being made to maximize its potential. Being able to reach a large percentage of the people in the rural areas through the medium of the radio must not be considered as an end in itself. Reaching the multitudes is one thing but making the message get home is quite another. Addressing the villages through the radio is an easy task. The rural broadcaster has to develop a great deal of sensitivity in the execution of his duties. He has to take note of the existing cultural patterns of the societies he is expected to serve. In other words he has to understand the attitudes and outlooks of the community and be absolutely sensitive to its cultural values.

A recent study conducted by Prof. Alfred Opuke in Nigeria indicated that this question of access to both the printed word the broadcast sound and the television image had to be related not only to the range of distribution or transmission the number of receivers for radio and television or printed copies for press and books but also to the variety of linguistic and cultural frames of reference of the recipients broadcasting in any form which cannot be assimilated is valueless.

In a multi-cultural society like Asia communication should while meeting the demands of each group for facilities which would help in the growth of each one of them should also help in promoting a climate in which the understanding of each others culture could take place. In other words it should not only be a means of encouraging fostering and preserving the identity of each cultural group but also be an instrument of national integration.

Another important part that effective means of communication could play is in helping to circumvent the deleterious effects of external cultural influences upon a society's own endogenous values beliefs and behavioural patterns. By acting as promoters of national integration through the dissemination of the community's values and cultural artifacts and creative products the communication networks can become moderating influences in so far as any unwanted influences of an external nature are concerned.

A nation's personal identity is as important as the personality of an individual or a group. Mircea Eliade in an interview with the editor of UNESCO Features while pointing out that culture is the chief instrument for the creation of a peoples identity very aptly remarked that the assertion of a nation's personality corresponds to the cultural sphere to independence and sovereignty in the political sphere.

Third world countries rising from the shackles of colonialism to enjoy political sovereignty discovered to their dismay that it was even more difficult to extricate themselves from cultural bondage. Among the western oriented elements within each colony which organized independence movements there was a rejection of the old imperial system. But the majority of the people who had no exposure to the western type of education were not touched by the colonial cultural invasion. The western educated elite having adopted the language of the colonial masters attempted to present to their countrymen an alien culture. Not only did the formation of this culture become an entry requirement to elite circles but it also became a passport to higher echelons of employment.

A slight change of attitude came about when the western educated elite were forced to woo the masses in order to be democratically elected to seats of power. So in order to appease the peasant masses who preferred to live within their traditional culture there was an attempt on the part of the leaders to castigate the cultural heritage left behind by the colonial masters.

The western educated elite in the developing countries were the people who first injected the concept of development into the mainstream of national culture. Perhaps due to its western origin it was confused with westernization. Naren Chitty in his paper comments on the nexus between cultural interchange and underdevelopment asked the question whether development in ex colonial territories is a result of trade or whether the trade of industrialized countries is dependent on development in poorer territories. If development had not been confused with westernization western producers may not have been able to find larger markets for many of their consumer goods in the developing world. This seems to have been very well engineered by the colonialists who knew that they would lose their lands sometime or other but desired to hold on tenaciously to their breadline which was trade with these countries.

As a result of centuries of subjugation and colonial indoctrination the colonial powers have conditioned these countries to rely on them for cultural inspiration. It was hoped that as long as this inspiration was sustained the demand for their goods too can be maintained. This has been done by making the colonies to assimilate certain cultural values which gave a steady market for their products. The products that were designed to sustain such values. Today we find communication channels helping to make this trend a continuing process. When it comes to cultural values and behavioural patterns the trend in the flow of information is from the west to the developing world.

In the matter of cultural identity the serious threat posed by the unflow of information from the west or should I say the super powers that control the channels of communication to the developing world is a factor which has to be taken seriously. When anything happens in a country with powerful press agencies the news in all its detail are immediately reported to the entire world. But what happens in smaller countries even though they
are of great consequence to the entire world could pass unnoticed due to inadequate means of communication or because they may seem not important enough in the eyes of the world press. As a result the world is kept in the dark about information and developments which could have profound impact on mankind as a whole.

The third world countries most of which had been sites of ancient civilizations have culture distinctly their own. Unless the communications systems take cognizance of their existence and employ the mechanisms at their command not only to encourage and foster their growth but also to make them known to the rest of the world, the processes of cultural slavery now on the march cannot be stopped. Powerful nations with equally powerful channels of communication at their beck and call can move towards a sort of cultural homogenization on a global level. Even industrial powers such as Canada and Japan have woken up to this danger and have passed legislation in order to preserve outstanding cultural assets of the past. In this instance need the plight of the poor nations with scant means of communication be more emphasized.

A case in point is the cinderalla treatment given to news of the developing world by the western media. Because important events in the developing world which may have far reaching consequences seldom get adequate coverage by the western media, the west's understanding of the third world is seriously hampered. Even activities in the United Nations concerning third world countries are seldom mentioned by the western press. It has been the practice of the western media to caricature the third world in terms of inefficiency, bankruptcy, autocracy, disaster and violence. The following lines from a Daily Telegraph leading article clearly indicates this attitude. There are two major reasons why many people in the third world are nowhere as well off materially, as such people because of their customs and mores are unsuited to living amidst an efficient industrial economy and/or they are ruled by collectivist or socialist governments. The decision arrived at by the nonaligned nations conference in Colombo to promote the establishment of a news agency which would help in impartially reporting what happens in their countries to the rest of the world would go a long way in correcting this imbalance prevailing in news coverage.

Communication has an important role to play in transmitting and disseminating existing cultural heritage of the community. They have to develop the capacity to understand and to project the cultural and social values and norms and to explain the beginings and rationale to the people. While doing so they have also to receive process and transmit cultural and social values without giving up to any social or cultural disturbance.

The Asian scene is replete with examples of performing arts which form an integral part of the cultural life of the community. James Bradon in his The influence of performing arts on the mass media (1973) says that the live performing arts that exist within an Asian culture represent the important and often untapped reservoir of cultural identity which could be drawn upon by the mass media. Communication media can play a big role in keeping this aspect of the culture alive. Very often in Asian cultures many traditional dance forms music and art are getting lost along with the demise of their exponents. In many old societies these cultural traditions are handed down from father to son or from one generation to another. A conscious effort has
CULTURAL IDENTIFICATION IN COMMUNICATION PROCESSES

by

ZBIGNIEW BENEDEKOWICZ and DANuta VAJKOwSKA

Search for identity as it was rightly pointed out by E.H. ERLINSON no matter what domain of life it concerns can be reduced to one fundamental question: who am I? Seeking the answer to this in the sphere of personality, sex, ethnicity, consciousness can be not only an expression of a basic need of self-definition but also a symptom of identity crisis. Our considerations are not a set of theoretical solutions but rather a list of problems raised by considerations on the theory of cultural identification and communication process.

In several places we will supplement our list with critical remarks and postulates stemming from both the very essence of our topic and the conviction that human desires and efforts can become powerful factors in creation of a vision of the future world in the process of learning experiencing and understanding of different cultural traditions and finally in shaping appropriate attitude necessary for reaching desired level of mutual understanding.

The problem of cultural identification

Considerations on cultural identity have always been connected with the problem of ethnic identity. Concepts like spirit of the nation, soul of the nation, national character, spirit (spirituality) of the East and of the West were in frequent usage. In time they have been replaced with apparently more precise terms like cultural patterns of the East and of the West or with quite recent invention of ethnicity. The question of cultural identification was approached differently by ethnography, sociology and cultural anthropology.

It is good to refer here to some ideas of a well known Polish sociologist and ethnologist: Ephem. OBRZESKI (an example of a deeply rooted cultural background and a concretization of the concept of ethnicity). These ideas grew from the considerations of ethnic problems, such as theories of ethnic groups and ethnic consciousness.

They go however far beyond that to the realm of broadly understood cultural identification. Obrebski distinguishes two ways of dealing with the problem of ethnic (cultural) identification that inspired and shaped his theory.

The first approach — known and developed on the grounds of ethnography, linguistics, dialectology, archology, demography (we could add to this list social and economic sciences, psychology and sociology, not mentioned by Obrebski) — the results of which have been synthesized in the form of certain syntheses were transferred into quite an arbitrary way into the field of ethnic problems and more often then never born unjustified and misleading conclusions. This approach can be called extrinsic. The identification is being carried out on so called objective criteria selected and arranged or set (often rather arbitrarily) by the scientists themselves.

The other approach consists in finding subjective criteria being a referential framework for the feeling of ethnic (cultural) identity of members of a given group. This approach can be called intrinsic. Scientists try to penetrate into internal strata formulated and accepted as meaningful from the point of view of the members of this group in the process of their self-identification.

The above differentiation made by Obrebski in the 1930s was based as all his other ideas in this topic on the field studies and observations of concrete ethnic group from Polessie. Population of this region during the 1930s instead of the expected declaration of national status answered "I belong here and defined the native tongue as ordinary. According to Obrebski this and the like attitudes help us discover criteria fundamental for the process of identification feeling of homeliness and strangeness. In this understanding one's own ethnic group is the extension of homogeneity of one's own surrounding which the individual may have no contacts with but has a certainty of finding there the same components to which all his personal or at least all socially meaningful patterns are bound. It is the broadest possible sphere of cultural adequacy in which social activities of the individual find the same response. In the individual does not experience cultural projection for its member ethnic group is potentially or real milieu where the way he speaks, behaves and acts is not deemed and where he finds acceptance and where everything around is free of strange and striking traits.
Obrebski's investigations in Polese demonstrate that the feeling of homeliness is something obvious taken for granted. This homeliness is not expressed directly, what is emphasized are not yet the group's own characteristics but those of neighbouring groups — strangers. This image is build among other things of such components as costume (appearance) and language.

<Ours> are those who know to participate in the interplay of typical idioms and conventional formulas those who react to the words of the partner according to the customary set of comments and exclamations those who use the same swear words and amities use the same technique of making jokes and finally those whose language independently of local differences is euphonic and sounds similar to the cultural code of the partner does not provoke funny associations misunderstandings etc. Strangers are those who do not meet these conditions.

Other components of this image are representation of physical type psychological image and cultural characteristics (among them sociability, hospitality, honesty, laziness or diligence difference in economic activity and in standard of living forms of reaction marital habits etc.)

Such images are not an accurate reflection of reality especially two last components are area projection magnifying the differences and neglecting similarities between our own group and other groups. This image can be called simply a stereotype. Validity of enumerated by Obrebski components of the image of other group finds it confirmation in many anthropological results. Results of investigations carried out in greatly culturally diversified areas (like ethnic or regional frontier) demonstrate that in the process of identification these images acquire there a particular significance. The number of the details comprised within the four main components is especially in psycho cultural sphere can grow according to historic and regional conditions. Depth and sharpness of the description and accentuation of the characteristics of other groups can also vary.

Role of stereotypes in communication process

The problem of stereotype and their mode of existence and functioning their persistence and reluctance to change have been treated by and large in scientific literature. W. Lippman in his book Public Opinion (1922) was pioneer of formulating the sociological concept of stereotype. Since then the stereotype has become an attractive topic of studies in sociology, social psychology and epistemology. However different and diversified the approaches to and continuations of Lippman's would be two of his concepts are still alive and find ready followers. The first concerns the role of stereotype in the process of perception and cognition and also the relation of human structuring of the reality to the reality itself. The other touches upon the functioning of stereotypes their place and role in the ideologies of social groups in shaping attitudes and stimulating activities growing from ideas and public myths (public opinion analysis) and finally it deals with their role in propaganda making. Following the tradition outlined by Lippman's study in the concept of stereotype there were accentuated such aspects as the ability of automatic recurrence persistence absurdity excessive growth of emotional and irrational sides its precedence to empirical and intellectual cognition. This approach to stereotype caused that time and again the concept of stereotype was used interchangeably with the concept of prejudice.

The focal point of the studies on stereotypes has become the question whether they are or they are not consistent with the reality. This aspect of stereotype dominated the other ones. It has been very clearly demonstrated in the definition of the stereotype quoted after Lippman in contemporary cyclopaedias. When the concept is referred to as a stereotype the implication is that:

1. It is simple rather than complex, or differentiated
2. It is erroneous rather than accurate
3. It has been acquired second hand rather than through direct experience with the reality, it is supposed to represent
4. It is resistant to modification by new experience

On the other hand, very few studies on the stereotype dealt with its role in the process of identification and communication. Let us come back for a while to Obrebski. What is worth emphasizing in his works is that the answer to the question who am I contained in the image of strangers it is possible only thanks to the Others it is a reflection of the image of the Others. In this sense the process of identification is apart of the process of communication. The answer seems to come from outside. We owe our autodetermination and discovery of our own identity to the Others. The feeling of identity is a result of comparison and/or confrontation with the Others. Certainly not all stereotypes of strangers play the role of a mirror of identification. Not always a simple reversal of the image of others gives in return the image of those characteristics that produce the feeling of identity of our own group.

Some scholars tended to confuse identification functions of stereotypes only to those which grew from real inter societal contacts. As it seems, sociological perspective in which the phenomenon of stereotype has been so far considered is definitely too narrow. It finds its manifestation in excessive accentuation of pragmatic aspects of stereotype and in reduction of its function to strictly social one. Setting of the stereotype in the narrow perspective of social relations as well as in human attitudes and behaviour connected with them can be observed not only in sociological or psycho social studies but also on the grounds of logic and epistemology. As a matter of example we quote a fragment on the relations between the stereotype and concept. Stereotype is not an intellectual logical but intellectual pragmatic category that is the category connected with this kind of human activity.
in which no only cognitive functions of a man but also his emotions and volition etc are involved. Therefore we hold both a stereotype and the concept of a member of hostile or our own nation of hostile or our own social class but holding for instance a concept of the number of four do we not hold its stereotype.

Another case of reducing the problem to the question whether the stereotype is consistent or not with the reality is a hypothesis of the Kernel of truth in stereotypes formulated by O. Klimeberg. He claims that if certain characteristics of a given group are unanimously stressed by many various groups more often than never being in conflict we can assume that these characteristics conform to reality (e.g. a stereotype of industrious German).

We think that the analysis of the stereotype in its identification and communication functions requires quite different approach. To define the ways and mechanisms of finding one's own identity to define component i of culture reflecting feelings of homelessness and strangeness we should encompass in our analysis and considerations all possible ideas of strangers putting provisionally aside such questions as a) whether these ideas are born from direct or indirect social contacts b) how these ideas influence real social contacts c) whether they represent accurate or false image of the reality. This approach would then require directly opposite assumptions than those taken by O. Klimeberg. We should then assume that the stereotypes tell us very little of the ones they concern but quite a lot — if not directly — of those who produce them.

Note that the definition of ethnic group formulated by Oberek on the basis of his field studies is very broad. Ethnic group can be replaced by many others like professional group social group peer group and so on. Opposition ours — strangers is only contextual. This opposition is more a category than a classification term. It may become a classification term only through the meaning given to it by a concrete socio-cultural context. Therefore the most appropriate perspective for the analysis of this category would be a broad historic and anthropological framework. Anthropological experience would be the more useful here as it helps us penetrate the very nature of the stereotype.

Anthropology with its skills of reading and interpreting of symbols would draw back here to the motives long forgotten in later sociological studies on the stereotypes that is to that most concise formula by Lippman — stereotypes are pictures in our heads. Thus formula evokes a great similarity of stereotype to symbol. Stereotype like symbol does not have its roots only in thinking (discursive critical or analytic) neither has them exclusively in emotions (experiencing impressions) It is a combination of both. It is an attempt to comprise arrange and express experiences and impressions in concept like terms. Stereotype like symbol which is a sign represents something what it is not directly by itself. Stereotype is governed here by a certain regularity discovered by the scholars dealing with symbolism stereotype just as symbol tries to become what it only vaguely represents there is then a tendency in human approach leading to confusing and identifying the image with imagined C. G. Jung writes symbol has a dual nature real and unreal. It would be a symbol if it was only real as then it would be a real phenomenon unable to be symbolic. Symbolic can be only what in one thing contains also another one. If on the other hand symbol was unreal it would be only something empty and imaginative with no reference to reality and thus would not be a symbol. The considerations on symbol may concern as well stereotypes. Therefore one of the ways of analysing stereotypes is one known and applied in the studies on symbol We revoke here phenomenological tradition (C. G. Jung M. Eliade) of understanding symbol through symbol revealing the content of the symbol through projecting it against the background of other ones demonstrating it within a certain whole having the same nature but at the same time being more comprehensive constituting a certain system i.e. an integral set of symbolic thinking a certain symbolic cycle. It would be thus essential to show the stereotype in the context of other images of the world (Universe Cosmos the images and beliefs belonging to broadly understood sphere of religion and mythology).

Ourselves and Them

Let us try to investigate certain meaningful components of stereotypes held about strangers provided by anthropological sources. Opposition ourselves — them is being expressed by the opposition people — not people. We notice it in the names of tribes where the members of a given group call themselves people or real people. This meaning is ascribed to the name of Australian tribe Narrinya the name of Inuit was adopted by Eskimos from Greenland. Thinite is the name of the tribe of the North American Indians African Hotonts call themselves Khom Khom. According to H. Vambrsky Turkish tribes had in the last a special word to denote homo — it was Turk derived from Toruk meaning a creature man in general.

Opposition people — not people has his historic correspondents in such oppositions like the citizens of the Roman Empire and those being outside the limes Barbarians or people living outside the Middle Empire (including Europeans) who were called overseas devils or overseas guests.
Hastings 12 explains this Chinese correspondent of Greek barbaros and Latin barbarus as foreign devils. Opposon people — not people is sometimes developed in the opposition people — animals. Ancient Chinese to describe the names of various non Chinese tribes living in Chinese territory used a special set of characters composed of simpler units bearing such meanings like dog jackal worm a curled up snake 13. All that is similar to Medieval stories on foreign peoples exposing animal motives. So the XII century mythological relation on the Kingdom of Ian located in Central Asia inherited by oyed horned people or those who have the eyes on both sides of their heads centaurs fauns giants cyclopes. 14 In Polish folklore to our days have survived the proverbs about a Mazur 15 born blind like a pup We find the same proverbs in Germany where similar blindness is attributed to the people from Hessen Schwaben and Westfalen 16.

Opposition speaking — not speaking. This can be clearly read from the etymology of the proper name of Slaves those who use the words as opposed to strangers. Niemcy — mute silent. First this term included all peoples speaking the language unintelligible for Slaves in time this name was fixed in Polish as the name of Germans.

Stereotypy definition of strangeness relied also on the costume. In Polish folkore the devil is represented in German costume while Ukrainians dress him in the outfit of Polish gentry.

Association of the costume with the stranger coming from outside from the outer world in its most cosmological eschatological sense can be seen in the interpretation of the sculpture representing the king of the country of darkness Yama in India. In 1235 Wiranarashmadewa from the dynasty of Hoysal orders to build in his residence a temple. It was constructed more than 70 years. One of the anonymous sculptors who had been ordered to execute the monument of Yama dressed him in European type coat with lapels contemporary European trousers and very non Hindi cap. Can we suppose then that Yama took the silhouette of Marco Polo who visited India in 1288 and inspired the artist with his outfit 17.

Myths on ultramondane origins of a stranger can be found in African tradition. African aborigines when they first met a white man perceived in him a guest from the other world African as themselves who after the death turned white and having resurrected was sent down to the Earth to fulfill unknown mission. What was this mission like? Tribal myths give various answers to these questions — full of hope or fears the conception of the origins of white varies in detail. In this conception however one element repeats all along — genetic ties of white man with the eschatological world 18.

Several testing of the stranger that happened in the contacts of white people with Indians ( ) at the beginning of the XVI century is depicted and commented with his usual bravura and zest by C. Levi Strauss the commision ( ) of monks of the Saint Heronius order is really moving in its meticulous care ( ) and because it casts the light at the intellectual attitudes of the epoch. In the manner of regular psycho sociological questionnaire worked out according to best modern principles the conquistadors were asked the question among at finding out whether in their opinion Indians would have been able to live independently on the level of Castillian peasants. All answers were negative. (Eventually their grand sons would but tribesmen are so v cious ( ) The conclusion was unanimous. (It is better for Indians to become slaves than be animals at liberty) ( ) At the same time on the neighbouring island ( ) Indians occupied themselves with catching whites and drowning them then for weeks set the guard upon them to find out whether their bodies would putrefy. From this comparison of the polls come two conclusions: white referred to social sciences while Indians relied rather upon natural sciences while white claimed Indians are the animals the latter did no go beyond a suspicion that the white were gods. Considering equal ignorance on both sides behaviour of Indians was certainly more human 19.

The emphasis put in the interpretation on some elements of the image of strangers as animal or demonic traits and on following them feelings of abomination fear repugnance over shadowed another aspect of complex attitude toward the strangers in which while remaining the people from the outside they were identified with god like creatures or prophets of gods. The people from the tribe of Orang Ot from Borneo when they meet foreigners turn their back on them squat on the ground hiding their faces. They explained that the sight of strangers makes them affects their eyes like the sun light 20.
Those reactions to strangers bring to mind the stories about people —
prophets of gods or gods themselves.

When Moses came down from the mountain of Sinai — as he came
down from the mountain Moses had the two tablets of the Testimony in his
with Yahweh. And when Aaron and all the sons of Israel saw Moses the
Moses called to them and Aaron with all leaders of the community came
and he passed on to them all the orders that Yahweh had given him on the
a veil over his face. Whenever he went into Yahweh’s presence to speak
with him Moses would remove the veil until he came out again. And when
pass on them and the sons of Israel would see the face of Moses radiant
with Yahweh (Ex 34 29–35).

The reactions to strangers described by anthropologists reveal then
a mixture of anxiety or even horror with fascination and need of intimacy
attraction and repugnance. The attitude towards strangers resembles the
relation to sacred evokes many elements of numinon experience the
Rudolf Otto’s. In his concept religious symbol is an attempt to put irrational
experience into rational formula. This reveals the difference between symbol
and stereotype. In the structure of numinon experience dominates the spirit
to the penetration of symbol. Stereotypes on the other hand about the
emphasis on dullness abnormality, querness of strangers. Stereotypes are
usually to poke fun at the stranger.

Clown Can you tell that? It was that very day that young Hamlet
was born — he that is mad and sent into England.

Hamlet Ay marry why was he sent into England?

Clown Why because he was mad. He shall recover his wits there
or if he do not is no great matter there.

Hamlet Why?

Clown Twill not be seen in him there; there the man are as mad as he
(W Shakespeare Hamlet Prince of Denmark Act V Scene 1).

Let us come back to that short and sharp statement. Stereotypes are
pictures in our heads. The idea of stereotype has much to do with printing
between symbol and stereotype. Stereotype is a matrix — we read in a
great number of copies. Stereotype we talk about resembles rather the
final product of the process of printing — a ready copy and this differs it

from symbol. Stereotype is more like a two-dimensional picture not having
the depth of the symbol. Stereotype integrates various elements of reality
more at large than into depth. As the symbol does.

Spheres of culture in which the identification takes place

In those characteristic accented in the stereotypes held about strangers
manifest the spheres of culture in which focus every day feelings of strangeness
m direct contacts. These are language, time, food and religion. (The last
two have been omitted for the lack of space, they appear however in the
stereotype in the form of deriding opinions.)

Language. We want to discuss here two aspects of it: functional instrumental
and semantic. The latter was accentuated by the Obreski’s definition of
ethnic group in its very essence having sociological character. It coincides
with semiotic understanding of historic cultural linguistic community
where the events are attributed a meaning: the text of events is read by
the community ( ). The language on the other hand is an internal fastener of
the community enabling the communication among its members and conditions
identifies reaction to these events on the other hand it determines the
information itself determining the choice of meaningful facts and establishing
among them certain connections. What is not described in this language
is not received in the society escapes its attention. These strata are most
difficult to get to from the outside of a given society. The language is a very
important instrument of cultural identification. Its role is best confirmed by
the phenomenon of creating within a homogenous linguistic whole a kind
of sublanguages (professional criminal, young jargon, burg etc.) and
separate dialects of particular social classes and strata. The language in its
instrumental functional aspects very rarely reaches semantic realms of
historic cultural tradition which endows the words with their meanings
and specific deeper sense. The existence of a given group is conditioned
by the language as is the continuation of its culture which bears the feeling
of identity.

Costume. The role of the costume in the traditional culture is a good evidence
of identification significance and also of its symbolic depth. Here is an example
presented against the background of symbolic meaning of jadeit in China
by Mircea Eliade it (the jadeit) has a value of symbolic language in the
sense that the number colours and composition of the jadeit stones worn
by a woman not only links her with the Cosmos and the seasons of the year
but also defines her identity and state whether she is a maid, married or a
widow: what social class and family she belongs to what region she comes
from and whether her husband or fiancé is on the way etc. Similarly in the
island of Java the symbolic of drawings and colours of batik indicated sex
the social status the season of the year and the occasion for which it is
worn ( ).

2 B Uspienski "Histoia s 2 b i 9 e w mi e n e m a t e s j e s o j n o g o m i o m
wlor czynnym modelu sied z m s sremtam U n i e s t y s t y o f T a t u 1974 quoted othe
Polish t a n sk i a n "

Teksty 1 2 1976 p 120
used by all members of a given community which is not understandable to the strangers but still it is a language expressing social historic and past the situation of a symbol bearer as well as his attitude toward the society and Cosmos (certain jadelets or baticas are worn in the spring on the eve of some agricultural works on the day of aquinox or solstic etc) Briefly the costume symbolic ties a man on the one hand with the Cosmos and on the other with the community he belongs to and directly indicates to every member of the community his real and deep identity 

This labeling identifying function of the costume even without reaching to deeper background of symbolic tradition is visible for instance in the youth sub culture to mention only the movements like Hippies Rockers Punk etc

Religion It is the domain most difficult to access in an ordinary feeling of diversity is it is built with stereotypes and superficial knowledge of beliefs conventions strange ceremonies the knowledge able to penetrate the external layer of religiousness And this is this sphere that is decisive for the choice of the world outlook system of values and the concept of time

As a matter of example we can quote here so often rased differences between culture patterns connected with religions of the West and of the East between Western orientation stressing practical social aspects and Eastern orientation viewing the man as an element of the Universe as a man of contemplation and prayer These differences are left also within the same religious system by the Christians in the West and in the East

These varied outlooks manifest in diversified cultural patterns often in an oversimplified form as it happens with stereotypes in individual (behavioural) patterns In the West the time is a period of individual existence it is a certain stretched line encompassed between the birth and the death marked with a would be sign post on which are written the tasks to fulfill in behavioural sense of action acquisition of material goods and achievement of social position life of an individual is a blank card to be filled with accomplished tasks this model is built on such slogan like concepts as achievement patterns economic growth personal growth In the East we observe a domination of contemplative attitudes preservation of structures and values time appears there as a bearer of suprahistoric

or having very little to do with the history patterns of human fates time is written in individual biographies flows through them

Furthermore there are differences in attitudes toward the word The West takes the word as an instrument accentuates verbal communication which logical and semantic precision The East rates very high the transt to attain logical and semantic precision The East rates very high the non verbal communication seeks ontological penetration of the words non verbal communication seeking the ontological experiencing of them

Religion as the sphere most difficult to penetrate and interpret it requires appropriate methods of apprehension of different convictions and beliefs Mutual understanding is possible on the way of seeking rather the beliefs. Mutual understanding is possible on the way of seeking rather the beliefs. We can appreciate the essence than the symptoms of these convictions and beliefs We can appreciate the essence than the symptoms of these convictions and beliefs We can appreciate the essence than the symptoms of these convictions and beliefs We can appreciate the essence than the symptoms of these convictions and beliefs We can appreciate the essence than the symptoms of these convictions and beliefs We can appreciate the essence than the symptoms of these convictions and beliefs We can appreciate the essence than the symptoms of these convictions and beliefs We can appreciate the essence than the symptoms of these convictions and beliefs

What unites us and what differs can play in socialization and education in every ethnography cultural anthropology sociology of culture comparative studies of religion etc

You — approach versus ourselves-them — approach

Our own identity can be found in contacts and confrontation with the others paralleling understanding and experiencing of the culture of other people implies deep identity with our own culture and a conscious attitude towards our own past Knowledge of the past is essential for the understanding of life in the present and in the future not because history repeats itself which it never does exactly but because the past is incorporated in all manifestations of the present and will thereby condition the future At every stage human life is the incarnation of the past writes Rene Dubos

A guide post to mutual understanding among the people of various cultural traditions can be that penetratingly sensed English word under standing we may associate with the feeling of amazement and placing oneself underneath below the subject we try to know It requires a carefully compiled programme of socialization and education in which the reaction to cultural diversity would begin from amazement and readiness to acceptance in which intercultural learning would not be a single isolated act but rather a continuous discovering It would be thus a dialogue Assuming that this attitude would be equal to rejection of ourselves them approach in favour of you approach

It is all the more urgent if we accept M Eliade s reasoning and conclusion images bring men together however more effectively and more genuinely than any analytical language Indeed if an ultimate solidarity of the whole human race does exist it can be felt and activated only at the level images 

The progressive desacralization of modern man has altered the content of his spiritual life without breaking the matrices of his imagination a quantity mythological litter still lingers in the ill controlled zones of the mind

---

24 R Dubos S H m a A m l N York 1968 p 61
M Eliade Im ge s a d Sy bols Si de R i gu Sy bi s i anal Ph Ma rer Ne 1 k 1961 p 17—18
Differenciation as a basis of communication

In traditional societies the attitude towards a stranger was on the one hand similar to that assumed towards the sacred and on the other was safeguarded with the stereotypes being a kind of defense walls and anaphothes of their own culture. We can say that in this composition mythological and religious feelings were decisive for shaping of this attitude while the stereotypes provided a convenient orientation network and rationalized external arguments ready to turn into behavioral patterns.

Not so much the content of the stereotypes but rather historic realities decided which stereotypes become driving force of actions. Complexity of the attitude towards the stranger ambiguity of the content of this relation made this sphere of life subject to influences and manipulations. Stranger having animal traits could have been tolerated for long time but in the case of conflict the dissimilarities were immediately interpreted as dangerous and calling for a hostile action.

There are many field and theoretical studies revealing the mechanism of transformation of strangers into hostility. These studies are well known here so there is no need to quote them here. There are also many studies on the symbiosis of different culture systems which inspired A. Kroeber to formulate his theory of part society and part culture.

We would like to point to the situations in which cultural differences between particular social groups were openly maintained and supported as conducive to exchange and contacts.

Mountain population of Trojan Balkan for centuries maintained the kind of relations with the inhabitants of the neighboring plains. It was taken for sure in both communities that only in the mountains could be prepared a certain kind of spiced fat to be preserved for winter time and also that only in the plains the people knew how to make certain sort of wine liked equally by both groups. Sales of these goods or exchanges as gifts used to take place on great yearly holidays in half ritual ceremonial ways. This helped establish contacts or fasten friendly ties. In the 1930s at the time of collectivization of Bulgarian agriculture, agronomists and animal breeding specialists proved — without any doubts — that both delicious fat and favorite wine could be produced just as well on either area. Following this very rational statement collective farms were encouraged to make these products in both places. This encountered fierce protests of the members of both groups as they felt deprived of a kind of quasi economic specialization culture difference that linked both groups.

One more example — Balkan pastoral nomads called Sarakachins in Albania and Karakachins in Bulgaria who since early Middle Ages until the 1930s wandered with their herds through vast cultivated areas, established a remarkable symbiosis with settled rural population. The herds were led along fixed trails which assured fertilization of the fields. Surely nomads paid the peasants for the permission of driving the herds but the fees could have been replaced by gifts. Nomad camps became for some time the forum of attractive contacts at which glebae adscriptus peasants served feudal lords listened to the stories of the nomads told about unknown free world. For centuries in the villages along migration trails of nomads people did not make certain sorts of cheese and leather products they preferred to buy them from nomadic shepherds. And vice versa the nomads bought from the peasants simple wooden products of everyday use. Neither lack of material nor technical skills could explain the persistence of these differences. Contemporary settlement process brings about assimilation of nomads unification of cultures contacts became mutually less attractive.

Reinterpretation of historic and anthropological sources would probably reveal many other clear illustrations of these regularities. In all situations of this type dissimilarity of another group widened the experience of one own group satisfied the needs of wondering and fascination helped the exchange and cooperation in a word dissimilarity was a condition not an obstacle in the process of communication. This kind of historic experience teach us that the slogan let us make the world safe for cultural differences hailed by refined intellect is not an invention of our days.

Cultural identification: heritage or choice?

As we already said cultural identity was formerly almost equivalent to ethnic identity. This subjective notion referred to concrete human substrate (can tribe ethnic regional group nation etc.) and to a definite territory inhabited by this group of people. Binding the notion of identity with a certain territory was quite common not only among settled peoples but also among nomads who considered the trails of their wanderings granted them by law or by customs as their own. The individual could harbour a feeling of identity with larger or smaller communities locate his own people on wider or smaller territories but associated himself with a concrete ethnic substrate and a definite territory. To sum up it individual s cultural identification went neither beyond local community nor was it exterritorial and since this situation resulted from his birth place and accompanying inherited social status we are inclined to say that cultural identity was rather hereditary character.

This mechanism of gaining of a sense of identity by inheritance can be found in traditional European peasant societies — not only in those of the Middle Ages but as late as the beginning of our century.

D. Marowska J. Tha u. p. pra. 1. a. k. a. d. el g. j. p. st. s. h. a. t. e. B. 1960
D. Markowska L. Tha u. p. pra. 1. a. k. a. d. el g. j. p. st. s. h. a. t. e. B. 1960

30
Cultural identity is not a static but a dynamic phenomenon. A human individual is not simply given a sense of this identity; he is to gain it in the course of education and social participation. In traditional societies, the process of gaining identity was conditioned not so much by individual characteristics as by cultural patterns. Despite the existence of social roles and stages of life, the system of social and moral rules, manners, and knowledge of the world protected society.

Very few people were given an opportunity to build their own cultural identity on other foundations, such as clerical or religious denominations that constituted great international systems. As among them, but only if they were given supra national assignments. It is easy to imagine that a Mongol Lama felt more at home in a monastery of his order in Tibet, than in the court of a local prince. As it was not in Mongol language but in Tibetan that he expressed most important matters of his life. In the Tibetan monastery, he was surrounded by the same or similar maternal objects as in his own in Mongolia. He read the same books and followed the same daily schedule. With equal ease, we can imagine that a medieval monk from the land of the Vistula felt more at home in a monastery of the same order as in the court of a Polish nobleman. Nevertheless, as we mentioned before, this kind of cultural identity being a result of conscious choice and not of birth, was a share of only a few.

The XIX century Europe and North America witnessed the crystallization of national consciousness. It was also the arena of socio geographic mobility which enabled cultural identification by virtue of European ethnic groups consolidated into nation state bodies, and in North America grew a new phenomenon: multiethnic body which thought it might be a homeland of its citizens. The fates of cultural identification of the people of the United States were to be far more complex than that it had been expressed in this formula. Migrations made it possible to choose among groups grows into them, where, and thus become naturalized as it was said, implying unintentionally that traditional cultural identity had been imposed by the very fact of birth. The process of formation of new cultural identity in North America has its historical dimension (successive generations) and that of social stratification (elites and ordinary people). Both of these dimensions have been associated with ethnic unity. From this melting pot of diversity emerged new stereotypes of strangers and new norm to define ours. In this way has been coined the concept of the American acronyme WASP (White Anglo Saxon Protestant) to define the elite of this society, so has been coined an derogatory acronyme PIGS (Polish Italians Greeks Slavs) to define non-speaking English immigrants making the majority of working classes in that country.

Much time can elapse before a conscious strivings towards integration of ethnic roots with the spirit of civilian commitment to the new society.
and project them outwards as images of the world in general and its future. And these are not incorrect perceptions. The world is structured this way. When it comes to the great issues of space, peace and war, our data indicate that the nation will probably continue to be the salient actor for a long time to come. When it comes to the great issues of time, development and national goal setting, the nation will probably also be the salient actor for a long time to come.

As for space, when we say (nation) we really mean (group of nations) — for the analysis has certainly not only shown heterogeneity between groups of nations but also certain homogeneity within these groups.

The results of the above studies do not help answer the question how the recognition of the situation of one's own nation in the international arena influences the process of national identification. In other words, what is the connection between cultural tradition of a given nation and its involvement into so-called global problems? Furthermore, what new elements and mechanisms of national identification bears this involvement? This problem seems to be so important to future shape of the world that it should become a subject of international comparative study. For this reason we decided to present here some very preliminary remarks.

Cultural heritage — place of the nation in interrelated world — new elements of national identification

In the contemporary world we can discern two significant sometimes parallel sometimes mutually conditioned processes:

a) classification of the societies according to different criteria

b) articulation of the needs and postulates as well as working out of the programmes in the matters considered common to all people in the world.

Truly, classification of the societies is based on their present characteristics — it has nevertheless prognostic and programmatic objectives which find their manifestation in the very terminology. The societies of the world have been classified first of all in regard to their political position as well as economic and demographic situation.

These two or three fold divisions are very simple.

In regard to political power in global scale we have super powers — great powers — non powers.

In regard to demographic relations and processes we discern countries overpopulated in demographic balance and underpopulated.

According to certain syndrome of economic and technological indicators we discern developed and developing countries.

We accept also a syndrome of indicators in the scale form poverty to affluence where we find the countries on the level of poverty ones which enjoy modest but adequate standard and rich countries.

Following the syndrome of industrialization and urbanization indicators we discern preindustrial industrial and postindustrial countries.

Many a classification of this kind can be taken as a basis for modelling of the future world. In the second report of The Club of Rome Mankind at the Turning Point the authors divide the world into 10 regions according to several criteria. Several problem areas have been investigated in particular the world food shortage energy crisis population growth and disparity in economic development. At the same time we observe a growing awareness of interrelations among all societies of the world and the list of human problems common to all mankind is ever larger. In this feeling of interdependence and unity are both determinism and moral choice. The authors of the above mentioned Report write in this matter.

The world community was merely a collection of fundamentally independent parts. Under such conditions each of the parts could grow — for better or worse — as it pleased. In the new conditions exemplified by the global crises syndrome the world community has been transformed into a world system i.e. a collection of functionally interdependent parts. Each part — whether a region or a group of nations — has its own contribution to make to the organic development of mankind resources technology economics potential culture etc. In such a system the growth of any one part depends on the growth or non growth of others.

Many decisions resolutions and programmes refer directly to these necessities others appeal to all human solidarity and to the idea of basic human rights. The United Nations and other world organizations like the International Red Cross or the International Planned Parenthood Federation provide forum for discussions on these issues. Many of these debates raise vivid controversies like for instance the limits of acceptable experiments and manipulations in genetics ethnic problems of transplant surgery etc.

Historic experiences — along with current processes assign the place of a given nation in specific classification whether it is an industrial enjoying modest but adequate standard and underpopulated country or preindustrial having modest but adequate standard and demographically balanced etc.

Culture tradition or more specifically what remains vivid in it for today's generation is one of the components of our understanding of so-called global problems helps to formulate them and select viable solution. The power of culture heritage can find its direct manifestation in a continuation of the past or indirectly — in the attempts to break it up. Traditional political neutrality and pacifism of Sweden is just this kind of continuation. It may take however directly opposite forms living generation countries does not want to identity itself with the heritage of the past feels branded with it and because of this brand opts for certain global solutions and participates in certain international movements. Perfect example of such motivation may be the.


1 Ib dem p 5.
participation of young Germans in international anti-fascist movement. It has been very clearly formulated by Peter Ripken in the introduction to "Die Gesetze der Apartheid." 3

Note also that rejecting of the recent past, can strengthen future oriented attitudes. The results of investigations on the images of the world in the year 2000 seem to confirm that. We find out there that the most future oriented youths are in the Federal Republic of Germany and in Japan. Commenting on this the authors say that this phenomenon cannot be explained with high rate of economic growth and add. The explanation may be found in the particular historical and present political position of the FRG. A completely new start necessary at the end of the II World War. Thus new start had to be made in all respects and reconstruction began which in the ensuing decades was transformed into the often quoted Wirtschaftswunder. It seems that this totally new start and the corresponding orientation toward the future still strongly stamp the awareness of the West German population. This reorientation in the political and economic sense is again a factor that also applies to Japan. Perhaps this is the reason why the results of Japan and the FRG are adjacent in the comparison. 4

This explanation does not seem to be complete although more ambitious than binding future orientation with high rate of economic growth. It is easy then to suppose that lack of moral acceptance for the recent past of these countries and impossibility to identify with it turn people's minds more powerfully than in other countries towards the future. Let us recall once again another significant result of these investigations: Youth politics in Federal Republic of Germany was found among the countries engaged in the peace problems youth samples in the world. Opinions and attitudes in particular questions cannot be unequivocally inferred by the answers to the question: What is its need for obtaining peace? Brought the authors to the conclusion that national armies, military alliances, and peace keeping forces are considered of less benefit than in other nations. 5

We said that cultural heritage defines not only economic and political position of a given nation in interrelated world but also — or perhaps primarily — its moral options and participation in so-called global problems. In turn the place a given nation occupies in the world arena and first of all — let us believe — its moral options in the domain of human affairs create new criteria and new mechanisms of national identification. The notion of identity of a young Finn is composed of historic experiences and the feeling of being a member of a small society adhering to active and peaceful policy of understanding among the nations of the country. While being least developed in Scandinavia enjoys great international prestige on the promontory of the same time — recognizing basic human rights in the sphere of family planning is not resuming to any restrictions in this area etc. As it seems similar kind of identification can be found in every country in the world. 6

Ethnicity — globalization

The review of elements that share to cultural identification of the individual proves that they concern the matters of fundamental meaning for the existence of man. Furthermore it turns out that the same spheres in which the individual has been finding and still finds identity with his own group are being attributed equal importance in global scale and are subject to unification and normative control. The problem is more complicated than that as all these spheres should be seen in a double scope: universal common or at least applicable to all the people in the world and particular — grown and preserved within one's own group. Here are several examples of this duality.

As we said language is an important sphere of cultural identification. Together with the growth of interrelations among the people in the world English language assumed the position of universal language of communication. It is not accidental that this process is accompanied by a growing split into British English and American English and what is more emergence of so-called United Nations English. English language spreading throughout the world encounters a very definite barrier of expressiveness. It is not possible to convey in it many feelings and thoughts which are so easily communicated in our own language. The members of our own group in short and witty sayings by a special intonation or intelligible deformations of the wordage. In monolingual areas the members of particular nations or regional groups preserve their own language specific and parallel to English. It can be easily observed in the contacts of the inhabitants of German speaking cantons of Switzerland with the Austrians. If the same language used by two autonomous societies of the same ethnic origin brings about communication problems much greater then they must be in the situation when the same language is used as means of communication between the inhabitants of Central Africa or Japan.

We can tentatively assume that English as an international language will develop and spread as a means of communication as simplified by necessity way of conveying information and of articulating formal documents and statements. Parallelly the people will continue to express themselves and find their own identity in their own language. A good example of that are the measures taken in defense of the purity of native tongues. Frenchmen protest against the franglais encouraging at the same time to learning English. People participating in an international organization and movement are very much aware of this linguistic duality. At the seminar organized by the International Planned Parenthood Federation in Istanbul in June 1978 a working group dealing with moral aspects of sex and family life education placed in the report from the discussion the following fragment. It was agreed the term sex education should be used within the International Planned Parenthood Federation for its brevity when using the English language but they feel their own identity in their own language. The report also states that the group was oriented in a clear term in its own language taking into account verbal and linguistic factors.

(n. 1) Image of the World 173
5 Th. dem p. 181
We do not think that the role of international English should necessarily be reduced to this kind of conventional definitions. We expect that the spread of English as a global language and simultaneous development of national languages will be mutually conditioned and enriching process. However, even the most congenial translation can not expressed all onomatopoeic qualities of the poem.

Consider now the duality in question on the examples of food which as we said focuses feeling of identity. For centuries every society had its own specific food. The diet time of eating social and ceremonial forms sacralization of some dishes reframing from eating of the other tabooing of some of them. Interactions and recommendations concerning the circumstanced and ways of consumption— all that creates a fascinating mosaic. The analysis of the nutrition habits demonstrates that the aim of providing the organism basic components necessary for physiological point of view was universal. Many recommendations and limitations mediated with customs religious and magic considerations are forced by rationality of diet.

Contemporary physiology sets the norms of adequate nutrition as well as upper limits of over nutrition. They are derived from the knowledge of biological nature of man. They work on such indicators like instance quantities of protein. Dietetics is the science which relying upon the universal norms of nutrition translates them from the language of components into the names and quantities of dishes and which recommends certain ways of preparing and consuming them. Thus it is based upon both universal norms of nutrition a specific cultural tradition of a given country or region. Specific of food peculiar attachment of certain societies to certain foods. A ways of preparing them— not only persists but is likely to strengthen contacts of the people of different cultures (among other things development of international tourism) work for its continuation. In tourist folders complications for national dishes are being listed right next to invitations to visiting famous monuments. Every household in any country maintains more or less consciously this specific of food. Thus, also in this field we find the duality universality of the norms of nutrition as well as certain food products spread throughout the world (ex. coca cola) coexist with national regional and local nutrition patterns. We can add to the above that the specific of nutrition looms very clear in ceremonial dishes the sacral and symbolic sense of which reveals the mechanisms of cultural identification.

In the same way we would approach the costume pointing to the spread of with no regard to differences of climate the dresses made of synthetic materials and blue jeans worn parallelly with so called official men’s dress in the whole world. It is worth mentioning here also professional outfits the same uniforms worn in the whole world by doctors nurses airmen— at the same time national costume or its most ceremonial or attractive forms is everywhere a manifestation of the affiliation to a certain culture.

Apparent the more important domain of cultural identification as religion would create unsurmountable barriers for mutual understanding. Unification clearly is impossible here although deep mutual understanding of differences in this sphere seems even today easily discernible if not universal.

Ourselves and Them today

Modern rational societies get rid of their former sacralization/demonization of the stranger. It does not however involve automatic decline of stereotypes. They are still alive detached from the grounds deprived of their former contents.

Inter-group relations [among ethnic groups nations] still remain in the area of functioning of many old and newly created stereotypes. Their shallowness is evident and therefore the scientists try to turn them down pre enticing the results of their investigations and writers and journalists fight them in mass media. Obviously these activities are full of good will and genuine efforts nevertheless they still resort to certain more primitive methods that may eventually bring rather undesired consequences. If the science and its expansion, is to be conducive for mutual understanding and communication among the people of different cultures the science itself should get rid of certain stereotypes grown and petrified on the grounds of the Euro American culture as for example the stereotype regarding cognitive process to its intellectual aspects as the stereotype of reasonable full man and the like. Very often fighting stereotypes of strangeness amusing peculiarity or inferiority of the people of different cultures we unintentionally try to prove that in the matter of things those people behave very similarly to us or with great ease are able to adopt our behavioural patterns. Note that most of the journalistic reports from so called Third World while showing us cultural traditions of its societies in the pictures of the contemporary life make us enjoy rapid rate of technical modernization with great pleasure.

See FAO, op. cit.
present local people operating advanced equipment parking the car utilizing or trying to make use of civilization facilities similar to ours. As a result we receive the image of former exotic and of detached from its historic roots process of modernization which we believe will make these societies look like our own. Instead in our striving for understanding we should concentrate on the elements in the life of other society that are different from ours on that what reveals the truth about man on what can make us think of our own way of life. Scientific knowledge alone even most profound does not lead straight way to shaping your approach discovering in the dialogue a unit of fundamental human values manifested differently in behavioral patterns - these are necessary conditions for that.

So far however the way of formulating global problems as well as inter national activities have not abandoned the old forms of ourselves - approach this can be even in many programmes of international policy making and in the attitudes assumed by many policy makers. More or less consciously and clearly the differentiation of the nation societies or countries is being put into hierarchic systems. Official term developed and underdeveloped having been in use until recently provided a false evidence that we - with our technological civilization - considered ourselves as a reference point of all comparisons to the others - strangers. Elegant softening not changing though the essence of the problem is replacing these terms with developed and developing as it still means that they follow our way to become like ourselves.

It is true that the world is full of drastic differences and there is no way to positively assess the fact of the existence of the zones affected by malnutrition. It is true that uncontrolled population growth is a phenomenon which we have to be positively noted too. Nevertheless in our quest for solutions we can resort to the approaches closer to you or to ourselves in the International Planned Parenthood Federation has for many years been the forum of confrontation of these two approaches. The participants of the International Conference Planning for the future (Brighton, England 22-27 October 1973) taking place on the eve of the World Population Year, with the most acute controversies between the proponents of the idea of family planning education and the partisans of birth control propaganda. The proceedings do not reflect all dramatic character of the discussion. Criticism was aimed among other things against powerful international bodies supplying India with contraceptives and preparing propaganda posters. One of them presented a newly born baby. The caption read: Your birth killed our brother. This kind of the branding of the newly born baby would be received with utmost indignation in the area of Euro American culture and considered unhuman. The questions were asked: Are the poor of India not as much human beings as we are? The accusations were raised. We are using double moral standards.

This using double moral standards was dealt with at Istanbul IPPF Europe Region seminar in 1978 the topic of which was Ethics and Planned Parenthood. One of the working groups dealt with Ethical aspects of the promotion and distribution of planned parenthood methods working on the paper and under the guidance of Thorsten Sjovall. In his paper Sjovall writes Swedish mass media have reacted strongly against the distribution of such contraceptives which are not accepted at home in developing countries. Earlier last year there was already much more extensive and very critical debate on the mass media on the large scale distribution of breast milk substitutes in developing countries for which a specified Swedish firm was directly blamed.

The working group in its Report of discussion claims that we proceeded to deal with what we have chosen to call ( ) Cautionary Chronicles. There were three in number. The first Chronicle concerned prostaglandins. A report in People Magazine about eighteen months ago told of a small clinical trial in Sweden of these abortifacients and went on to quote their discoverer as urging a larger study on 2000 women seeking abortion in developing countries where he said the drug must be useful because of the scarcity of hospital beds. The second Chronicle dealt with research into immunisations against pregnancy. Dr. Stevens who had been working on this in laboratories in America discovered to his surprise that Dr. Talwar in India had already been conducting clinical trials with it. The journal New Scientist has encapsulated the ethical dilemma. Talwar had 600 million people breathing down his neck. Stevens had the Food and Drug Administration breathing down his neck. Should standards for clinical trials be lower in poor than in rich countries? The third tale was more complex. Medroxyprogesterone acetate has been shown to cause cancers in beagle bitches. Contraceptive pills containing this substance have been withdrawn from most developed countries. Yet Depo provera, a long acting contraceptive injection, has recently been approved by the American Food and Drug Administration and is being donated by International Planned Parenthood Federation in large quantities to poor countries. The working group put the ethical questions as follows. In what sense do poor women need injectables more than rich women? In what sense should there be different drug regulation in different countries? In what sense do the women receiving Depo provera give their fully informed consent?

The ourselves and their approach is clear also inside the national societies especially in the relations policy makers - peasantry. Much telling and claiming no comment is a title of the V part of the collective work. Peasants and peasant societies. The Peasantry as an Object of Policies of the Modern State. In the introduction we read: Part Five begins with a number of short pronouncements on peasants which recall something of the outsider's understanding of peasantry and peasant life. These views with their tremendous discrepancies underscore the attitudes, ideologies and policies directed towards the peasantry in the contemporary world.
Perhaps the persistence of the ourselves them approach is among other things due to the fact that solving the problems of the future has been entrusted to the elites. As it is suggested by the results of international comparative study on the image of the world in 2,000 an average man is first of all preoccupied with current matters and developments. The authors write in the conclusions. It is the middle range that is under the control of people ( ) in general the future is seen as a remote issue. Quite possibly we have to do with dialectics here. The future is handled by elites because if it is seen as remote and because it is seen as remote it is left to the elites to handle.

We would like to quote one more statement from the same source closely connected with the mainstream of our considerations. The other implication is located inside the international system. It is a truism that nations do not enter this system with equal opportunity and capacity. Hence the strongest and the most privileged nations will tend to set the pattern. A particular variation of this pattern is what can be found in the data: the less developed imitating the more developed possibly even deriving optimism from imitating those who have grown pessimists because they have come much further on the same narrow track. Thus, the future of mankind will tend to be patterned more by the structure of the international system than by human and world needs.

Needless to prove that in the future there would be no patterned by the international system than by human needs. The ourselves them approach would persist. Therefore this statement should be treated as a warning not a prognosis.

Consider also other attitudes apparently being an attempt to overcome traditional prejudices towards strangers breaking up of the ourselves them approach. We mean here the attitudes defined as tolerance. They stem most often from a vivid negation of traditional prejudices but their purpose is rather vague. They are based on egalitarian declarations—equality of races, cultures, and social strata and finds its expression in the practice of noninterference. There is in this attitude much of moral security, convenience and indifference. This can not lead to a dialogue.

Particularism diviision into ours and strangers the ourselves them approach were in the past the source of conflicts and destructions. Tolerance associated with the principle of noninterference is neither conflict bearing nor destructive but also, it does not build ties does not enrich the man by understanding cultural differences. The world bound with many fold interrelations should follow the third way the path of dialogue mutual understanding developing of the yourselves approach to implement the model of units in pluralism.

IDENTITY CULTURE AND COMMUNICATION FUTURE

by

Jim Dator

Buckminster Fuller has said: 'I seem to be a verb, an evolutionary process—a direct function of the universe. I do not feel myself to be a thing, an object, a fixed or wholly predetermined entity; rather I experience myself as a process. Thus, I am not a human being; I am a human becoming always changing, always emerging, always experiencing my reach, always exceeding my grasp. Never whole content (though often contented), I am never wholly defeated (though I don't expect to come out of this world alive).

In trying to argue for the possibility and necessity of futures studies, I often say that there is no such thing as the present. Rather, there is only my memory of the past and my anticipation of the future and my action resulting from reflection on the two. Thus, I am the present—you are too. I (and you) as a living, changing ongoing never static, never fixed organism are all there is to the present always in the process of remembering anticipating and thus acting.

So what is all this talk of preserving identity? Given the dynamism of life and the illusion of the present, how is it possible for me to imagine that I (or my culture) have an identity that I wish to preserve?

On Identity

Yoshikazu Sakamoto for the University of Tokyo is one of the major contributors to the World Order Model Project. His chapter in a volume which is intended to indicate the major characteristics of each participant's preferred future is titled Toward Global Identity. In it, Sakamoto makes the creation of individual identity, by reference to global (rather than national or traditional cultural) symbols the key characteristic of his preferred future.

Sakamoto speaks of the empirically observable entity as the individual. The collective state can be deduced as an entity only because the individual act exists in the same state as the collective and gives the meaning of the collective by acting.
I find thus a very important statement one to which I will return in reference to the conclusion of my paper if only to remind you that my apparently thoroughly ethnocentric preference for what may seem to be radical and irresponsible individualism in fact does appear to have some support from a well socialized and highly respected scholar in what must be one of the most group centered cultures in the world.

But for the time being let me refer to a different portion of Sakamoto's position which indicates his understanding of the concept of identity.

Identity is stoppable and subjective. Potent forces to the changes of massiveness and becoming human if both as and dala as a b of societ in o h o o ds post the dentity is sociocentric as can be seen in the to the basic aspects of mass and at the charge of small fully lasting humankind once therefore until it is also productivity of dentity is at o o a d of me of mass and a f the h m or to h at the usual autonomic self at a self and brilliant and the like. The idea of becoming oneself should be seen because it is one of the technicalities of social lice th.cd. to view social lice the other co-lord (Loe e t a l. et al. et al. et al. et a)

"I am going to attempt to utilize this conception of identity in my discussion which follows by reference to the following points"

1. Identity can be positive or negative (that is, good or bad). Just as participation autonomy and self-realization are positive manifestations of individual identity, so also are aggression, apathy, and self-destruction the exemplars of negative identity.

2. Identity involved in the self relating to examining confronting, and perhaps altering the self is every bit as important as identity involved in the self relating to (and confronting and altering as well as being confronted and altered by), others. Moreover, this latter process of identity formation is valid not only for the others that the individual by chance of birth or residence happens to find around her but also for those whom she may encounter or seek out or who may by chance or purpose come into contact with her outside her native land. Legitimate aspects of individual identity must not be restricted only to those symbols and persons into which a person happens to be born.

3. Identity is a dynamic not a static concept. It legitimately refers to the future not only to the past (indeed in my preferred formula it refers only to the future) and also necessarily an arena of continual examination testing and possible modification in terms of future preferences. No one can be forced to conform to a previously experienced mode of identity — still less the forced to comply with the demands of identity preferred by others but not by one's self.

4. One's identity is shaped by many processes, one of which is her interaction with the (themselves dynamic) institutions and values of society — and not only those institutions and values that have evolved slowly and naturally from the past experiences of a people (what Sakamoto calls incremental) but also those that have been intruded from the outside (drastic). This latter consideration excellently paves the way for a broader and more positive interpretation of even the most culturally imperical examples of foreign media and messages.

So let me attempt to make the consideration broader still by reference to the notion of identity developed by William Glasser in his interesting book The Identity Society (Harper & Row 1975). Glasser bases his concept of identity on what he frankly calls speculative anthropology (P. 231). Following a very hoary tradition indeed, Glasser posits what life might have been like in that which the 18th century European philosophers would have called The State of Nature.

"To stand both man today n the c i l e d entity society and man n the sur al societ y s t go back four m i l l n y e a s and examine man as he evol ed slo y ou h t o e a l e p m l e e c o r e e t o s e t e the p m u t e sur v i v a l s o ciety which exist ed fo r the ee and a half m i l l on y e a s and the primitive dent ty soci et y h ch exist ed fo r a half m i l l on y e a s and ng as c e i on began about 0 00 0 y e a a g n d the three and a half million years of the earliest society the p m u t e sur v i l society p u s as e e s on e s on e as o ur r a gorous on e host le e r onment in ear because the e coop er ated st e lly th one another. D g th e t e d in t o the cooperation on become b i t into o n e s e s i o n b t t s 1 0 m al volut on ary p o s e of n a t ral s e lec tio n ."

Because e b a e m o t o f o k n oledge abo t man and h s beh a or o the past few the sand y e a s s t up a n the m i l l ons of y e a s o n e o t o n on the ancient new olog cal need fo s t e lti tu e coop er at on on s poo l y unde stood We do not eec e ho m ch th eed all cts us b cause for ne b nd d e t u e b b t e time of c y iat o e h a e d e n d di n g s e"n eg e n t s o t c e i c i d ty soci e t y (of the p eent and futu e e) e must ba e know ledge of man not upon the lea nd beha o f 0 00 0 y e a s s agent sm and ho tity but upon the n nate b h a or of i f o m i l l on y e a s p e at on and f in ally compt oen (b d pp 233--235)

While admitting this to be speculative, he nonetheless believes it to be essentially true on the basis both of archeological and non human evolu tory evidence and the observation of surviving primitive identity societies today especially the Cheyenne Indians of the Great Plains of the United States and the Kung Bushmen of the Kalahari Desert in southern Africa.
likely. Rather the future envisioned by this considerable number of monographs and articles is essentially a linear continuation and intensification of the dominant characteristics of the immediate past.

Some of this literature sees present and possible communication technologies as playing (or being capable of playing) a major positive role in the process of economic and social development. Others see modern communication technologies -- either because of some inherent tendency of the technology itself or because of its control and manipulation by a handful of persons in a few of the developed nations as destructive both of traditional cultural values and the possibility of development itself.

Let me illustrate what I mean by a few quotations from both positions. Wilbur Schramm one of the major figures in communication and development puts it this way:

Do you know the mouths panting to get out of our control? We are going to have to do 
and for some. October? (be quotes a th's Whdr cab see n nester as saying). We're going to have to convince our people that they are not on the commune. And this is indeed the first demand usually made on the commune of vetch. I am a new nation, bhin. The idea of nation ness and unity must be implanted. A d so far as the sible commune can on us help to get in the center, the gal. ten dence that always threaten g on ty.

A tithe far along the path of development a country find that it can use common cat to implant and extend the idea of change to raise the aspirations of its people so that they ill ant a ge economy and a modern ed society.

W1n the idea of change s once implanted, then it s necessary to teach new skills -- from tea y to ag cultu e to hys ese to pa g a motor car. And t b comes necessary to mobilize people to pa ticipate in the g eat en te suade th m to be act ve i the program to take part in plann ng and gove ng ng to tiben th eir belts barn the muscles o klong da w to 1 s s (Dael Lerner and Wilbur Schramm eds C). I do s cl g lfs to g cu tivs East W Cent Pess 1967 p 180

If the same volume Daniel Lerner puts it even more interestingly.

The p eess of a format al development coe at th coo es s essally a commu nation process. In the pe cp te words of K Mar d the advances country pre cts to the less de veloped sount y a p of e of hat t nay become.

This s p cally th fact of the West s model to c irony to the develop g Etna nations in h ur st mod l (p. p eet ) of hat they may b come it is the d evelop ng nat ons that ill then deter th e h cl asp e of s te cre su te u the self image h com ponent of the odel th ey sh t adapt t unform and ch plan of a t o p t best accompl sh th at a ture s f d gous cond t ons

This s te national omen at o of the hgh st lev l th lev ees n th ng le s than ncomm at at on two be en cu r and cont e nts of deas about the end and means of soc al organ zation the shaping and h ng of human values accord ng to a common model that emerges in the West n past and may b t an co med and ad proved n the Eastern future.

The is a well known fect that th mpl cates. If th s not on he would have fore seen more accu aly our global t nd today and established us as th e fath te nte nat on al commu n cat (b d p. 170)

Communication and Development Theory

Almost all of the presently existing literature on the topic of The Future of Communication and Cultural Identity in an Interdependent World however does not seem to be anticipating the sort of future I see as highly
Lerner is quick to point out that there is absolutely no ethnocentrism in the West as opposed to the United States, where the West is seen as a global component. These are the latinos of the West — but not those Wests in countries that led to modernity. The sign chance of the West model is therefore to some extent as a development model not is part cultural for the geopolitical eg on called the West (p 114).

And in all of this Lerner sees a very important and very positive role for American popular mass media.

As a young man Tiran told n years ago The mov es are all a teach to they sell or hat to do and what not I could hypoth es that more than a switch of mass media are the most people the revolution of an expect to which has been mused the old very passenger has not been for the possibility of change now that the public can apprehend and evaluate the new and at anage Con mutual cit on s thus st mulat or the henge to ch de elopment must no respond (p 114). See also the stamen of s by s ma peoples L can P ed and Comm sal on and politicall d with the use of name (p 163).

Communication and Conquests

Within recent years a body of analysis of the reality behind such development rhetoric has been produced. One of the most severe and perceptible critiques from within the United States itself has been Herbert I. Schiller who in a recent book Communication and Cultural Domination (International Arts and Sciences Press 1976) makes clear that.

The flo f nio mat on and commun n at ons a non co nt es e e to a ce an wuent th o the soc ially cally organ red ent us folows the nat ona divs or of labo wh ch too is deter rer by th structur e and p act es of the st on est cap tal st ates These econom es th the m power media nio mot onal com ne monopol e and d rect th stream of nte nat onal m age transm ssion sson The inte nat onal tel aff c ne te on op og ams s dom nated by a hand l of ad ustal st ates mostly market o a gan zed The cont o of t e nte national d st ibut on of f im s e on m e concentr ated and has been n the g p of American cap tal f mo fo f h yea s Intern ational p ess and tele on s on s flo s also are under the control of a fe Anglo Amer can ago es and po at ons So too are mass c culat on ne s and op on n on s aga nes com c books book t ansat on ency clopedias and even toys and games These are p at th inter nat onal tr affic n ma e and info mation commond es d rect d la gely by a fe com me c al co p rat ons n the ad anced industri onal countr ies the Un ted States n pa tula.

The fe es flow nio mat on st are unde n gds the pre a ling pattern of nte nat onal exchange of information. It leg t mates and re tificat on of a fe dominat econom es to impose the c cultural dominat ons and perspecs on the rest of the world in the name of non interference with an allegedly independent and f e individual talent (p 103). See also Schiller Mass Communications and American Emp re (A M Kelley 1969) and The Mind Manage s (Beacon P ess 1973).

For complete documentation by others of the point Schiller makes here in summary see Alan Wells PICTURE TUBE IMPERIALISM? (Orbs Books 1972) especially Chapter 6 Institutional Transfer The Structure of United States Interests in Latin American Television Chapter 7 The United States Tradition and the Americanization of Latin American Television and Chapter 8 Television and United States Investment Advertising and Sales in Latin America Richard Bunce Television in the Corporate Interest (Prager 1976) shows the vast conglomerate complex of corporations in the United States of which television production and distribution systems are an integral part of and by no means an impartial and equitable channel through which the free flow of information may take place. See especially Chapter 5 Multinational Empire Building which includes a section entitled Television. The Ambassador of American Military Industrial Complex To me one of the most interesting points developed by Bunce relates to the television industry s acquisition of Hollywood production facilities in the middle 1950s and the subsequent development of the telefilm (made for television feature length). Not only was this a reversal of the earlier antagonism between film and television producers and not only were the films written and produced in such a way that the pretendency and emotional ends of scenes and episodes conformed precisely with the legal timing for commercial advertisements but also and most interestingly of all a new all action style of film production was developed which by now clearly distinguishes telefilms from films made for theatre viewing. But Bunce suggests this new esthet had little or nothing to do with the medium being the message (and hence shaping the old film esthetic in a new way) and almost everything to do with the desire to internationalize the message (commercial) on the medium.

To e cat p o amm ng fo domest c and nte nat onal ma kets s multaneously by a fo mula as develope mpl as e f imed coton in defin ng tuat ons and conv y ng mean ng as much as p os si ble ed g nr any dependenc e upon dalo se Th fo mula v tuly gua aned that the p od ct ould be nte changeabl amon cultu es o ma k et th only i suh bps p cdu es It also meant that t te h in s could be cast over helm ugly n s st on adav c t c me msth y fo st c th all of the n e sal st c appeal h rient n any s mpl st Ma sel sen sto y ne (p 79).

Thus in addition to what may be attributed to marketing and political skills an additional reason for the conquest of the media by American messages may be the invention and perfection of a filmic style which fits international cultural and American commercial needs perfectly.

Finallys Kaarle Nordenstreng and Tapio Vars The Nonhomogeneity of the National State and the International Flow of Communication in George Gerber et al. Communications Technology and Social Policy (John Wiley 1973) fully show in quantitative terms the way in which foreign film and television productions dominate the channels of most countries. But in addition they conclude on a point that I find of considerable importance.

As nat ons are understood to be nonhomogeneous in the character they develop ng count es can no longer be seen as s mple and too nat onal st at the me cy of the abundant supply of the manufactured products (TV P og ams) of the developed countries. In fact the
In other words, the airing of American television productions which present escapist action oriented highly visual and politically naive messages is often permitted by Third World elites even though the message may be culturally damaging (that is, seriously undermine the traditional culture of the place) because they are so socioeconomically conservative. By helping to divert and pacify the population, American films consolidate the political and economic power of the ruling elite which itself is likely to be more closely tied to American (or other multinational) interest than to the interest of its own masses.

Even in instances where the best of intentions seem to be working—where United Nations sponsored communications experts have attempted to help Third World areas in their development plans—the results seem generally to have fallen far from satisfactory. For example, Juan Diaz Bordenave examines the UNESCO publication Communication and Rural Development (1977) in recent case studies of attempts to use modern communication techniques and technologies to facilitate rural development in ten countries. He was forced to conclude that these projects were faulty because of one or a combination of factors including inadequate preplanning, lack of appropriate local sponsorship, poorly defined clientele, agents poorly defined or inappropriate objectives, inadequate project design, weak infrastructural support, and the virtual absence of utilization or follow-up of the mediated message. He also notes the unpredictability of the project. While he ends his report on a note of optimism about the future, there is very little reason he can find for this optimism given his recitation of the failures of the past.

Thus, given the gap between the rhetoric of communication development strategies and the realities of it, it is no wonder that many Third World (and other) countries in the past several years have been seriously examining the question that Schramm and Imer's quotations which I gave on pages 7 and 8 above seem hopelessly naive if not sheer lunacy. They are not instead conscious attempts to mislead Third World leaders as to the true (commercially and culturally imperialistic) motives behind American and other industrialized nations' defense of the free flow of information.

This change is nowhere more apparent than in the present debate on the regulation of direct broadcast from satellites. To begin with this is the first time that the UN has attempted to make policy in the communication technology before that technology has come fully on line. Thus it is perhaps the first attempt of an attempt to utilize the concept of Technology Assessment at an international policy making level. But more importantly, it clearly shows the gap in preferred policy (if not the gap in media consciousness) between a few of the industrial countries and the rest of the world. For example Benno Signitzer (Relations of Direct Broadcasting from Satellites: The UN Involvement) in 1976 documents the evolution of controversy from the mid 1960s through the mid 1970s and shows that the United States, the United Kingdom, Japan, Italy, the Federal Republic of Germany and Belgium have been virtually alone against the rest of the world on all aspects of the utilization of direct broadcast satellites favoring those policies that would enable American (and of course in theory, any other) messages freely to flow into individuals' television sets without any local interference or political control. It is worth noting that of the major producers of television and film for export, only France does not support the minority position. In addition while a free flow of information concept would seem to be politically and ideologically neutral (this of course being the minority opinion), the facts of television and film productions and distribution versus those of the rest of the world (which I presented above) indicate to many observers the great probability that American commercial and cultural imperialism would simply be enormously enhanced by the adoption of the minority position.

All of the discussion I have presented so far assumes that we know or have methods of discovering how communication messages and messages affect individuals or cultures. I do not believe this is the case. In this area—perhaps more than most—we simply do not nearly adequately understand the relationships involved.

The Personal and Social Effects of Mass Media

Of course, there is a vast and exponentially growing body of literature which seeks to understand explain and control the effects of modern mass media upon modern life and to predict and guide its future development. A very perceptive summary and critique of this literature is found in Brian Winston's THE IMAGE OF THE MEDIA (Davis Poynter 1973).

Winston categorizes the analysis of mass media into three groups none of whom adequately explain the phenomena in his opinion: the Sociologists, the Culturalists and the Information Theorists (I will refer here only to the first two).

The Sociologists

Winston says that the sociological mode of analysis conducts empirical search aimed at answering four questions:

- What is the effect on the audience of mass media messages?
- What is the effect of the structuring of a particular message in a particular way?
- and how much do people differ in their susceptibility to messages?
- How do media messages pass through the web of society?
- What are the effects of mass media messages on children?
After many years of research into each of these questions the sociologists Winston concludes do not know the answer to any of them so contradictory and incomplete are their answers.

All c bus ve f nal tatements as to the social eff ct of the med a however sociolog al they may look or sound a e n fact thout a ba s n soc al science They a e at best reasoned nte p t iat ons of the sociolog cal ev den e at wo o t pa t san hyste a h ng beh nd pseudo scient fic ve b age (p 32)

Indeed Winston observes to the layman the sociologist begins to sound like the trailer for next week’s feature film. We are always it seems on the verge of fruitful and abundant knowledge. Somehow we never seem to get beyond this verbiage (p 21)

The Culturalists

Winston is basically the sociologist they are trying even though they can tell us very little that would be helpful for determining social policy vis a vis the media. He has nothing but contempt for the Culturalists whose

attitude s a old as the mod n m a s of mas commun ca ons It ep esents an attempt by educat d a d lit rat men to om to t m s ith each n sy tem of communica on as th ha s n nd ucd e e f the last centu y and a half The ultra al rey on sociolog y bus to y t era y c t c sm n sc and a t app ec on Fo men g und n thes d sc plnes the pe d m n ant attude to a ds the mass med a l as al a ys be n one of snee g d s e and (p 47)

Winston summarizes the particulars of all this as if mass media as follows

The t ng of th cult ral s tra cht e the mass med a as e sat n c e r de ba ng s mpi c esc c esp ccat and pm od d Thu th y c reate a f c tal ant s dsto t the natu al cultu e es sally at t id t nal a de e th culu s and s mpl e e te nt e t nry man m nd as f e t v l y h bo d y as e n v ed by nee eenth centu y cap tal sm F th the med a bca use they r uss ral to the mass and the eore b no fens ve stee a wak munded but an e g coz se be et e all pos ble mo f eo ent a t st c exp ss s In t th med a obey a l of opt m m no fens venus and thus lack aur of dth at c dom The p e estat on of ma al espec on on te le on tends to total t vil ation Jaxiapo tu on dest oy t l audience capa ty to d term nng the lat vo mpace of one p org am me or one tem w th n a p o am e aga nst an th r The p oces d d t lec tion ves es r p cu es es of th o lld b ha a e de ely nd pe haps a o o u y f m d All exp en es are r ced t a f mula and thus b come m an ca d d dead Th med a ha e d la e y att tudes to a d culu af te Th y do n t ca for th gt on of the m nd bf d int e tene n t They a e thout co sos respon b lity Instead th y ar merely b h Th e a e m be p pl ral te t capac tes and they do not tou h l ie Th pe ople them lves could p od c bet r mater al But the n ed a ely on slkness and glinness to ma a a t n th r hold Th y play on peo ple s e akness Th med a lac k g nal ty and the ablu ty to force ou of themse ves Th y do not con tute al reat ve wo k (54 f)

Unfortunately for us who would attempt really to understand the interrelationship between the media and modern life Winston asserts the culturalists have no comprehension of the media whatsoever

Th y a e p ejnd ced c t st sho ts ght d na ve il no med and therefore by and large value less as an app each to the med a They a e n fact of even less use than the careful nonconclusiveness of the sociolog st (p 36)

One of the most glaring weaknesses of the culturalists—aside from their own general lack of direct experience with the production of mediated statements and hence their inability to understand the process intimately as a part of their own lives—is their shallowness toward the historical origins of the very culture they are seeking to preserve against the intrusions of the very trivializing mass media

Thus from the point of view of today’s emblatt d cultural t what is at stake is le es the g eat and cathol c t ad t ons of the West but a mecha nally followed not on of the best that has been thought and said in the wo ld by a na ov group of m d Ve to an middlelass taste leaders (p 53)

Actually though this defense of the immediate past against the invention of the new has always been a part of life Winston points out Shakespeare Fielding and all the other persons now considered part of the great tradition that must be protected against the onslaught of modern media were equally vehemently attacked as trivializing and debased by the culture mongers of their own time.

Winston buttresses his rejection of the culturalists contention by detailing five of their misconceptions—about mass production (they have both an obsolete and an elitist understanding) about English history and the fourth estate (to Sir Eric Ashby’s stirring defense of the culturizing role of the English clergy in the middle ages) Winston retorts with all due respect to Sir Eric Ashby this is utter twaddle (p 60) about naiveté their naiveté about the audience is matched by their ignorance of the media themselves (p 62) about sociology apart from the snoberies the obvious elitism the totally uninformed nature of this comment the fact that it is couched in sociological terms makes it more persuasive than it would otherwise be (p 63) and about the future

Aga nat this background of m staken anal ysis the cultural t vews the future with th ala m but his ala m s equally ill founded (p 64)

Thus Winston rejects the analy s of the media made by both the sociologists and the cultu al st The cultural st attempt to enlarge the can on has founded on the essen al teracy of that canon and the int nac post leracy of most of the a t facts of the media We need to f nd a new language (p 71)
The Future of Telecommunications

One of the commonest failings of human beings at the present time is to look at the future through a rearview mirror. While there was a time — when social change was very slow and infrequent — when this would not matter at the present it leads to a certain flawed image of the future.

Of course this is very easy to say and no one can pretend that her view of the future is correct while others who see tomorrow differently are in error. Nonetheless, I feel that much of the debate about cultural identity, communications technology and global interdependence given above is almost wholly wrong headed. The debate seems to me not about tomorrow’s communications technologies and communication polices but rather about yesterday’s. We are in danger of buying a used future of preparing for problems no longer dominant and of failing to anticipate and prepare imaginatively for those new opportunities and problems that he advanced.

While the identification of new communications technologies is not the main focus of this paper I would like to give some indication of what I mean by these observations.

1 — I have no doubt that advances in communication and information processing will increase in importance in the future in a bar more as topics of major significance. The shift from dominant and emerging issues which would in a half a century further significant technological advance and cause us to live in the future once again in neo-traditional societies or perhaps a new dark ages. While the truth of that contention will of course be differentially felt around the world because of public policy and cultural heritage, I believe it to be basically generalizable. At the same time, the problems concern institutions of values of industrial society and not necessarily vanishing in the immediate future and still being quite prominent in some societies will generally decline in prominence as an information based society begins to take shape.

Joseph Coates says that he assumes that the capabilities of present and unfolding telecommunication will affect any human activity which involves information memory control or feedback — whether it be personal psychological institution and mechanical industrial or even environmental. There is very little else (The Future of Telecommunications January 1978 p 86). It is this, so I will appeal to the individual group corporation, political party nation or region which gains a facility in the manipulation of these technologies should have relatively greater influence over the future than those entities which choose or are forced to utilize only traditional or industrial modes of communication and control.

2 — The communication technologies which will be most important for and in the future may not be those which are developed most recently. Similarly, people who wield present communication technologies most effectively may not necessarily be those who do so in the future. The future is not likely to be the present writ larger. The clearest example of this — of a communications system of the present that seems unlikely to be predominant in the future — is network commercial television of the type that now engulfs North America and seems to be in the process of inundating the rest of the world.

For example I quote at length from A.R. Megarry, Vice President for Corporate Development of Torstar Corporation speaking before the Planning Committee of the Ontario Educational Communications Authority in October 1977. We will not all I ate to be 01:18 as f te hal a s a m as mpo tat to 0 soc ty n the future as 0 la b 0 e at the pal. But look at 0 as has happe ed 0 other med a that ce occu p o d dom na at 0 to 0 (p 18)

The log on olc society 1 ha ge d amat calls the ea a a hed Ma de lo ent sil e ode a l e s by co oper g fo so th t re

— pay t
— deo ge es
— deo e de s
— v deo d s
— select ome pape
— 1 less p
— educat o al t

The do to l on F g s t ll a cele ate the fragment o of t a de c th a on sequen ti na to ad e t s n re en e b s Sec ndly it will fo ce tel s o to go the same ay a na a w and 1 do to at t d en ce t s s a tions w ill a to act a d en es th sp c ia es ac to s b y p ogran mg to spe ales

— Sports
— se jdoc mor ta es jo ma t on p o a n
— ballet/symphony c e m ort / fame / a d s cal
— etn c p o am n
— a ty/comedy

The co di of the speci n space t ne op tal a e a e co pled th e eff use ne at a t s al nakes of the sp tr n space p s t l f a t that cable penet at o al ead h h n most n tol op tal a e a s ng t that all tele so s nal can be taken off r and t anned by cable Ts could

— reduce the e estm nts b lead ast s cr r lya la to make n and pm nt e pm
— pr p a e the ay fo a y tem of f smell og a po ton of th cable subscri m a s n s p o p and ng thus making televisi ons is dependent on ad e s ng revenues

Rap dly sn co ts of the sv ng educat onal system coupled the ne tec oly pl such tec q e a progr anned la ng li enable to use telev on as an integal pa t pe haps th backbon e fo educat onal system by th s p o nt n t me the system il b fully nte ac t con

The commun ca o p pel e of the fure il p oly be li b opt s Be des be g e ne st at will b e econo cal cal to I a b e fo r an c un cat ons p p k e s e e a e y h ome as in th e ca e th co aval cable and the pa e d copper es to the telephone. Unlike ex sual cablal cable systems e will need a s ched system and t il have to be compat ble with int g ated th arous n home term nal dev e All of th s ag es in favor of the t l phone compe n s be n permitted to a qu e ev st nul cabl compe n es phs ng out th dual paired w i e and co aval cable system as eco om cs technology and ma ket demands a ant t in favor of a f be opti cs ystem
Whle t has no specific plans to be compatible with the current system, my p e d on s that the a x val of ne commun cations technolog es will be accelerated bca se they are coment with the consumer ethic for two reasons:

a) Whle the numb of a d copy publi ons is that the volume of ha d copy c m in e com ons ha nk

b) All of the other c v c e will obv ou sy have an impact on such thngs as tavel physcal d st but on and physcal plant

Elec on c funds s ame d a a am a inc ease n the installed base of word proc s and text d ng equ ppment computer to computer communications will be the age of el ct on ma l st to the bu n s com tuny.

A sw tched f b e opt c commun cations system a w th an inhome m corp c e sor w th an alphanume c keybo d will be on m cally supported by:

- Ex cly revenus on telcom one and CATV subs c be s
- Pa t of the hard c e will be standa d equ ppment in on t v ses
- A po t on d of spo able income that s uently spent on t v deo games channel con e te s etc.

- Re ens from add t onal v c es ch s
- Teles mpp ng
- Elect on c ma l
- Electron c newspaper
- Pay t v
- Class fee adv t ng
- Inte acy educat onal tele vis on
- Access to data base publi sh ng f les
- Meter read ng and secy serv ces
- More compl cated and varied v deo games
- Electronc fund transfer

For the reasons I've mentoned add t ng revenus will play a les role as supply ng the econom c base for much of the med a publishng and broadcast ng in po t cals. Whethe t v deo games video d scs data base publi shng pay t v etc. indiv duals s all be mak ng as signf cantly large d rect cont but on m the future to the sources from wh ch they obtain m the information and ente ta ment.

Among other things I've concluded f on all of th s I th we should shift our priorities to nte t ng a Canadian film product on s as opo ed to the emphasis s on broadc ast ng. Broadc ast ng as s pl a means of del e y Like the newspapers of the 40s and radio in the 50s television on the 70s has prob aly reached its peak as a med um. However ever s constates the meda m x in the 80s — commerc b broadc ast ng publicc broadcast ng pay t v deo games and video recors etc. — the k Ils of c eat ng and o visual nfo mat on fentain ment products w ll be of paramount importance. I we s e t mm ng to be a xous to encourage Canad an creat ve talent m na a sense of Canad an dent ty and Canad an cult e

In a statement on the future of commercial television that picks up and amplifies Megarry's comment on the possible emergence of a consenver (rather than a consumer) society in the future Richard Moore says:

Televs s on s a fune on the society as a whole t changes as the society changes.

We can reasonably assume for one th ng that we have come to the end of the economy of abundance based on increasing production and increas ng consum pt on of materials and energy sources. It also seems reasonable to say that as the soci e ty continues to sh ft from an energy expluse p duce o entered system to an ever g y sca o consumer oriented one, commec telev s on w ll become less viable. Commence al telev s on hose prior ty s and has to be — prov t making depends upon expand ng market al product on and extensive consum pt on of p ducts and services. It cannot and v ll not see itself p mar ng as a serv ce ded ated f st to the needs of its and ence. It has nev er demost byed any f s e b y r ng responding ade quately to new cultural social and class demands or s develop g new media institutions.

The futu e s no n my op son l l not be whether the commec al system. It further the development of a h sier soci e ty or soci e ty be of p resent day values. The quest on w will be whether or not the commec al system can susta n itself at all n the chang ng cuumstances. Comme telev s on s may well be a reflect on of a a ve s e by necess sly ay ng beh ng [Richard Moo e Public Televis ng Prog mm ng and the Future A Rad cal Approach m Douglass Catter and Mi ha e Xyban ed the futu e of publ c broadc ast ng Fra ger 1976 p 234]

3 — Just as there is absolutely no reason whatsoever to assume that communications systems of the present are not themselves part of the general contemporary phenomena of perpetual alteration and change so also must we not assume that nothing lies beyond present media and methods. In another article on communication and the future Joseph Coates gives a three fold list of communication media (Asp c Aspects of Innovation TELECOMMUNICATIONS POLICY June 1977 p 197)

Communication Media

3 Communication media currently used

- Acoustic (conduction radiation)
- Electromagnetic (wires radio light)
- Physically transported matter patterns (letter)
- Mechanical (typewriter)
- Particle beams (TV)
- Particle diffusion (mell)
- Plasma spin waves etc (active element amplifiers)

Communication media little used

- Gravitational radiation
- Nuclear force
- Weak force
- Fermi repulsion in neutral matter
- Superfluid waves
- Electric scalar potential
- Magnetic vector potential
- Gravitational potentials

Communication media speculative

- Scalar field radiation
- Inertia radiation
- Space radiation
- Time radiation
- Spine radiation
- Tachyons
Summary

I have attempted to indicate briefly and as much as possible in their own words what other persons who thought about the relationship of modern communication technologies to the past present and future of society have had to say. The summary clearly indicates widely conflicting views many of which seem more nearly to marshal the data to fit their preferences rather than to deduce their preferences from the clear evidence of the facts. But actually only a few facts seem clear to me.

1. Identity is a dynamic not a static process. People cannot therefore be forced to conform to some externally imposed notion of personal or cultural identity. Each person should be encouraged and enabled to develop her own potentially continuously continuously evolving identity.

2. The concept of culture is likewise clearly a political tool. Cultures are always more or less dynamic themselves and often the culture that is presently being so stoutly defended was in the past a new force which challenged — and was attacked by — the elitist defenders of the older culture. In addition the term culture itself was invented in the 19th century as a weapon of reaction against the tastes and preferences which were developing among ordinary people during the industrial revolution. Elites tend to reify their own culture and use it to repress emerging popular preferences which they consider to be debased or dangerous. There is a very serious danger that especially during the nation building phase of their development the elites of Third World areas to mass culture and cultural identity in this way to repress the country — cultures both of traditional minorities and of emerging bourgeois or working class interests within them.

3. The effects of mass media on social and individual identity culture and behavior are by no means clearly understood. The variations in the message channel and the receiver — and the level of noise interfering in all three — makes it foolish to post universal statements about to relationships between them.

4. At the present time media messages produced in the United States dominate the channels of mass communication globally. These messages often convey — or are themselves the embodiment of — and commercial values. They plainly are weapons in contemporary global ideological and economic wars.

5. But they are more than that — or at least they are the means of rapidly changing technologically augmented culturally diffuse globally interdependent but individually tending possible world.

6. Many present communication technologies and systems are not likely to persist in their present forms and new media of uncertain impact lie immediately ahead. Thus groups and interests now dominating the global communication scene may — or may not — be similarly important in the foreseeable future.

A Personal Conclusion

If someone were to ask me what should be done in order to enable a person or society to respond effectively to the above arrayed legacies from the past and challenges from the future I would suggest the following.

1. Become media literate. While it is obviously important to learn how to read and write in one or several languages it is more important to learn (through direct experience, observation, and reflection) how to comprehend the world and express your understanding of it to others through nonprint based modes especially the newer electronic media of radio television film audio tape and records and computers. Note by the way that these media are really not very new the telephone was invented over 100 years ago telephone exchanges 90 years ago the telegraph 140 the radio nearly 100 years ago motion picture nearly 100 years ago and television 50 years ago. While there is always a lag between invention and diffusion (and hence between invention and significant public impact) it is ridiculous to consider these to be new communication media which must somehow be made to stand the test of time against the older more traditional literacies. I maintain that one of the reasons the electronic media are able to sweep the consciousnesses (and hence imperialize the identities) is that in fact that they do of people in all parts of the world is the incredible and almost total media literacy (print based fixation) of most scholars bureaucrats and development policy makers everywhere — an illiteracy daily reinforced and made worse (and more ludicrous) by the print based backwardness of educational systems from the earliest grades to the most advanced post graduate studies. Vis a vis many persons experience of the environment of the real world filled with mass media images. If topics included in (or excluded from) formal educational experiences are expected to influence ones understanding of the world around them it is no wonder that many people consider the world of media to be essentially magic or more likely to be more real than the real world. (For a fuller statement of my position regarding media literacy see The Pedagogy of the Oppressed, North American, State, McGill Journal of Education, Spring 1977)

2. In addition, I would as a personal and social strategy do whatever I could to contribute to the continuing evolution of communication technologies and systems. Specifically if I were influential in public policy making I would encourage my society to leapfrog over as much of the traditional trappings of industrial society as possible and to acquire the technical and managerial (and of course production) skills necessary to enable my community to become a significant contributor to the global store of communication technology software and programs. I would see that my people were encouraged to learn all there is to know about the scientific and technical details of present telecommunication systems and of what may eventually be considered communication science. I would strongly encourage of a policy which would enable us to contribute to the basic science and applied technology of the rapidly evolving future of this area and would stress that we strive to see how new technologies and systems might evolve in ways more in keeping with our cultural heritage and present preferences.
DEVELOPMENT OF MASS MEDIA COMMUNICATION AND
THE INFLUENCE ON CULTURAL AND MENTAL LIFE OF
THE PEOPLE

by

A H EL ROUSSY

The Role of Education for a Healthy World Cultural Life
(with Reference to the Mass Communication Development)

We all realise that the world today is quickly becoming very much smaller. To be able to land on the moon and to travel from one end of the earth to the other in a few hours is the realisation of a dream which we dreamt only yesterday. While distance became very much shorter through the development of transport it has been almost completely annihilated through the development of communication. A striking incident taking place in for instance the Middle East is simultaneously felt in the USA or any other part of the world.

The question in front of this meeting is that mass media in the form of the Press, the radio, the TV and other forms has developed so quickly and to such an extent that we have to stop in order to see how we can benefit by it. Or rather how we can mobilise this gigantic power to the development of all people alike. In fact the progress in the mass media technology is by far ahead of its utilisation for the benefit of mankind. It is also known that such sources of influence are in the hands of the few highly industrialised countries and the transmission is thus coming from a few sources while the rest of the world are only receivers. There is almost one way traffic for the flow of information either between nations or even inside one nation.

The problem then is that the recent development of mass media has great advantages as well as disadvantages. The least of its benefits is that they help the enlightenment of people with the modern knowledge in updating the world. It can be easily seen for instance that through tomorrow's satellite communication development anybody can learn anything he wants at any time and at his own speed. An all over radical educational revolution is at the door. If for example we are short of well trained teachers we have the chance to share the best known teaching in any part of the world. Even if we are short of schools we can get a lot of our teaching material by correspondence supplemented with demonstration and elaboration through the TV. We can even hold our rural forums and teledubs wherever and whenever we like. Special courses and special kinds of instruction can be provided about any subject. Information about the new discoveries, the new technologies, the new publications, the new modes of thinking can be made available the time they appear. Even interact classes can be held with successful results.

Will that be you?
Continuing education and refresher courses can be given to teachers, doctors, engineers, mothers, fathers, husbands, wives, youths and all others thus keeping them up to date with needed information and skills. In short education could be deepened and expanded to everybody from the cradle to the grave and at the formal the informal level and also in every field of skill and knowledge. It will be the achievement of a real learning teaching society and a real educational democracy.

Yet this modern great source of blessings has its devastating drawbacks imply because it is unidirectional and because it imposes its material on the defenseless passive receivers who cannot give the feedback which could modify his subsequent messages. It looks as if the transmitters are the authoritative dictators while the receivers are the submissive followers the latter being the majority by far. In fact the right to inform and be informed with the correlative principle of the free flow of information may be utilised by some as an ideological smokescreen to cover the quail of the intent on the one way flow of information.

We must also remember that the word communicate carries with it the meaning that there is something in common ie something to be shared. The word carries the meaning of participation and togetherness. Experience tells us that this applies more to interpersonal communication than to modern mass media communication where there is a barrier between the transmitter and the receiver. The term communication - in fact loses a great deal of its original connotation when it moves from the long known field of mutual understanding to the new field of mass media.

In spite of this defect mass media are getting stronger and stronger every day. In order to know its level and to show how powerful it is becoming I may give as an example a short description of the 1976 experiment carried out in connection with the UNESCO general conference held in Nairobi. The governments of France and the Federal Republic of Germany have been developing a new satellite called the Symphonie since 1967. They placed it with all its material and human requirements at the disposal of the 1976 UNESCO General conference held at the Kenyatta Tower building in Nairobi. The distance between the UNESCO Headquarters in Paris and the conference halls in Nairobi is of 6,400 km. The satellite was placed beforehand in its orbit at an altitude of 36,000 km. To mention some of the achievements of this experiment we start by stating that all the proceedings of this conference which lasted for over 5 weeks were directly and instantaneously relayed from Nairobi to Paris. The delegates as well as the UNESCO officials at the 1976 headquarters and the press representatives in Paris could immediately select and follow the meetings or the items that concerned them. They could also select the language and listen to the debates either in English or in French. One hundred offices at the headquarters in Paris were following the proceedings of the conference simultaneously as they took place in Nairobi. The system provided 6 telephone lines, 4 telex circuits and a few facsimilie machines which could transmit pages of recorded material (text, tables, diagrams, etc.) in about 3 minutes. During the conference 4,000 pages were transmitted to and from Nairobi. Access was also made possible through computer connections to any of the stored documentation or to all the information needed in Nairobi from Paris. Answers from Paris to all the questions posed at Nairobi could be instantaneously obtained. One of the most interesting achievements was the arrangement permitting face to face meetings with communications both by image and sound and the possibility of remote simultaneous interpretation.

It is obvious that this experiment almost projection of the future of telecommunication by the De Silva voices him at a recent conference in Mexico when he stated that the modern satellite communications will soon transform the world into a single global village. It is also anticipated that the flow of information into every house will resemble the flow of water and electricity.

So far we have spoken about two aspects of mass media, one aspect is unidirectionality another is the growing power. A third aspect is the pervasiveness of influence from a few sources. As an example there are a few news agencies almost monopolising the collecting and disseminating of news all over the world. According to a recent UNESCO survey of mass media in 200 countries it was revealed that there are 5 giant news agencies which are dominating the world's information field. These must be the Associated Press and the United Press International (both in the USA), Agence France Presse (France), Reuters (GB) and TASS (USSR). There has recently appeared however a number of national and regional agencies which have increased the circulation of news inside a country or a region and the dissemination of news about the country of the world controlled by the news about the country of the region. But almost all the news about the developing countries transmitted at present to and to the rest of the world are controlled by the few above mentioned agencies. Such news will surely become different if they are received from where they have taken place. In both cases there may be a deviation from authenticity and there is the need for searching a new world information order.

The oldest and probably strongest of all may be the Associated Press. It came to existence in 1848 and its budget is over a 100 million dollars. All the others are younger in age and (if not equal) smaller in size. Surely they all do their very best to be objective impartial and fair but research has shown that through selectivity emphasis and repetition aversions or attractions may be unintentionally but unjustly created. The best recent example of this to quote is how the SOMAVIA has been the way in which the action of the OPEC countries have been presented (as responsible for world inflation as wrecking the International Economic System as responsible in the use of power conferred on them by the possession of oil) with scarcely any substantive description of the OPEC decision for the balance of world forces. For anybody relying exclusively on international dispatches OPEC actions have practically positive elements in them and much of the reporting had the flavour of anti OPEC propaganda.

JSM instructor in the Development Dialog Journal published by Sida 1976 goes on to demonstrate that the distortion of news has become a regular device of international information. He refers to the distortion by over emphasising or under emphasising by isolated incomplete statements by omission and silence by implication for pre-conditioning and creating unfounded fears and misgivings. It is true that while developing countries complain
of distortion the leading news agencies also complain of exposure to restricted access to censorship to pressure to occasional denial of visas and sometimes to imprisonment or even to expulsion

But on the whole such agencies with their established prestige have a high degree of credibility and an effective impact on the receiver

The news agencies are mentioned here only as an example. If we take the radio and the TV and the cinema it is clear that almost the whole communication industry and activity are controlled by a few of the highly developed countries and that the resulting effect is usually that explicitly or implicitly desired by the transmitting source. We must admit that there is an imbalance in the quality and the quantity of the material available from the developing countries as compared to the material available from the developed countries. There is then the threat that through modern mass media a few countries will be dictating the world's culture. Nobody can deny the blessings brought to us by the development of mass media but we must also remember the threats resulting from the intentional or unintentional misuse to public opinion and to the cultural aspects of human life.

Three points have now been clarified and these are the undirectional the growing power and the pervasiveness. Point 4 is the monopoly exercised by the strong nations. Until recently military force was used for invading the weak nations which in most cases have honored and courageously resisted. Some of this is still in practice but it sometimes happens that present the powerful nations in the name of aid whether economic cultural educational or informational dominate in a more penetrating manner the values they think the goals and the customs of the weaker nations. I must say that this is not the outcome of a conscious predetermined vicious conspiracy but because of the one nature of the source and the undirectional effects of emission the information or message performed reflects the concerns and the aspirations and the points of view of the societies in which it originates or on whose media it depends.

All this explains the metamorphosis of the information concept today At its early stages UNESCO focused its efforts on the freedom of information and later on the free flow of information and more recently on the free and balanced flow of information. The gradual change of concept is meaningful. The main characteristic is therefore vulnerability or predisposition. People as we know are not susceptible to outside influence in the same degree and in a general way. When it comes to deeply rooted beliefs or deeply cultivated habits change is not easy but when it comes to other ideas and modes of behavior change is possible.

This has already been rigorously demonstrated by Prof. W. Steppens from his work "The Plays. Theory of Mass Communication". For the one and the same person we find that some aspects of behavior are changeable and some are not. We also find differences between one person and another. Some persons are on the whole more susceptible than others. At this point we find factors related to education to maturity to intelligence to experience to background. There are a few researches on cross cultural effects as related to communication. Of these we may mention those by Aisgood Holmes Sherrington Carpenter and others. The fields touched were those of semantic differences of picture interpretation of the teacher in the classroom as compared to the teacher on the screen of vulnerability of primitive culture. etc.

On the whole more vigorously designed researches are needed. Exploratory research is done in our region and it is found that the educated people prefer on the whole foreign cinema films to local ones and that the uneducated prefer the local ones. Recent experiments heightening the level of production (as in Ala Hamech El Seera) was however enjoyed by all alike.

It may be mentioned at this point that the educated people on the whole in the developing countries are those who are more attracted to western culture and who usually resist the restoration of the indigenous culture.

Developing countries which usually suffer from poverty disease ignorance and some concomitants usually have very little to offer. In the first place the poor country does not usually appreciate what cultural values it has and if it does it does not know how to make an enjoyable presentation of it
and if it knows how it does not have the means for doing it. For the poor country there is also the unavoidable exposure to comparison with the rich through the mass media. Such comparison may diminish the self respect or self regard for the poor and increase their vulnerability and suggestibility to the strong foreigners.

I may add here that a message encoded within a context and decoded in a different context may create possibilities of misunderstanding. There is again the unidirectionality and the monopoly of mass media leading to massive repetitive and homogeneous messages and causing what at least may be called cultural erosion if not cultural desfiguration.

It is strange that erosion desfiguration or alienation may sometimes take place to the satisfaction of the transmitting country because it increases the number of their victims and the area they dominate or could dominate. It is stranger still that such effects may not be recognised or may even be welcomed by the recipient people. Many people live under the false impression that it makes you strong if you disentangle or alienate yourself from where you belong and if you imitate the strong and attach yourself to him even as an appendage. Nevertheless it is noticed that when a group of people imitate the invader or the conqueror they do not usually focus on the fundamental aspects responsible for the length of the imitated but they focus on the superficial and trivial appearances. In most cases the individual would be like a crow ornamented with peacock's feathers and looking neither like a dignified crown nor like a beautiful peacock.

Faced with this situation in which the poor countries are victimised by the reach most likely through nobody's intention and because of the glorious development in the science and technology of communication, we must seek for directives and find lines to restore some balance to this state of affairs.

At the international level UNESCO has always been helping the developing countries to promote their mass media and to mobilise it for their own development. UNESCO is at present busy with the problem of closing the gap between the industrialised world and the developing countries and with the establishment of a new world information order. According to such a world order all people alike whether developing or developed could have access to and participate in communication and a balanced flow of information.

In this discussion we have shown that people who are predisposed or vulnerable are more suggestible or more susceptible to influence from the outside sources belonging to the developed or highly industrialized nations. This has in fact been demonstrated as we shall mention over one decade in some prominent societies. This means that our first objective is to fortify the cultural identity of a nation and make it thus less vulnerable to outside influence. The people must be encouraged pursuing and taught to be proud of their own language, their customs, their religion, their standards of behaviour, their beliefs, their values and their common ideas. The people must be made to be fully attached to be loyal to their land and their community. When the cultural maturity and the self pride are built up one can meet with other cultures on the same footing. The two mature cultures different as they are can both have equal regard to each other. Mutual recognition, mutual understanding and mutual respect will be created. They can both regard each other with respectful or amiable coexistence. The need for one to devour the other should disappear. Also the need for one to throw himself into the arms of the other should disappear.

It is clear that if the person is not well connected with his own roots he can be easily uprooted to merge imperceptibly into another milieu or if a powerful culture directs its forces massively repetitively and with homogeneity into another culture the latter may be reversed towards the former. Edmund Carpenter (1972) gives a description of the effects of introducing innovations in a village called 510 in New Guinea. In one part he says that for a decade they have been moving imperceptibly towards the western culture. Carpenter gives a description of photography and how the person in 510 could see a picture of himself for the first time. The same was done with cinema photography, tape recording and other modern means. A description of the alarm shown at first by the natives following by familiarity and later followed by positive interest.

Carpenter concludes by saying:

I think media are so powerful that they swallow cultures. I think of them as invisible environments which surround and destroy old environments.

In fact Carpenter was so deeply affected and for this he sounds very high danger signals around the mass media.

We probably don't want to go as far as Carpenter did. But at least we want to set up the directive that before one moves on towards other cultures, one must fortify his own so that cultures different as they are can live amicably with each other in one world. Every culture grows feeling its own pride and conscious of its own dignity and at the same time can have full respect to the other cultures. The attitudes sought for the various cultures ought to be horizontal and not vertical. There are no higher and lower cultures but they are all on the same level and yet they are not all identical.

In the first place it is suggested that there should be a communication policy first at the national level, second at the regional level and third at the international level. When we say regional we refer not so much to geographical but to cultural regions. There is no need to go into details. We know that UNESCO is attempting to produce a new world order in this area of information and mass media. Such order will certainly help every country develop its own system and benefit by other nations systems. This is a direct application of the old dictum: Live and let others live. We must supplement the statement and say live and let others live by living amicably together. Together this makes more psychological than spatial. We also know that the developing and the nonaligned countries have been seeking the realization of regional policies in the same area. Individual countries since World War II and since the world emancipation movements in the last three decades have also been developing each its own system. The communication policy leads to the establishment of guide lines to support the communication systems of a country to operate towards the realization of national goals. Such guidelines have educative effects. The policy can protect and fortify the cultural aspects of the country. It
should help people understand their own history and their own community. It should help them appreciate the beauty of their own buildings and their kings, their proverbs and customs and the traditions of their elders and the religious leaders and their legacy as well as their way of life in general.

Efforts must be made to present these well in stories in films in real life in works of arts. They must be presented so that people enjoy them and be proud of them. They must feel the oneness between themselves and their cultures. We are not advocating a rigid irrational oneness but it is oneness with some degree of flexibility.

Information policy within this trend should be such as to create in all either teachers' pupils or parents or children leaders and the public a sense of pride and a sense of belonging.

Here comes the role of mass media of social studies of school excursions of school life and the behaviour of the leaders. In fact these should lead to questions of appreciation, participation and the enhancement of development.

A communication policy must be shared by the young and the old by the planners by the audiences and the transmitters. Communication policy should raise the level of the dialogue made the community. At least the dialogue between the audience and the transmitter and what is more the dialogue level itself should be raised between the public and the leaders between the public and the market etc. Communication should create a real unity among people and should help transfer the society into a learning society.

Again it is the duty of a country to provide other countries with palatable and enjoyable materials related to its own culture. Every old culture has made a contribution to world civilization and this must be brought forward to the citizens of the culture and to others as well. Every culture has its own characteristics and it is to the interest of people to know how the others live how they behave in different situations what attitude they take to their elders to their rulers to their leaders etc. But we must differentiate at this point between education and indoctrination and between information and propaganda. One is acceptable; the other is respectable.

If people understand each other's way of life and if they know its dynamics and the rationale behind it they would not feel shocked or repelled by each other but they would appreciate or at least tolerate each other. When I first worked with deaconesses I used to be shocked at their callousness or misbe havours but when I went deeper into their lives I used to accept them and even love them. Such acceptance helped as an effective remedial. The analogy is not to be taken literally, but I mean that the different cultures if understood by each other and if accepted by each other and if attempts are made as the international the regional the national the local the family and the school levels the world would be very much better.

In fact the effect must without redundancy repetition superficiality or banality be well covered by the formal the non-formal and the informal organs of education.

Again the policy should aim at the fortification of loyalty to local culture with appreciation and amiability towards other cultures. Such trend should be an overall trend adopted at the world the regional and the national levels. It should be second nature to the leaders, the decision makers, the parents and the teachers. It should not be supported solely by lip service but by practice. It is not a matter of prancing a certain style of a certain point of view but rather a matter of using it in a natural way. Folk stories should be told to children and should filter into their playing and their acting. Such stories should be genuinely enjoyed by the story tellers as well as the listeners.

While we build into the children a sense of loyalty to their own culture the sense of otherness must be developed an amicable regard to others. Such sense of otherness is not to be developed in a benevolent sense but is essential to one's own peaceful and satisfactory living. If you don't see that the other live well you yourself will suffer. One of the authentic statement of the prophet Mohed is that God helps him who helps his brother.

We do not mean to go here into the meaning of culture or into its fields or into the way thinkers differ over such meanings but we may as well briefly benefit from two dimensions; one is specificity and the other is universality.

There are aspects of universality in religion, science and arts. The universality of religion is found in the values experienced by all men and shared by the religions of the world. There is also universality in science which consists of uniformity of relationships independent of time and place. In art there is also universality when it reveals communality of appeal. Such aspects of universality if made available to all people alike in spite of where they originate will help bind people together regardless of their colour race sex or religion.

Apart from such universalities there are as previously mentioned specificities related to attitudes, customs, values, festivals etc.

We can thus see the possibility of a universal culture binding all people alike the possibility of local specific culture giving the main attributes to the local cultural identity or cultural personality. And we can also see the mutual regard and the mutual respect among cultures. The local or regional cultures themselves have various degrees of specificity or rather of generality. With such matrix of cultures people can visualise a global well knitted structure within which every nation or community fortifies its own cultural being.

One cannot go into techniques and methods for fortifying the cultural being at the local at the global and at the regional levels. For this one has to go into the dramatic arts the language the music the folklore the history the heritage the religion the values etc. and one has to go into the school activities the excursions the entertainment the decorations the home life the local arts and crafts and many other things. One has also to go into the national the regional and the international aspects and deal with education in all its forms levels curricula and methods.

What we must stress is that the oneness with culture does not come through talks or verbal lessons but through actual appreciation and through practice. Involvement with culture can only come through learning by methods leading directly to involvement. This applies at all the educational levels for formal and informal and levels from birth to adulthood.

In fact the educational as well as the communication policies should both branch off the overall policy of the country since they have linguistic, political, economic and psychological effects of far reaching magnitudes. There is in every case the danger of exaggerating and over doing things either intentionally or unintentionally in which counteractions may begin to appear. And as it has been previously mentioned there should exist a clear
discrimination between education and indoctrination and between information and propaganda. The internal as well as the external balance should also be taken into account. The policy should take into consideration the feelings of the demands and the needs of the various communities of the minorities. It should take into consideration the variations in religion, language, in dialect, in race, in sex, in age, in background. The blacks in some countries complain of the way they are presented in countries where there is a trend of racial discrimination. Minorities in general complain of mass media treatment in many places.

One of the most prominent aspects of imbalance is the absence of sufficient interchange between transmitters and audiences. By interchange we mean the feedback which helps prompt the correction of the course the programmes take. In other words, the audience as well as the transmitters should participate in the full sense of the term. In fact, the establishment of an efficient feedback system is yet to come. It is not enough to send out a questionnaire to ask people what they think of what they have watched after the lapse of a few weeks. We would like to reach a feedback arrangement similar to what we get in live situations of interpersonal interactions. This I think is impossible in the light of the galloping progress which mass media is making at present.

Let me now go back to the point I made about the fortification of cultural identity. I mentioned that I like to see more attachment to cultural roots. I also like to see some readiness to appreciate other cultures. This means that we like the audience to be able to analyse critically and select. This means we want the audience to view the programmes intelligently. Again, this means that our system of education based on the one-way traffic from teacher to student has to be radically changed. The dictator dictated to relationship prevailing in schools today have to be transformed into meetings in which memorising is minimised and thinking is maximised. We want the hundreds of millions of children enrolled in schools to think to analyse to evaluate to criticise to decide to discuss to do and to express themselves with their tongues, hands, bodies and other organs. The educational system should be more active than passive and should produce masters not slaves. If this happens and if it is tried with mass media programs it would produce an audience who can follow programmes selectively and intelligently. That is how we visualise the openness to external and internal programs.

This we are not prescribing only to audiences but to all those related to mass media world. We are prescribing this to those who formulate the policy to those who plan the programmes to those who undertake the production and the emission to those who diffuse to those who evaluate and to those who reconstruct and redirect. It is almost everybody's responsibility towards everybody else.

A word may be said about one of the most important aspects and that is the language aspect. We all know that the language is one of the most important cultural vehicles of culture. We must think of language as an important input and as an important output. In the case of the Arab region the decision is not difficult but in the case of New Guinea the situation is very complicated. Mass media are an important factor in influencing language. Although the Arabic language has its standards which facilitate...
THEORY AND PRACTICE OF CULTURAL DIPLOMACY

by

UMBERTO GORI

The fact that many such cultures exist demonstrates that culture is that which systems analysts would call an adaptation mechanism of the man system (in association with other men) which responds to its environment.

The effects of man's replies consist in the alternation of surroundings and the subjugation of nature and also in doing the liberation from it. Paradoxically however in the measure to which man is liberated from nature he finds himself subject to fixed patterns which are essentially the reply that society has given to that particular environment. Man freed from nature becomes thus a prisoner of himself and of his own replies to his environment.

According to a conception that opposes nature (sphere of necessity) and culture (sphere of liberty) culture is a product of the choice of one's aims and the free attainment of these. An existence which transcends the nature that surrounds and pervades man. Thus Ruckert can speak of culture as the historical realization of values.

Now the normative validity of these does not in the least presuppose their absolute character but (in the other hand) the relation of values to historical processes does not imply their relativity that certain values are products of a particular culture does not mean that these values are only valid within it and that they cannot be shared by other cultures and their members. The openness between cultures the changeability of their value systems the possibility of reciprocal understanding and acceptance of values with different origins present before historical relativism a far more effective guarantee than could the postulate of absolutism.

The Fourth Dimension of Foreign Policy

In a world made more and more interdependent by technology this relations of values is no longer solely a matter of spiritual enrichment but is also a requirement which cannot be delayed. This is why cultural relations are by now the fourth dimension of foreign policy. And the more so that such relations will become increasingly more important in the future.

Also considering the necessity of setting up a new model of development (viz the problem of the so called limits of development) cultural politics whether internal or external become an urgent priority. A contribution of fundamental importance to the understanding between peoples and therefore to international relations could be made by a systematic approach to an analysis of the cultures of human groups.

The above is particularly true for the intermediate and small powers and for those states which cannot take a stance independent of foreign.
Cultural Diplomacy and theory of international relations

It must be observed in this regard that at the origin of the scant importance still given to the so called cultural diplomacy is the persistence of an obsolete interpretive model of international relations which views this field as characterized by permanent conflict. In the best of cases it is solely in a perspective of political realism (e.g., France) that this sort of diplomacy is taken into consideration. But it is only in the perspective of a more scientific interpretive model of the international system which will take into account its nature as a political system and the integrative processes (linkages) that take place within it that the cultural element can show itself to be at the center of such systems.

If we look closely however those who uphold the first model are mistaken also from their own point of view because the necessary augmentation of inter national cultural relations can be and often is at the origin of many conflicts.

Levels of the Cultural communicability

The most recent studies have shown that each culture functions on three levels: the formal, the informal and the technical. And therefore every person has in reality three modes of behavior. Now if the formal processes with time become identified with the natural process and already this rigidity has its inconveniences for inter cultural relations, the informal ones are even more dangerous if they are not brought to a level of awareness. This conclusion is enough to understand how scant the attention given till now to the problems of cultural relations has been.

The only processes easily transmitted are those on the technical level. Here and not elsewhere lies the universality of western culture. But it should be clear — even if here it is not necessary to go into greater detail — that processes which now are technical could become formal and natural and therefore become in turn difficult to transmit. The most delicate problem to solve for the better development of inter cultural relations however still consists in bringing the informal (situational) framework to the level of awareness. Thus is where the greater problems are found and it is from here that confictual situations arise which are often mistakenly attributed to bad faith.

The growing importance of the Cultural

The awareness of the importance of cultural relations in the relations between peoples has been acquired by governments following a series of circumstances which have their focal point in technological progress. Though the concept of the technological should not be confused with that of the technical, referred to in the theory of cultural levels there is no doubt that technology has accelerated suddenly the process of cultural interpenetration at that particular level at the same time creating imbalances and gaps with the other levels.

International cultural relations as have always existed. What was lacking was only the conscious cooperation at the level of political societies and organized groups. The reason for this cultural interpenetration...
which had always seemed a law of history — as has been said — in the very nature of the creative act of the spirit which is and can only be free: the ideas are strengthened are perfected assert themselves or perish in reciprocal contact in perpetual confrontation. There is no other explanation possible cultural exchanges in fact date back to times in which means of communication almost nonexistent in comparison with today's cannot be considered responsible for this phenomenon. Moreover even if technical progress in the field of communications has had political consequences of unquestionable significance it has nevertheless been accompanied by a series of restrictions of interchange. As has been said, medieval students wandered 'almost at will from university to university throughout Europe but their modern counterparts need passports visas currency permits and police cards.

It was the gradual strengthening of national states that hampered the free flow of culture which remained more and more restricted within the states boundaries. And now that the concept of boundaries has been invalidated by the assault of technological progress these states are obliged to take the initiative in removing those very barriers that they had created.

It seems right then to affirm that their new attitude is characterized by a sense of necessity and that this necessity has got the better of both the new and the old states intransigent defence of their independence. Even the totalitarian powers have felt the need of some hesitancy and specific mental reservations to become part of the vast movement of liberalization of the peoples cultural experiences.

The New Territoriality

It does seem paradoxical at least at first glance that an epoch which is witness to the decline of the very premises of the national state should see it projected in an unprecedented attempt at guiding cultural relations which are by their nature free and which take place on an individual level. The fact is that this probably indicates the presence of a massive even if unconscious attempt at recuperating at least some of the values defended by an old style territoriality such as the external valorization of a cultural heritage as well as its internal defence in view of a continuous aggression it is subjected to. As John H. Herzs says concepts and terms such as sovereign independence and power have been commonly used without realizing that they are closely bound to that particular characteristic of a modern state which distinguishes it as a unit apart as regards units of the same nature that is its territoriality. Today territoriality no longer has a protective function today a new territoriality is emerging that has as its basic function the custody of cultural diversity of groups which recognize each other's merits. Very distant seems a recent past — that past however idealistic of the League of Nations — in which every attempt at furthering collaboration in the cultural and scientific fields met with hostility and diplomats denoted such fields and especially education as matters of exclusive domain. This function is of great importance to the preservation of a cultural pluralism threatened by the unifying capacities of science and technology.

The maximum clarity is necessary here. Uniformity is of itself a step backwards with respect to diversity. But a situation of apparent uniformity is still worse. Thus is it for those concepts separated from their original context such as democracy or liberty -- that have become universal, though with considerably different meanings and which constitute therefore sources of conflict. In other words the acquisition of another's cultural knowledge is a creative act which does not necessarily lead to understanding between cultures because each of us takes in from the side only that which can be interpreted in terms of our own formal or informal cultural systems.

Sometimes it is only another's exterior manifestation or achievement which is taken in but without its being assimilated -- often even denying the spirit at its origin. Even with respect to technology looking closely each society reacts in its own way according to its own cultural pattern. This poses the problem of a total knowledge of others and with this the overcoming of intrinsic limitations which do not permit us to see that which is contrary to our idea of reality. Therefore proposals such as those formulated by Richards concerning a technique that permits us the comparative study of fundamental concepts are very valuable. Without these cultural interpretations risk widening instead of diminishing misunderstanding between peoples to the point that Bozeman states cross-cultural communications lead to misunderstanding by virtue of their very nature Science in fact does not of itself create values. Instead it bases itself on certain values and these are given by a specific culture which is often badly assimilated or discussed or disputed.

Of the autonomy of International Cultural Relations

Here it seems appropriate for our purposes to specify that if the concept of culture is taken in the broad sense international cultural relations lose all autonomy.

MALCOM W. DAVIS T I E L o g e s M d s n E r r e t E D a is (ed) P once s n th W o d o de Columba University Press 1944 p 241 Also n th early days of (the Lea we) there was hostility to attempts for further ng collaboration in s hola is and an entil work D plomatos objective that such matters lay in the values and language of each count y that be egalated b y its system and they especially urged this vew n as to p orams of edu cation Ths s tude was butt ess d b th e faul ndp nden e o n e na tions and by the e ce jealouy of olde powers C K O s s and I A R I C K S The M ean ng of M an g New Yo k 1959 repr ed by Adda Bo eman in T he F utu e of Law and Organizat on n a Mult Culture World p 396 ed for the F th Max we jnst tute The Uned Nat ons and International Law Kasteel Oud Wassenaer Holland 23 — 30 August 1968
As has been said, they are not a separate kind of relationship they are a product of any kind of continuing contact between nations. If however with this concept reference is made to a process aimed at the diffusion or the increase of instrumental knowledge (culture in the restricted horizontal or vertical sense) then international cultural relations can from a government's point of view be qualified as an activity unto itself deliberate and with long range aims. As Frankel says, educational and cultural activities are conducted with one or more of the following purposes in mind to impart or acquire skills and information to affect or to enter sympathetically into the beliefs attitudes and concerns of others to share with people elsewhere objects of enjoyment or admiration in one's own society or in theirs. The purpose of these activities is to impart or acquire information that is useful not simply with regard to the events of time to affect beliefs attitudes and concerns not simply in order to achieve some immediate goal but to give them a more or less stable and enduring form to share with others not simply the styles and fashions currently admired but what have been or seem likely to be more permanent features of the cultural landscape.

It is therefore clear that when we speak of cultural diplomacy we have in mind this type of activity with aims which can have as its object and content not only the exchange of professors students and publications or audiovisual materials the institution of linguistic and cultural centers the organization of seminars conferences concerts exhibits etc. but also of any other messages of themselves not cultural but which can be used to the same purpose. Thus for example technical assistance can be made a part of cultural diplomacy.

Declension of the concept of Cultural Diplomacy

According to Anthony Haigh, it is logical and natural to use the expression cultural diplomacy for those government activities in the sphere — traditionally left to private initiative — of international cultural relations. It can be added be declining in the singular (cultural propaganda) in the dual (bilateral cultural cooperation) and in the plural (multilateral action).

The truly qualitative jump is in the third phase whereas in the two preceding ones the basic techniques of bilateral cultural cooperation are precisely those of one way cultural propaganda.

Thus leads to the consideration of the concept of reciprocity which often arises when speaking of foreign cultural policy. This concept absent in the first phase which we along with Haigh have called that of cultural propa

ganda is instead present and predominant in the second phase defined as that of bilateral cultural cooperation.

In this phase giving — as a rule — is a right and giving a duty. In the third phase however — the multilateral — the terms are inverted receiving is a right and giving a duty. Here the problem of reciprocity vanishes becomes in good measure useless or to use an expression of Vedovato which here finds its real context is transformed into a psychological problem into an attitude of the spirit.

In fact Haigh's categorization permits us to show that multilateral action is defined not on the basis of a normative reference but of a precise evaluation of a teleological nature. Which in effect calls for the introduction of formally bilateral into the sphere of the multilateral thus conceived. In other words if it is correct to call multilateral those forms of cultural cooperation which are carried out within the framework of collective agreements it is equally — if not more — valid to consider as the same in spirit those forms of cooperation which follow the higher principles enunciated in the constitutive acts of universal and regional organizations — of those organizations functional and not territorial solely suited to our nuclear era.

That what we have said corresponds perhaps unknowingly to the beliefs of states is confirmed by article IV of the Declaration of principles for international cultural cooperation which sets the same goals for international cultural cooperation in its diverse forms bilateral or multilateral regional or universal.

Cultural cooperation that is teleologically multilateral constitutes education to the aim of international understanding it is the acquisition of existent culture and the common creation of new culture. Its movement is more from the outside inwards than vice versa.

In this phase it seems evident that the concept of diplomacy can only be used inaccurately. It is in fact traditionally used to indicate the whole of activities through which a state's foreign policy is carried out. In other words diplomacy is to foreign policy what the means is to the end. But the classic end of foreign policy is that of ensuring the safety and the interests of the state. In fact diplomacy and even cultural diplomacy implies a specifically oriented action of the state and therefore implies the assumption of particular aims typical of the foreign policy of states. Only on this condition can we speak of cultural diplomacy and speak of it as a fourth dimension of foreign policy. While noticing in addition that in this case the very object of such diplomatic activity obliges the political agent to do something out of the ordinary and that is to work with long time periods and with a strategic outlook.

If this does not occur the results are irrelevant or even counter productive. The feedback in this delicate sector is immediate and persistent. Much more than in other sectors of foreign policy. In the latter one often deals with transient acts or attitudes whereas in the former we deal with ideas and behavior which are deeply rooted and date back in time.

---

18 Op cit p 71
20 Thus Haigh Op cit p 3

---

2 See Info mat on Bulletin of the Italian National Committee to UNESCO. 1—2 1961 p 30—35

---

78
Cultural Relations and Cultural Diplomacy

Thus we must distinguish between cultural relations and cultural diplomacy. Haig's third category, if taken in a teleological sense and therefore either formally bilateral or multilateral is defined as cultural relations but not as cultural diplomacy.

Moreover the latter is destined to have a positive quality that of bringing about with the passage of time a type of foreign policy that would be compatible with long range cultural diplomacy itself. The question could become increasingly complex. One need only think of the necessity of redefining ambiguous but basic concepts such as that of national interest, and of the related necessity of perceiving positive and negative as well as strategic objectives of the states foreign policy.

The difference between that which we have defined cultural relations and that which we have defined cultural diplomacy emphasizes the freedom of culture and clarifies the state's function as well as some prospects for development. The function of the former can be summed up in a single word: it is and must be Keyesian and this also clarifies definitively the duty of the others. As one said prospects it is sufficient to observe here that the increase of free time will augment the importance of cultural relations which will in this way become more and more an interindividual phenomenon in view of so positive an event but also so dangerous an event for the

decreasingly integrated person of the near future and the function of direction and control becomes increasingly important. In this sense as well one could possibly speak of a cultural diplomacy of states. Probably one could, according to this hypothesis the outward action with an instructive action which is to take place within the single national communities.

It should not be surprising that cultural diplomacy (in the proper sense) has to yield increasingly to forms better defined as cultural cooperation. It may be obvious that the distinction is somewhat contrived. The fact is that we are faced with a qualitative difference which is at first difficult to discern. It could perhaps be said that such cooperation (or cultural diplomacy which is multilateral in the teleological sense) is the sole form of diplomacy suited to our times. It is the consequence of the shrinking of our world of technical progress of the fact that we live in a time of ideas that has changed the nature of international relations.

Lastly we must consider the complex problem of the measurement of cultural influence. Apart from the fact that it is absolutely unrealistic to conceive of a balance in cultural relations it should just be mentioned here that such a problem deserves an analysis of its own. As far as we are concerned we are of the same opinion as those who maintain that it is not so much through the use of statistics as with the tools offered by historic and sociological interpretation that such an influence can be measured. The difficulty of the undertaking lies in the fact that here we are dealing with culture and not with its material vehicles. Now culture is a spiritual activity and as Schiller reminds us 'Gedanken sind zollfrei'.

Foreign policy and cultural abroad

If the above is true -- as we think -- it is necessary to reflect on the function and possibilities of a diplomatic career in this time of ideas in which we have said -- cultural relations have become at least in a certain degree the fourth dimension of foreign policy. With reference to this it must be pointed out that a widespread and tenacious negative evaluation of all that is cultural diplomacy exists on the part of diplomatic personnel on every level and this despite every appearance of the contrary. It seems legitimate to affirm that very few persons especially in our country really feel the problem in all its importance. The dominant idea is that political relations are independent of cultural ones and that the latter do not alter all the careful consideration of those responsible for decision making. Such a conviction gives rise to many of the gaps that can be found in cultural action abroad conceived as diplomacy.

Be that as it may a correct evaluation of foreign cultural relations management (in an academic sense) brings up the necessity of self knowledge and of the understanding of how national interests have hindered or favored a freer circulation of culture.

Cfr J. ELLUL L h mecc oted t le 1970 n Bullet n Sede Supplement Futu bles
no 17 20 NQ ember 1961
Cfr U. GORI D p o paz c itu ale el e el w at e c n Futur b 11 1969 p 57
See P. TAMASIA La pol t c c it ale co e l se (i) n Lo Spettatore Interno ona
Iv 2 1969 p 185 ss
Apart from the difficulty here of giving an indisputable definition of the concept of national interest even if we join Morgenthau in defining national interest in terms of power it seems obvious that if interpreted in activity this field completely also because such a concept is always closely bound to a precise definition of policy.

What could be more of interest and more useful to our aims is the study of aspirational interests As we have elsewhere proposed interests that are on the level of aspirations have their roots in history and ideology periods of time. Only if the concept is interpreted in this sense can it be affirmed that the consideration of national interests has had effects on Italian cultural activity. And we would immediately add that it has been a positive effect.

In this case the difference between interests defined in terms of aspirations and those defined in function of capacities and resources far from measuring the political dynamism of the state signifies the considerable possibilities that would open themselves to Italy if there were a precise political will and the national utilization of available tools.

Fortunately the absence or inadequacy of a precise philosophy and a positive systematic action seems to be largely the basis of the intuition and the sense of the future which characterizes — in spite of its many gaps — Italian cultural activity and especially of its placing itself in a dimension of substantial multilateralism.

In fact the ecumenicity of Italian foreign policy — often criticized by many observers — has a firm hold on Italian cultural activity acting in this context in a positive sense.

It could at this point be asked whether cultural activity abroad of public origin should not instead be a function of interests determined in relation to the capacities and resources (operational interests) of the country or whether intermediate powers such as Italy should make not make of cultural policy their true and only foreign policy at least in certain directions. Perhaps the two alternatives mentioned are simply two ways only apparently divergent of following the same fixed route.

We have said that cultural policy achieves its aims over a long time span. It is precisely this characteristic which advocates the necessity of global planning of foreign policy to any Ministry of Foreign Affairs according to the existing possibilities and resources. This presupposes among other things the existence of national systems of programming offices as well as the systematic analysis of the environment of such a policy.

If we consider carefully it is by constantly deepening our knowledge of the interdependence between internal and external factors that the cultural components of foreign policy can be evaluated. Such an evaluation would be in line with what would seem an irreversible tendency. In a world which is increasingly dominated by ideas and by the demands — due to many factors — of each and therefore of the collectivity of having more we have no choice but to move towards a foreign policy which will be more and more defined in a cultural sense.

The measurement of the effects of such a policy could not but refer to concepts as those of national happiness (Timbergen) or of positive peace (ideal condition in which all conceivable human rights could be satisfied).

Correlation between foreign cultural policy and domestic cultural policy and Political utilization of cultural relations

To correlate cultural diplomacy with cultural policy constitutes a presupposition indispensable to any activity which seeks to rest on a rational basis. Thus for example all the problems relative to school policy to University reform to a policy for youth to tourism to ecology etc can only be confronted and resolved in the light of interdependencies and of the possible consequences on an international level and conversely each and every interaction abroad can only be reasonably viewed in terms of links and possible effects inside the national system.

The following Table will give an idea of the various interconnections that are established in the flux of political communication between states.

Source (Recipients) Governmental Non governmental Cultures actors (G2) actors (N2) actors (C2)

<table>
<thead>
<tr>
<th>Governmental actors (G1)</th>
<th>G1 G2</th>
<th>G1 N2</th>
<th>G1 C2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Non governmental actors (N1)</td>
<td>N1 G2</td>
<td>N1 N2</td>
<td>N1 C2</td>
</tr>
<tr>
<td>Cultures (C1)</td>
<td>C1 G2</td>
<td>C1 N2</td>
<td>C1 C2</td>
</tr>
</tbody>
</table>

But apart from the existing links between external cultural policy and internal cultural policy it must be emphasized that cultural relations not only have a formidable instrumental value for the aims of foreign policy in the traditional sense but also a great instrumental value to the ends of domestic policy.

For the first aspect in fact the politicizing of cultural relations (to give an example)
1) offers a diplomatic barometer which indicates intentions and tendencies
2) offers a more or less substantial continuity of relations in periods of political cooling
3) allows graduality in the inversion of tendencies (eg ping pong politics)
4) improves the informational capacity of rationalizing future political choices
5) allows the justification of demands for the covering of roles which exceed the natural capacities of the state (as France well knows how to do).

Cf Rich 19 1971 p 17
R 1 M. J. C. 1972 p 17
P 19 1972 p 17
R 1 M. J. C. 1972 p 17
As far as the utilization in internal policy is concerned cultural relations
1) can have a symbolic function that has significant influence on political
support (politics in the Eastonian sense of distribution of resources and
values)
2) can content internally frustrated groups with external satisfactions
3) can serve as a mechanism in order to sensitize public opinion towards
certain values
4) tend to reinforce with subtle processes the legitimacy of political systems
based on popular consent
5) can be in synthesis an instrument for internal stability and political
flexibility with regard to changes in the international system

In both cases at any rate cultural relations are by nature offensive in
the sense that they imply political dynamism and presuppose the possibility of
acting on intermediate to long range time spans even if at times short
range considerations have priority

Enumeration of objectives

A preliminary aspect of a political utilization of cultural relations is the
fundamental problem of the enumeration of objectives on the part of
should not be hazy and all inclusive but should be articulated in order
operate and disaggregate the objectives in concrete programs and subpro
grams with the constant cooperation of cultural and labor forces
It goes without saying that the problem of the objectives of a foreign
cultural policy is a part of the vaster problem of determining the objectives
of foreign policy tout court

And because making policy means making choices or establishing
priorities we hold it to be a primary task to place the development and social
renewal to many of our countries at the center of cultural diplomacy

This means for example that cultural scientific academic scholastic exchanges along with those in the field of public administration with the
moderization of our societies. This should be accomplished without
multilateralism in the ideological sense. Our progress would thus truly
be complete and in harmony with the necessary premises for international
all human rights historically recognized as such can be enjoyed by each of
us and all the human race

ADDRESS

by

ABDEL KADER HATEM

Ladies and Gentlemen
Members of the Conference

It gives me pleasure on behalf of the Specialized National Councils
and in my name to welcome you and your esteemed Conference in Cairo.
You are assembled in Cairo to achieve a noble objective namely to plan
for the progress of the developing world and assist mankind to attain a
bright secure and stable future in an interdependent world which is the
actual task of the Specialized National Councils in Egypt. The activities of
the national councils focus on preparing Egypt in all walks of life for a
brighter future near and far based on scientific and technological futuristic
studies and researches carried out by intellectuals, scientists and masters
of technology (who are members of the councils) in the various sectors of
development thus paving the way for this future.

The great progress achieved in the field of science and technology and the
concurrent interconnection and diversification of the problems of society
in all domains has developed the function of the State and expanded its
field of activity and its responsibilities. This has necessitated the establishment of
groups of a high standard of efficiency experience scientific ability and
specialization to undertake in depth research study and accurate calculations
with a view to developing the society following up the variables it encounters
along the road of development and progress and drawing up general policies
plans and scientific programmes designed to realize the objectives of national
development in all spheres.

On this basis, a Presidential Decree was issued establishing the Specialized National Agencies Article I of the decree stipulates that these councils are
directly responsible to the President of the Republic in their capacity as
a national political and technical body which assists him in elaborating
stable long term national policies and plans in order to achieve the national
objectives in all fields of national action.

In carrying out their task, the Councils have had two basic considerations in
mind. First, to take stock of the country's intrinsic capabilities exploit
at all resources available in the country and rationalize their use with a view
to realizing the national objectives in all fields. Second, planning as a
scientific concept is not solely confined to what actually exists but should
include the ability to foresee accurately any future changes. In the light of
these two basic concepts the National Councils started to draw up their plans until the year 2000. They have completed a survey of the country's present potentials and all means of developing them with a view to meeting the country's requirements until the end of the century due consideration being taken of whatever changes the future may bring on both national and international levels guided in this respect by the already apparent indications in various directions. In elaborating their plans they have laid down methods to meet all eventualities.

Based on this concept a comprehensive strategy has been established by the Councils for the various fields of the country's social and economic development from now till the year 2000. With respect to education scientific research and technology the National Council for Education Scientific Research and Technology has attained several important achievements, most important of which are (to cite a few examples):

- The elaboration of a comprehensive national plan for eradicating illiteracy within a period of five years after completing a survey of all sections of the population covered by this plan and all the detailed requirements for its implementation in stages.

- The development of educational programmes so as to provide the most up-to-date curricula and amendment of examination systems as well as the ideas of examination itself so as to keep pace with modern trends and increase the options open to students.

- The establishment of a technological university comprising the higher technical institutes which would be changed into faculties while preserving their original character in keeping with international trends.

- An urgent plan for the follow up of scientific research projects designed to solve the urgent national problems facing development while tying up the scientific research policy to production and services units and drawing up of the main outlines of a fixed policy aiming at both horizontal and vertical transfer of technology so that the development of science and research would always lead to social and economic growth.

- Increasing the number of students admitted to technical schools the strengthening and diversification of technical training centres for the graduation of skilled workers. A strategy has also been elaborated for the training of technicians until the year 2000 so as to meet the requirements of Egypt the Arab world and friendly countries.

With respect to production and economic affairs the Production and Economic Affairs Council has attained several achievements most important of which are for example:

- An accurate scientific survey has been completed of present and future water resources available for vertical agricultural expansion projects. Studies have proved that these resources are sufficient for agricultural expansion over a new area estimated at approximately 2.8 million feddans until the year 2000.

- A general framework has been created for the industrialization of the country and the establishment of various industries in rural and urban areas based on the availability of raw materials in the various regions. These will provide fresh employment opportunities and establish cultural links between the village and the city. Within this framework the Council has elaborated a strategy for the major industries in Egypt until the year 2000 in view of their vital importance to national reconstruction and for dealing with the population increase.

- A strategy for food security until the end of the present century has been laid down based on expansion in the areas cultivated with food crops, a reconsideration of the crop structure and the provision of the country's food requirements until the year 2000 has been completed.

- A new map has been prepared for airports and sea ports until the end of the century taking due consideration of the requirements of the development plan distribution of projects particularly with respect to industry, mining, petroleum and the specific development plans for remote desert areas. The map has also taken into consideration world tourism trends and Egypt's share in it.

Ladies and Gentlemen:

We place this experience which is being carried out by Egypt through the Specialized National Councils before you. There can be no doubt that your esteemed Conference thanks to the valuable studies and researches undertaken by such venerable scholars and from all over the world will surely enrich the Egyptian experience in the field of future studies. It will no doubt greatly profit Egypt and all the developing world.

I avail myself of this opportunity to present my sincere thanks and those of the Specialized National Councils to you for choosing Cairo as the venue of your meeting for this year. You are most welcome and we wish you a pleasant stay in Cairo.

May God grant you success for the good of all mankind.

God be with you.
TECHNOLOGY AS INTERCULTURAL COMMUNICATION

by

Amilcar O. Herrera

The problem of cultural identity

Although there is general agreement on the determinant role that technology plays in the modern world, it is not an easy task to define it precisely. Until a few decades ago technology was simply defined as the science of industrial and mechanical arts. It was seen basically associated with the system of material production and so it was connected almost exclusively with the material aspects of culture. In the last two decades, this position has completely changed. According to E. Winner, technology in its various manifestations is a significant part of the human world. Its structure processes and alterations enter into and become part of the structures. Processes and alterations of human consciousness, society, and politics. For J. Ellul, technology (the technique) is the totality of methods we have arrived at and having absolute efficiency in every field of human activity. It can be said that in general terms, in every society technology can be defined as the set of material tools, knowledge, and skills used to satisfy all needs of the community and to ensure its control upon its physical environment. It conditions the what to do and how to do it of the one who can use it.

This is more evident when we consider how the present R&D systems determine the orientation and content of the research connected with social problems from the point of view of the specific technologies required to solve them. The determination of the adequacy of a technology to a given society is a problem with many variables only a few of them being strictly technological. Most of these belong to the fields of economics, sociology, and social psychology and form what might be called a set of assumptions or paradigms which constitute the frame of reference of the R&D system. They are the expression of the most basic characteristics of the society and are seldom explicitated as they have become assimilated by every member of the R&D systems.

This is the reason why any scientist or technologist, whatever his personal social position or political ideology when facing a technological problem, rejects automatically almost unconsciously any solution which does not conform with the accepted assumptions.

This conception of technology as a central element of culture— not only of its material manifestation— means that transference of technology implies transference of cultural forms. In other words, transference of technology is a form of communication as it conveys socially produced genetic material which carries the code of the society which conceived and nurtured it and which given a favorable milieu tries to replicate that society.

The main characteristic of the transfer of cultural information through technology in modern times is that it is a one-way channel of communication— from the western countries to the rest of the world—with practically no reciprocal action on the opposite direction. This asymmetry is much more marked than in any other way of intercultural information including the mass media dominated by a few transnationals belonging to the western industrialized countries. As a result, and although obviously not the only one, technology is undoubtedly a basic factor in the process of westernization of the present world that seems to condemn to oblatioration all other cultural forms including those that embody some of the highest achievements in the history of human development.

The central role of technology in culture is not new and transference of technology is a phenomenon that has been present all through history. However, never in the past its effect has been so pervasive and its impact on every activity of the receiving society so disruptive.

The reasons for this change of the role of technology through history cannot be looked for solely in the fact that modern technology is so much more efficient than the older ones. A very brief historical analysis will help to identify which are some of the main concurrent elements of the transformation.

In any culture we can identify besides or parallel to technology there is a body of ideas and knowledge essentially explanatory which includes religion superstitions philosophy and science. Scientific knowledge existed although in a rudimentary form even in the first stages of civilization.

In the very ancient cultures—primitives according to some—technology had two main characteristics: firstly it was very simple and the knowledge embodied in it was shared practically by the whole community. In this sense technology was an integral part of the social and individual culture. Secondly, it was a non-scientific technology; it was empirical with little of no connection with the body of explanatory knowledge.

When that technology was transferred, its social and cultural impact was mitigated by several factors: the first one is that as those technologies were easily incorporated into the receiving society they did not create a


significant dependency on the donor culture. In the second place, as they were essentially scientific, the introduction of new technologies had little affect on the body of explanatory knowledge which constitutes the living nucleus of all cultures. Finally, as the development and dissemination of new technologies was a very slow process, there was ample time for the receiving society to introduce the required adaptations without serious cultural disruptive effects.

This situation did not change substantially in the whole antiquity, although the Greek period deserves a special mention. During the development of this civilization — specially during the Alexandrian period — systematic scientific knowledge starts to evolve on a level that can be compared with the one reached in the Western World during the XVI Century. The fundamental mental difference with the process that started in the XVI Century in Europe however is that the Greek science did not generate a scientific technology. The Greek technology was not substantially superior to the one used by other societies much less advanced in scientific knowledge. The reasons for this phenomenon have been amply discussed and the most probable explanation is that as production in the Greek society was largely based on slave labor, there was not enough social incentive to increase the efficiency of the means of production.

The separation between science and technology is maintained without important changes until the Industrial Revolution was well advanced. The most interesting characteristic of this process from the point of view of our analysis is that it was not started by the scientific revolution initiated a century earlier but by well known sociopolitical factors. It is in the second stage of the Industrial Revolution — with the demands of the chemical industry and the introduction of electricity — that science based technology was really incorporated to industrial development. During this century, the two world wars and the industrialization of the whole society, the electricity reflected the basic changes in the industrialized countries for power prestige and the control of the world market converted scientific technology in the very paradigm of progress.

The introduction of scientific technology originates a phenomenon that determines to a great extent the characteristics of the modern world. The creation of a new type of technology that all through human history was an activity common to all societies becomes more and more the privilege of a small group of countries and inside these of organizations and enterprises that can finance its ever increasing cost. For a great part of humanity and particularly for the developing countries technology became an exogenous factor. The Third World countries by importing indiscriminately technology from the western world also import culture attitudes values.

Concurrent factors in the transference of technology to the Third World

Their massive one way transference of technology in the modern world with its implicit social and cultural values cannot be explained solely in terms of the superior efficiency of the western technologies. In the first place because even if given for granted their superiority in terms of productivity many developing countries have a far superior capacity to select and adapt them to their social and cultural characteristics than the one they applied in the actual process of transference. Secondly because many technologies were adopted even when their efficiency in overall economical and environmental terms was not superior to the ones being currently used by the recipient societies. The indiscriminated acceptance of western technology has its roots in other factors besides efficiency and we will try to analize very briefly the most important of them.

Western technology has behind it the prestige of modern science. It is implicitly assumed that technology evolves unilinearly as the natural and unavoidable consequence of the development of science. In this conception technology evolves in a kind of self contained process relatively independent of the human will. To use a biological simile technology evolves as if directed by an internal genetic code little affected by the external environment. It is forgotten that the direction in which technology develops is to a great extent a function of social and cultural values. It is true that scientific knowledge evolves through a certain logical sequence due to its very nature but a given body of scientific knowledge allows the creation of many possible technologies and the one adopted depends on its social and cultural values.

The prevailing concept of development originated to a great extent on the conditions of post World War II Europe. Adapted to the developing countries the problem of development is relatively easy at least from a conceptual point of view it consists of repeating the past followed in the past by the new developed countries. In practice this rich and complex evolution is reduced to a process of industrialization. In a certain sense and in different contexts development is industrialization and Lenin's doctrine of the dictatorship of the proletariat is the same as the 19th century mechanist view of human progress. In this conception of development which amounts to a whole vision of the world cultural differences were almost completely neglected. The specific characteristics of the poor societies were mainly valued — despite the lip service paid to their cultural achievements — in relation with their lack of relevance to the present conception of progress. To the extent that those cultural specificities posed obstacles to the western style transformations of those societies they were considered a sign of backwardness and were destined to change. In other words cultural differences were implicitly assimilated to the stages of economic development.

A conception of human progress — or development — and the type of technology that embodies it are based as we have seen on the values of a society and those values are essentially a function of a conception of man. The conception of man developed in the western countries in modern times and subtly introduced in the rest of the world during the period of penetration and open colonization was a central element in the indiscriminated acceptance of the way of development — and of the accompanying technology — just described.


90

91

8 See for instance Furtado C D e p 1 Th ornt 1 d Co s final Co s de a s IRPES Round Table Was J n 1978

Streeten P D o wa d W h I ha e as I f 7 IRPES Round Table Wars J n 1978 pp 20-23
This brief paper is not the occasion to discuss in depth the conception of man we are referring to. However, and given the fact that this subject is central in our discussion, a few remarks seem necessary. We will refer mainly to philosophy because it is the science — or better technology — in which the conception of man becomes operational.

The central objective of modern Western psychology has been clearly defined by J.B. Watson, one of its most influential founders: the time has come when psychology must discard all reference to consciousness. Its sole task is the prediction and control of behaviour, and introspection can form no part of its methods. Besides behaviourism, other schools of psychology compete in the Western world but the most influential those which really shape the way in which man is implicitly conceived as a mere part of a system of production and consumption, at their roots share the same mechanistic view of behaviour. To sum up the logic of this approach to the nature of man and to avoid unnecessary repetitions, we can quote Bernal J. Referring to modern (sensu etn) psychology he says: "Psychoanalytical mechanisms intervening variables auxiliary hypotheses have been introduced without changing the basic concepts or general outlook." I don't care a lot whether professors A, B, or C have modified Watson's ideas and Freud here and there and have replaced their blunt statements by more qualified and sophisticated circumlocutions. I do care a lot that the spirit is still pervading in our society reducing man to the lower aspect of his animal nature manipulating him into a feeble-minded automation of consumption or a marionette of political power systematically nullifying him by a perverted system of education in short dehumanizing him even farther by means of a sophisticated psychological technology.

It would be unfair to say that this mechanistic outlook is the sole contribution of modern Western to a conception of man. In the last few centuries, the Western culture has also added to his heritage a rich body of theory concerned with the social and intellectual liberation of man. Most of it however has been in practice sterilized by a psychology reduced to a technological manipulation of behaviour.

Why this phenomenon has been possible? It cannot be simply explained in terms of the scientific psychology as its real scientific base is to say the least very weak. The real explanation probably lies in the fact that this psychology emerges in the moment in which capitalism is reaching its peak in its geographical expansion as well as in its penetration of all fields of human activity. The new psychology proved an invaluable tool for the expansion of capitalist philosophy in two ways: firstly by reducing men to little more than animated machines; it justifies the manipulation of human beings as mere consumers and parts of the productive system; secondly it reduces the alienation produced by an increasingly desynchronized society to a mere personal problem of maladjustment. So, concerned the disease is individual not social and the new psychological technology supposedly offers the cure by redressing the individual to his society.

The conception of man embodied in modern psychology is not unfortunately a prerogative of capitalism. It permeates most of the marxist socialist regimes sterilizing to a great extent a doctrine born for the liberation of man. It seems to be associated more with any specific ideology with the conception of human progress reduced mostly to an increase of production. It is really sad to discover that the great recent advancement in the theory of development is that development should be centered on human beings and not merely on economic growth irrespective of its content.

The last factor we will mention in this brief analysis of the elements that facilitated the one way transference of technology with its cultural and social implications is the socio-economic background. As this is a subject amply discussed in the last years we will only mention its basic features.

In the last decades, mainly in Latin America, a stream of ideas developed in which the central theme was the structural character of underdevelopment. According to this position, capitalism in underdeveloped countries, although having the same general characteristics as the industrialized countries, also has some peculiarities that are largely due to the position of those countries in the international power structure. Underdevelopment is not merely the first stage of development but represents a different structural situation largely generated and conditioned by the existence and evolution of developed societies. During the process of colonial expansion and particularly as a result of the industrial revolution, the countries of the Third World were incorporated into the international capitalist system as peripheral dependant economies essentially exporters of raw materials and importers of manufactured goods originating from the great industrial centres. The theory is based on the alliance between local beneficiaries (land owners, importers and exporters, financial elite, etc.) and the international centres of world power.

This type of unequal international capitalist evolution is also reflected in the internal structure of the underdeveloped countries. With the development of them there is in those countries there is a more appropriately a richer sector and a traditional or poor sector. The former, in most countries, comprises between five and thirty per cent of the population in most countries. The former group is predominantly urban and has an average income per capita several times higher than the traditional sector and has the cultural habits and patterns of consumption of the middle and upper classes of the advanced countries. The latter comprises the vast majority of the population lives mostly in a subsistence economy and its cultural patterns are still mainly based on those prevailing in the past.

The relationship between the modern and the traditional sector is one of dependency that closely resembles that prevailing between developed and underdeveloped countries. The traditional sector produces the raw materials that are exported or required as inputs by the modern sector. Most of the benefits of international trade are invested in the modern sector — a considerable part goes to consumption of luxuries — which added to the great wage difference between the two sectors tends to widen or at least maintain the economic gap between two sectors.

It is through this internationalized minority that the one way transference of technology and cultural forms is taking place. It is not a process of intercultural communication. It is really a process of internal
communication between the industrialized societies and the Third World privileged minorities which share their essential values. cultural habits and pattern of consumption. The vast majorities of the Third World countries receive Western culture mainly in the form of a few technologies and final consumption goods. Devastation of any political and economic power they receive these cultural messages with little possibility of selecting or rejecting them.

Can the present trend of intercultural communication be changed?

It is clear from the above that the influence of technology is a powerful means of communication that is a central element in a process that is obliteration of the cultural identity of the Third World countries. It is evident that this one-way intercultural communication is only possible because the modern minority of the developing countries have adopted indiscriminately a whole philosophy of man and of development originated in the west in recent historical time.

The question now is: can this unequal process of interchanged be modified? Obviously the problem cannot be stated in terms of an unidirectional coming back to the original status and every human group developing in isolation from the others in order to maintain its cultural identity. History has been a continuous process of interchange and the present tendency of unification at world level is irreversible. But unification and interchange does not necessarily mean the absolute predominance of a cultural form. It could also mean a process of multiple interchange through which every culture could receive the benefits of the others without losing its essential identity. There is no doubt that the Third World countries have cultural characteristics that are worth preserving. They are the common heritage of mankind and using again an ecological analogy, they constitute the genetic reservoir of future cultural options.

The possibility of modifying the unbalanced cultural interchange we are referring to seemed hopeless until relatively recently. The situation is now changing and the main reason is that the western model of development is being challenged at the centre.

As it is well known doubts about the intrinsic values on which present Western culture rests have been expressed from the past. However, those critical analyses were always restricted to individuals or small groups - artists, philosophers, dissent political groups - and never reached any kind of consensus in the society as a whole. What is different now is that these doubts extend even to the material basis of the Western society and they have reached wide sectors of the population including scientists, politicians, intellectuals and a considerable part of the informed general public.

If one looks at the evolution of ideas in the last few years it seems apparent that the main cause of the reevaluation of the Western approach to its own development was the sudden revelation that humanity was probably exceeding the carrying capacity of its physical environment. A deeper look however reveals that the realization of the environmental risk only triggered off fears and doubts that were more deeply rooted than the simple concern for physical survival. A very brief analysis of a few facts will be enough to clarify this point.

In the first place it is interesting to see the evolution of the content of the environmental problematic. When it began a few years ago, it was mainly an approach to the limitation of the physical resources ultimately available to mankind and the main responsibility for the ensuing dangers was placed on the rapid growth of the population, particularly in the developed countries. Despite its limitations this approach contained two basic ideas that although new in themselves were new in their global implications. The first was the conception of a single humanity in the sense of total interdependence of all human societies - the Spaceship Earth - and the awareness that the indefinite increase in material consumption is in the long term a physical impossibility as well as a doubtful social goal.

From these simple ideas what can be called the environmental movement has developed a current of thinking that greatly transcends the original approach. It has incorporated the concept of human environment not merely to denote the human material counterpart of the physical environment but as a proxy to call in question all the basic values and goals of western society. To a certain extent the environmental movement is substituting for the political parties who are wholly incorporated into the system and are unable to express the deep sense of frustration and lack of meaning and purpose that permeates all social strata of the modern world.

Another fact that reveals the true nature of the environmental problematic is that it is difficult to conceive that the revelation of the possibility of physical limits to economic development would have caused so much concern had it taken place in the nineteenth century or even before the Second World War. Until you read a process of gradual loss in the basic values of western society and above all a seeming leaching away in the capacity of science to overcome all possible obstacles to an endless human material progress. In the last few decades this blind confidence in science - or perhaps more exactly in technology - had to a great extent vanished. From the first time since the beginning of the Scientific Revolution the western man started to question the aims and the role of science in society.

Some of the reasons for this attitude can easily be identified and refer to the awareness of the actual or potential dangers of some recent scientific developments - the atomic bomb, the possibility of manipulation of the human mind through psychotherapy, the possible implications of the artificial manipulation of the genetic code. The visible deterioration of the physical environment etc. There is another motive however that is deeper and subtler the growing realization that to consider technology as a sort of independent variable that increasingly shapes the whole social fabric values, motivations, inter-personal and social relations has led to a degree of alienation that deprives individual and social life of all real meaning and purpose.

The extent and the content of the process of self-criticism that the western world is undergoing is well known so we do not need to revise it here. There are some consequences of the process nevertheless that we will examine briefly because they are specially relevant to our purpose.

The main consequence of the debate has been to destroy irrevocably the conviction that the way of development of the western world in the last two centuries is the best possible one or at least as the one inextricably and unlinearly predetermined by the natural growth of scientific and technological knowledge. This reasoning although started in a necessarily negative
attitude has an important positive counterpart the way a society develops is based ultimately on the basic values of that society and these values can change as they have changed throughout history. The direction in which science — or better technology — develops is to a great extent also a function of those values there is nothing predetermined in the type of technology a society creates. In other words the predicament of western society is not an irreversible process as some lines of criticism seem to imply there are options and history is still an open ended process with many degrees of freedom.

One of the main results of the debate going on has been to change the attitude of the western world towards other cultures. Faced with its own limitations and with the necessity to find new options the western countries had to begin to reevaluate the content of other cultures. It is not only a question of trying to assess their approach to development in the traditional material sense but above all it is an effort to try to understand their whole material conception of life manifested through values social and interpersonal relationships philosophy and religion. It is the growing awarenesses that other cultures can make fundamental contributions to the construction of a better society.

This realization of the presence and importance of other cultures has another root no less important than the one referred to above but less obvious. Since the consolidation of the European dominance in the nineteenth century the predominant vision of the world of the western culture was that of a civilized centre surrounded by a vast hinterland whose only real importance lay in the provison of raw materials and a few luxury goods and the absorption of western industrial production. The cultural backgrounds of those dimly perceived societies were considered mainly as relics of the past opposed or at least irrelevant to the building up of a really progressive and modern society.

During this century the conditions of the world on which that vision was based has greatly changed. The now so called Third World has left its passive role to become a living dynamic presence. First there was the Russian Revolution on the very fringe of the western world followed by the new process of decolonization the emergence of China as a big power and a new option of development. The liberation wars the creation of OPEC through which for the first time in modern history a group of developing countries can influence the economic foundations of the developed world. These are only the more visible manifestations of a deeper widespread phenomenon the will of the masses of the Third World to put an end to misery and oppression and to reassert their own identity.

For the western world one of the results of this complex process has been the realization that they are no longer the only protagonists of history. The awareness that humanity is really composed of more than four billion people and that everyone has the right and the will to contribute in some way to shape the future.

In conclusion the process of westernization in which the developing countries acted almost entirely as passive recipients of an external culture is starting to change and there is the possibility of the emergence of a more equilibrated relationship. There is no doubt that the western culture have many positive elements that can have beneficial effects on the rest of the world. There is no doubt that the Third World can make substantial cultural contributions to the western world. This process of mutual fertilization could be one of the bases for the construction of a new world order. It will be however a long and difficult task and one of the preconditions for success is for the Third World countries to find their own approach to development.

Development progress or evolution whatever we may choose to call it is not simply a techneoeconomic phenomenon it is also and mainly a process through which a society continuously creates and reasserts its own identity. The cultural heritage of a society is an obstacle to development only when this is seen as the passive and indiscriminate acceptance of an exogenous conception of the world. However when development is conceived basically as an endogenous transformation in which external experience is not imposed but voluntarily and selectively incorporated the specific cultural characteristics of developing countries could be instead of obstacles the dynamic nucleus of the process of change.

This new approach to development implies that the developing countries should build up their own set of paradigms as a frame of reference to the generatiion and transference of technology. Only through this process of endogenous change technology can become an integral part of the cultural identity of the Third World countries.
FEUDALISM OR DEMOCRACY? COMMUNICATIONS TECHNOLOGY AT THE CROSSROADS

by

Lars Ingelstam

Summary The development of modern communications technology raises very alarming questions about man’s biological adaptability. But it also dramatizes certain profound value concepts like democratic freedom self-reliance and an active view of man. So far mostly confined to advanced countries, a very rapid technical development challenges us to try to change direction for the world replacing hierarchical technology by a democratic one.

The adaptable animal

The worst thing about human is about domestic as opposed to wild animals — that they can adapt themselves to anything.

Gunnar Ekelof — Blandade kort

The technology of modern society can perhaps be likened to a landscape with huge altitudinal variations between the mountains and the plains. Most of us journey through this landscape everyday. How do these variations affect us? Do our ears buzz and stomachs turn at rapid change? Much would lead us to believe that this is the case.

Researchers in the behavioral and social sciences emphasise more and more that only on a psychological level people and their environment are badly matched. More and more often the question is raised as to how much we are capable of absorbing of the flood of information speed of change demand on our performance. What are the long term effects of the adaptation of the human being to a highly technological milieu? Stress has become a key word in almost all contexts. Why?

The human being is a biological entity and as such changes very slowly. But in comparison to other animals we are extremely adaptable and can function in many varying surroundings and situations. Therefore there is a strong risk that we adapt ourselves to circumstances that could in the long run be dangerous. We know that the risk exists especially with regard to our chemical milieu and that it is very serious. But the same must be said for our very psychological and emotional existence.

One must receive sufficient stimulation in order to function well. The brain has to take in a stream of impulses from the outside world. If that stream is meagre and monotonous — as for example in a very monotonous job of work or during enforced isolation — a lack of stimulus results.

If on the other hand it is intense and extremely variable as in more strenuous jobs or perhaps in the midst of heavy traffic or surrounded by advertisements and commerce in a large city one can speak of too much stimulus.

Its level can quite effectively be graded by measuring the adrenaline content in the blood.

Tendencies toward increasing overstimulation and toward the necessity for many people to commute between environments of lesser or greater stimulation are quite clearly borne out.

The citizen of the highly developed technological society must to an untold degree be able to deal with information in order to survive. It could be anything from simple IN or OUT signs to more complicated instructions such as televised information about new traffic regulations or brochures about social rights. The official survey on the question of low pay came to the conclusion that the possibilities of using words as a political instrument are shockingly unequalled. And the situation is probably just as difficult with regard to information in other forms. David Ingvar brain scientist maintains that it is only perhaps a tenth of the population that is receptive to more complex forms of information. An adult with a normally functioning central nervous system should be able to regard himself as healthy strong calm relaxed sober satisfied contented mature happy generous gifted sovereign and curious. But what about those who do not possess all these qualities those who are very young or very old sick untalented intoxicated tired depressed or simply unattentive? It is according to David Ingvar immoral to carry on the way we are doing directing the progress of information media as if society were built up only of people with perfectly functioning nervous systems.

The power of electronics feudalism and fatalism

It is unbelievable that even now in Sweden not every tenth of the population can even read and write.

Rob & Jungk

There is no other leisure activity to which we devote so much time and attention as television. 95% of all Swedes own a TV set. All children have access to 1 TV 6% possess colour sets. Almost half (between 42% and 50%) of our real leisure time (when we are not eating, brushing our teeth and the like) between the hours of six...
and ten in the evening is spent sitting in front of our TV sets. Mr. Average watches TV 12 hours a week, equivalent to 1 in 2 working days. Children between the ages of 9 and 14 watch the most—more than 17 hours per week. Men watch more than women. The lesser educated watch TV 13 hours a week, which is 4 hours more than the more highly educated who watch less than 9 hours.

About 3 out of 4 people watch at least one programme a day. We watch more in winter than in summer. Those who spend the least time in front of the box are the 20- to 24-year-olds. Statistics vary according to different surveys so take them as approximate. We also know that many people read the paper while drinking coffee or do the housework, while they keep one eye on the screen.

The most recent official report done on radio is not of the opinion that radio should be to increase the amount of time we spend listening to many consider radio and TV to be barriers of other activities for social life and generally bring together.

The number of available evening courses increased by 15% in 1973 to 1974. That increase of 90,000 hours is smaller than the total viewing figure for one single edition of Rapport (the evening news in Channel 2). Herbert Soderstrom, head of Public Relations at Sveriges Radio continued the calculations in 1976. Karusellen (the Roundabout) was broadcast eleven times on TV. The total viewing time was equivalent to one year's working hours for all personnel at Volvo.

And it does not need any detailed scientific surveys to convince us that television has definitively had an effect on social life in Sweden. Áke Daun ethnologist describes life at Batskarssnas on the coast of Norrland in northern Sweden.

Before the advent of television, this was a very busy place. People visited each other and the streets were never empty. But the year TV came, everyone bought a television set and if you called on anyone you just sat down kept quiet and then said, ‘Cheerio’ when the programme was over for a chat myself. Nobody knocked at my door and there was no one going to see anyone else as you d only interrupt the programme.

This is not the place to examine whether television’s unquestionably isolatory and passivating effects have perhaps been a price worth paying, but that score has not been made. A good deal of research and lively debate are taking place on the scientific progress which is rapidly changing the bases of our civilization.

There is but one allusion made in the report to the fact that television is perhaps not automatically bound to the home. One can quietly contemplate what the development of Sweden’s social life had looked like if these allusions had been given serious consideration in the discussion of this issue. Imagine if television had consistently been developed for communal use in study groups the Free Church the Town Hall and regional centres! Would political life have taken a different turn would human relationships have developed differently would news items and entertainment have met with more active perhaps more critical response? We don’t know and we never will.

We do however that technically the medium could easily be adapted to such a development. It is not a matter of pure technology that has put us where we are now but rather a dictate from a combination of technical and economic interests.

Choose a future?

We are now on the threshold of at least just as great a change as that which faced us at the introduction of television.

We have long been able to record television programmes on tape but now video cassette recorders and even perhaps video records are becoming attractive propositions for the mass market.

Satellites for transmitting live broadcasts are a serious topic of discussion one for West Germany among others is on the cards and a Scandinavian TV satellite (Nordsat) is at present under lively debate. The development of local radio is an example of the fact that an old though highly developed technique is being put to new use. Less complicated and much lighter recording equipment has been developed for both radio and television. The possibilities of test TV screens newspapers are being investigated. One cable grid (expensive but already evident to some extent) can house many television channels several lines of communication etc. So the technical alternatives do exist. Will we choose and make the better choice or will we let ourselves be dictated to by the voices of technology and private enterprise?

Highly relevant in this context is the French sociologist Edgar Morin’s interpretation of the term mass culture. Mass culture is a sort of counterpart to the mass production of consumer goods. It is a culture of entertainment and consumption which manufactured by methods of industrial mass production is distributed through mass distribution channels and aimed at no one in particular. It can be likened to a second industrial revolution but this time concerned with the human factors in the already industrial
society. Strictly speaking it is quite natural that this second industrial revolution should also have an effect on actual freedom of speech.

It transforms the word into goods on a market where freedom is governed just as much as on any other market by the influence of marketing and purchasing power.

Most messages bear the marks of mass culture: they come from sometimes multinational media concerns, producers of videotapes and pop music. Owners of the glossy magazines, publishers of trivial popular literature, producers of characterless international television shows, etc.

We would be shutting our eyes if we refused to admit that those who now control the word also have the opportunities and the vested interests for taking advantage of the fantastic developments now taking place in the field of communications technology. I am referring not only to new machinery but also to methods of measuring public opinion in order of shape media products into salable items. Not only will there be more available to us, but we will also be increasingly manipulated - if we have the strength to endure the pace at all!

Many have already warned us about this development because of the possibilities it provides for influencing and governing our consciousness and awareness. On the other hand few have tried to put it in the light of a question of freedom of speech. To put it simply: the more other feed items of information to us, the less we can contribute on our own terms without the middle man. But not only that. The more we are exploited by the interests and influences of others, the less we can develop our own resources and the quieter we become in other situations as well. The more they deface our picture of reality and embezzle our feeling the less contact we have with our own lives and the less understanding for our fellow human beings.

Freedom of speech as a true asset for mankind and society has therefore deeper roots than merely as an asset to channels of communication. It has also to do with the type of inner life the choice of media makes available. Its ruthless exploitation can grow to such an extent that people will be quietened just like the birds who cease to sing as a result of the ruthless exploitation of their physical environment. It has to do with the human needs of identity, companionship, growth, meaning. Satisfy these and they will be turned into resources if not mankind will be made dumb.

Why do we bring up this subject now? One answer is just the speed with which media technology is developing. There is no time to lose. We must hurry before this development - like other scientific innovations - pushes us irrevocably into the future. There are alternatives. Either the development will be tailored to suit the needs of the entertainment and consumer culture. Or we can begin to guide and develop it ourselves so that we can take advantage of it as an instrument in communication (an important criterion to be considered in the discussions of a Scandinavian television satellite) It is not yet too late to work out a new media policy where in tune with Margareta Ingelstam's ideas, communication is more important than one way information propounded by others where a democratic form replaces the present hierarchical one where we can be active participants instead of passive receivers and where the production of programmes in which many can take part is more important than the distribution to any specific target audience.

---

*Acknowledgments: To the paper editor's heavy load on material and ideas from other sources, all Margareta Ingelstam and Anne Marie Thunberg for a full account of the book to the editor.*


*Anne Marie Thunberg al. Telecommunication is a Sal sport on us. To appear in Engelmakt*

*Margareta Ingelstam. Whether TV is? TRU 1977 (Utbildningsad on Pack S 115 80 Stockholm)*
COMMUNICATIONS AND INFORMATION
THE GLOBAL CONTEXT AND FUTURE ISSUES

by

JOHN McHALE and MAGDA CORDELL McHALE

Introduction

One of the most salient features of our present world is that we have been thrust into a new kind of global reality which cuts across many of our traditional concepts of individual national and international behaviour. This new reality of a small highly interdependent and critically interactive global community has been brought about less by political will and authority than by the impact of technological change. A series of converging revolutions in transportation, communications and military weaponry have created a world situation for which there are no reliable historical precedents — for present actions and future policies.

The most pervasive of these changes has been in communications. In less than two generations our world has shrunk swiftly from one whose surface was incompletely known and whose peoples were relative strangers to each other to one which is a continuous neighborhood — in which theoretically no person is more than a few hours distant from all others and in which communications may be practically instantaneous. Man-made satellites encircle this neighborhood many times in one day and the repercussions of decisive events affecting any part of the human family are swiftly felt around the globe. We are in the midst of a vast transformation not only in the relations between nation-states and societies but in almost every aspect of the social, economic and political dimensions of the human condition.

In the past decade specifically three key shifts have been noted in the global communications environment:

- The real time of 1-bit data transfer is now an immediate concern.
- The rapid development of the complexity of inter-sample networks, and the potential for interdependencies.
- The development of the capability to interact with any computer to send text, audio and video.

These developments have expanded the use of computers and their ancillary systems to pervade many different areas of human activity, particularly in the technical, advanced societies. Large areas of production, service, maintenance and routine information handling of all kinds have come under automated control and interlinkage at national levels and such operations are increasingly interlinked at international levels.

The increasing degree of interlinkage and interdependence of these systems in agricultural and industrial production in energy transportation marketing management and financial operations has been characterized as a new symbiosis between human and machine — as the direct extension and augmentation of the human intellect and senses or on the other hand as an increased domination of the human by the technological.

The impacts of this new symbiosis have already been considerable on work education, and culture on trade and political governance and on individual attitudes and social institutions.

Telecommunications has developed through earlier telegraphy, telephone and telex systems to a complex global network embracing all of these plus radio television, microwave and satellite relays carrying personal messages, commercial, political scientific and military information to world news and sports events.

The past decade has seen an explosion of traffic in all of these areas plus the development of new services in facsimile transmission, two-way interactive audio and visual communication and teleconferencing.
The speed and reach of such global communications now begins to numb our perceptions. For example, a typical TV satellite program may be beamed around the globe in nine tenths of a second. The television aerial and transistor radio are found in the most remote settlements.

Such world information flows now provide commonly accessible socio-cultural experience and expectations in a manner unparalleled in human history. Although bias, imbalance and distortion exist, the overall network—cable television, radio, newspapers, magazines—expression and expectations, its symbolic transactions, they carry around the world a vast range of diverse products with which we are familiar; local cultures with increasing rapidity. Changes in clothes, music, and chemistry are all as rapidly diffused by both positive and negative effects. Fashions in protest terrorism and social disruption are equally disseminated.

By shrinking the psychological distance between people, we have not only increased their interactive dependence and widened their common expectations but also magnified the critical aspects of potential disruption by snowballing local events and disturbances in global chain reactions.

The new information and communications environment

Taken together the above two sets of technological developments constitute a core change in the sustaining basis of human society which will be as powerful in its effects as the Industrial Revolution.

It is not just the computer and its impacts on telecommunications alone, with which we are concerned here, but with the convergence and interaction—and the ways in which they combine together to create a radically new information and communications environment.

Figure 1 gives an approximate mapping of the various domains of information, communications, and information technologies and indicated some of the ways in which these areas are interwoven.

The technical point at which this convergence occurs may be located in the mid-1950s with the digital transmission of information by telephone—From then on we may refer more inclusively to the electronic processing environment. This includes an expanding capacity for the swift, low-cost, low-noise transmission of sound images or other forms from anywhere to anywhere; the fusion of television and communication in the various ways and audio inputs, image transmission, telephony and fax machines, a further quantum jump in this capacity.

Figure 2 shows many of the trends referred to above and projects some of the possible future developments. We should note here that the convergence is not predictable by considering either strand in isolation.
foresee comprehend and effectively control. Its least impacts on society may be comparable to the invention and diffusion of the printed book and its effect on the older cultural traditions. Its larger impacts are upon the symbol systems which sustain all human cultures. Through these new capacities we are dealing with the signals and messages which change us as well as those through which we change the environment.

Present changes and future impacts

In terms of more immediate changes and their potential future consequences we may note the following:

1. Information as Ultimate Resource

Information and the capacity to use, process, and transmit information emerges as the key resource in society. As central resource information and organized knowledge have several unique properties which are different from other forms of resources:

a) All other resources are dependent upon them for perception, evaluation, and use; the extent of your information determines the availability of other resources.

b) As resources themselves they are not reduced or lessened by wider use and sharing — rather they tend to grow in the process.

c) Information and communications can replace and reduce consumption of other resources — either directly by symbolic substitution or by identifying other substitutions and alternative modes of resource use e.g. work by replacing physical transportation with electronic communication.

The concept of information as basic resource has profound future consequences for the forms of society and culture and for social and cultural values. Many of our institutional and cultural premises are based on scarcity and on competition for the allocation of scarce resources. They derive from the historical zero-sum game conditions in which for one to win another had to lose. The future potential of the new information environment lies in its non-zero-sum game capacities. The new wealth generators of information communications and their organizational and resource capacities are not depleting but cumulative in use. They do not lose in value or amount by wider distribution, access, participation and sharing — they can only gain.

Another way to look at this change is in terms of Bell's post-industrial shift hypothesis.

A Post Indust al Soc ety s o go a d p m a y a w d n e c g y and the use of ene y fo the p oduct vity of good

An Indust al Soc ety s o go a d p m a y a w d n e c g y and the use of ene y fo the p oduct vity of good

In the more technically advanced societies, the prime innovation and growth sectors are already in the new electromagnetic spectrum industries. Electronics, telecommunications, computers, and automated equipment. This phase of industrial development differs radically from the older forms of heavy industry which are highly resource-intensive and tend to have gross environmental impacts. By comparison, the electronics industries are much less resource-depleting, extremely economical in its energy uses and have relatively low environmental impacts. Its products and services trend towards ephemerization through decreasing use of material and energy inputs per function and in the successive micro miniaturization of their components.

However, to view the prospective changes from industrial to post-industrial forms as a smooth shift to an electronic service society with major social and cultural institutions remaining intact would be oversimplified and misleading. The transition is much greater than merely a change in industrial and economic bases and will entail a more fundamental restructuring of society with a considerable redefinition of roles, statuses, values, and rights.

The shift in technologies is not without its present problems in terms of structural changes in employment patterns through automation e.g. in the declining numbers of production workers required and the successive automated obsolescence of higher levels of supervisory clerical and even managerial functions. Ongoing changes in the nature of work itself have considerable future consequences for individual cultural and social identity where the individual role and status have historically been closely bound up with occupational, vocational, and work roles.

2. Impacts upon the Individual

The onset of the information society has been variously characterized as reducing individuals to components and passive spectators in a media world or as an opportunity for allowing individuals to tap into a more varied and extensively interactive participation via a variety of technological and institutional networks.

The prospective reality may well be a mixture of positive and negative possibilities. Some of these are summarized in Figure 3:

- Access to the new information and communication potentials will obviously be imbalanced for rich and poor — for those more advantaged by income and educational access and capacity to use and control the new technologies will be much easier. (See figure 4)

- Increased communication at a distance with greater reliance on machine interfaces could dehumanize and denature the range of interpersonal contexts. In many senses however this process has been going on since the invention of writing — let alone by the telephone, radio and television.

- Individuals may become stratified into divergent information communities whose ideas needs and expectations may be in conflict.

Historically of course these tendencies have been evinced in many forms. In today’s world the equalizer is more obviously wider and more

general education both in the technologies themselves and in the sensibilities required for their more creative and participative use.

The future potentials for greater individual augmentation are also already evident. The new home computers already on the market together with the Viewdata TV information systems the various teleconferencing computer network and other interactive communicating devices are embryonic prototypes for an intelligence prosthesis — not as threatening machine but as familiar and personal as telephone and typewriter.

3 The Information Society

As information and communications become more central to the operations and maintenance of society a number of concepts have been explored regarding the ways in which individual community and national activities might be more closely interlinked — with wider

- more interactive participation at all levels

- the home electronic communications center is almost a reality CB radio use is the prototype of the mobile office Many professionals such as doctors airline personnel and executives are wired in to their workplaces with a pocket signalling device or telephone

- at the local community level this could be greatly enhanced by multi-channel community antenna (CATV) and cable television systems offering video facsimile and data print out facilities. Through this a great variety of services could be provided — remote medical and educational services fire
and burglary sensors. Home shopping, image and print processing and storage access to libraries and data banks. See Figure 5.

- Substituting communications for transportation such developments could alter many present patterns of work, entertainment, marketing and so on and significantly change the balance of urban and rural growth.

**Figure 5**


Cultural implications

Our present world society, with its particular qualities of swift global diffusion of cultural forms and artefacts is unprecedented as a cultural environment. Most of the channels through which the content of culture is now transmitted did not previously exist. As the printed novel differs from the tribal storyteller so television and the pictorial magazine differ in form content and pace from the novel. Their audience is larger more varied and less bound by class or status than ever before.

Where previous cultural environments were separated into elite and folk traditions with the highest value associated with the former today's cultural messages are oriented to the tastes and preferences of the widest audience. Much of this has been termed mass cultural and as appealing to the lowest common denominator. But terms like mass society and mass culture are concepts which grow out of a dystopian or negative vision of standardized cultural forms. I have infer an increasingly uniform homogenous society whose mass produced culture is inherently inferior to the high culture form.

Appealing though this viewpoint may be, particularly when indigenous cultural traditions of great value are invaded and eroded, it may be misleading. The more denotably uniform and standardized culture in many ways may be the older peasant enclave or tribal culture. However, romantic, these are not appealing their members a severely limited repertoire of local and cultural forms and possible life options.

Whatever its demerits, the present cultural environment offers a great variety of co-existent cultural forms and life styles. Where many have lamented the inevitable decline of older cultural modes due to their displacement by new communication forms this may not be as clear the case.

- Enhanced communications has not wholly displaced face to face meeting. The telephone has not ousted letter writing.
- The obsolescence of the printed word long predicted with the onset of video culture has not occurred. World book production for example has almost doubled in the past ten years.
- There is a resurgence of ethnic styles and folk cultures with renewed interest in local languages and traditions.
- The diffusion of mass produced artefacts is accompanied by an increase in handicraft products and craft revival.
- Video and electronic art is accompanied by the revival of painting, drawing and engraving. Electronic music coexists with the harpsichord and the string quartet.
- There are more symphony orchestras, more operas, theatres, libraries, art galleries and exhibitions with wider participation than previously.

Human beings in general appear to have an extraordinary proclivity for retaining and transforming older cultural forms whilst embracing a greater diversity of new and overlapping modes.

Rather than uniformity increased diversity and fragmentation may have been the problem. Even the so-called 'mass' quality of both form and audience is no longer applicable. In the more affluent societies, the cultural environment is increasingly heterogeneous where special interest and taste groups tend to join around shared stylistic preferences that differ from other...
groups. The increase in options and choices entails a greater variety of individual and group responses and value preferences. These may, in some senses be a weakening of identification with any fixed cultural community in favor of a more privatized and shifting range of cultural allegiances. Where this may be equated with a decay and disintegration of traditional cultural and moral standards. We may note that high culture and high morality have rarely been contingent upon one another! The future implications of this ongoing cultural transformation are considerable. Whilst there are many negative problems of individual satiation of commercial control and saturation of various media and of the politicization of cultural means we can also envisage many positive directions.

Firstly one may note that the range and diversity of the overall human cultural heritage is made more easily and widely accessible in more ways to more people than was ever possible before.

Secondly there are the ways in which the traditional arts and culture are enhanced in the new communications environment. Many artists and performers have become involved in the direct use of film television and electronic means and their potential for enlarging the range of aural and visual images and symbol manipulation. In terms of the ebbing creative possibilities we may note the following examples:

a) New instruments are in development using video computer and holographic and other signal processing devices to create forms which were not hitherto expressible in pictorial images to translate visual symbols into sound or to create new plastic equivalents for audio and visual patterns.

b) Developments in the computer aided exploration of language, memory and other mental processes advance in electronic telemetry and in the probing and augmentation of sensory processes lead to interesting lives of conjecture — for accelerating receptivity to learning intellectually and emotionally for improving kinaesthetic recall for enhancing creativity and intuition. Current biofeedback techniques may be primitive forrunners of electronically enhanced telepathy or of transmissible sensory and emotional experience inducable remotely via electronic means.

c) As the copying machine allows each person to be his or her own publisher the new combinations of telephone video computer terminal and print out open up creative possibilities for individually and collectively participative cultural expressions whose forms may be radically different from the present.

d) Access to the microscopic levels and to non-visible ranges of the electromagnetic spectrum is already available through instruments. As electronic capacities develop being able to view the world in the infrared or with X ray or ultraviolet vision rather than as documentary experience or as part of a visual narrative or artwork would indeed be a voyage into worlds invisible to the naked eye.

e) Explorations in communication with animals and in tapping in electronically to the frequency range of non human sensibilities could be an extraordinary development in cultural communications. Experiencing the sensory world of a cat, a dolphin or a bee might be comparable to the contact with alien cultures from another part of the universe. One could foresee many combinations of these explorations with the broadcast transmission of these experiences and the creation of experiential packets or art works from them which could be played back or experienced at will.

When we turn to cultural scholarship in the humanities and sciences we may note the degree to which these have already been influenced by new information and communication capabilities and the extensive possibilities offered by computerized indexing abstracting and ease of access to a vast range of source materials. The computer itself has become a prime tool in many areas of social anthropological and linguistic studies, fields like history, geography and the humanities have been extremely innovative in their use of data processing and of interactive systems. We may see these same techniques being applied to the new area of research.

Aerial and satellite scanning of terrain

To this one might append a wry anedote from one author s comment on his visit to a learned colleague:

He sat in a room with a study table and a Rolodex. He was a high flier. But he was also a bit of a dreamer. He often thought about the possibilities of the future. He was always looking for new ideas and ways to express his thoughts.

When asked what he was working on he replied:

"I am working on something for you in the future. It is a new technology." He then proceeded to explain his ideas to the author.

In discussing the future implications of the cultural impacts of the new information and communications technologies one of the problems is that we no longer have any normally overarching theory of aesthetics or cultural values which can embrace both ends of what is essentially a fluid continuum of cultural experiences rather than a polarized dichotomy of the new versus the old.

One need not seek for some internal consistency within some theory which might try to equate for example the intimate creative gesture of a brush drawing with the satellite relayed broadcast of a television spectacular. The former is part of and expresses the private dimensions of experience the latter belongs in the domain of the collective public environment. The significant common element in that appreciation of the one does not preclude participation in the other. In terms of cultural development in the new information environment it is no longer a question of either/or but of both/and as a vastly enlarged range of experience becomes available according to personal taste and desire.

The role of cultural agents of whatever field whether privately or publicly oriented is therefore part of a larger movement of sensitizing and alerting their contemporaries to these enlarged possibilities and wider experiences of the human condition.

Communications in development

We should emphasize at this point that much of the foregoing discussion is obviously more applicable to the richer nations than to the poorer developing world, There is a considerable imbalance in global communications cultural

---

2 Gardner John W. Self in a wall. Published by Harper and Row New York 1964
diffusion and access to technologies through the poorer nations are severely disadvantaged in their developments. Their strivings for specific cultural preferences and identities tend to be overpowered by the more affluent cultures.

Communication in local development

In the building of self-reliant, self-determining societies adequate information and communications are an essential condition. Dependence on them are the capacity of the society to organise itself to create develop and transmit its own social and cultural expressiveness and to maintain the larger interactions with the external world which are also critical to the local cultural enrichment.

In such a period of rapid social and cultural change it is unlikely that the older traditional means even at the village and local community level can now be wholly effective in meeting the needs of people — in terms of every day practical information cultural development and wider participation in social and cultural affairs.

The expansion and enrichment of local community communications particularly in rural areas is essential

- to offset the undue migration to cities by stimulating and reviving local and remote participation in cultural life
- to encourage more local participation in the wider cultural of the society by taking advantage of the new means and modalities for decentralising communications via more locally produced and nationally diffused programs
- to preserve cultural continuity and counter the impoverishment and deterioration of local cultural traditions swamped by the unidirectional flows of communications from the cities through commercial and other means
- to encourage individual social and cultural identity and creative participation in the life of the community and through this to enhance the levels of social and cultural innovation in the development process.

Central to the success of this kind of expansion and decentralization of information and communications activities is the notion that each local and national situation will require different policies in harmonizing continuity with change — but the acceptance of change itself will be common to all. Its direction by local choices rather than external necessities should be the core of such policies.

---


---

![Access to World Communication Channels](image-url)
Access to World Communications Media

Such access is grossly uneven when one compares the various world regions in terms of their numbers of radios, telephones, television receivers and newspapers (Figure 6).

<table>
<thead>
<tr>
<th>Area</th>
<th>Number of TV sets (in millions)</th>
<th>Estimated 95% Confidence Interval</th>
</tr>
</thead>
<tbody>
<tr>
<td>All countries</td>
<td>30.0</td>
<td>24.8 - 35.3</td>
</tr>
<tr>
<td>Americas</td>
<td>6.3</td>
<td>4.7 - 8.1</td>
</tr>
<tr>
<td>Western Europe</td>
<td>5.6</td>
<td>4.2 - 7.0</td>
</tr>
<tr>
<td>Eastern Europe</td>
<td>4.5</td>
<td>3.5 - 5.6</td>
</tr>
<tr>
<td>Asia</td>
<td>6.3</td>
<td>4.7 - 8.1</td>
</tr>
<tr>
<td>Africa</td>
<td>0.3</td>
<td>0.2 - 0.5</td>
</tr>
</tbody>
</table>

At present, the U.S. and USSR dominate spectrum use with access to over 50 percent of the spectrum for only about 15 percent of world population.

b) Control of world’s communication and data networks (including satellite relays)

c) Technological market dominance by the industrialized countries

d) Imbalance in news and information dissemination both within nations and between nations — due to agency monopolies, government influence and media trusts

e) Lack of adequate information and communications infrastructure in the developing countries — traditional aid and development policies have neglected this sector in favor of the transportation agriculture and heavy industry

f) The linkage of information and communications capacity to defense and national security may also be a barrier to greater technology transfer in this area.

Satellite communications are a good case in point as so often referred to in futures exploration of their potential uses in education, health services and in their low cost capacities to bring the most advanced knowledge and services to remote locations.

By the end of the 1990s, the forecast is that 140 million people in the U.S., Japan and several European countries will be using satellite communications.

Figure 8 gives an overview of present and projected satellite systems and indicates the distribution of various nations and concerns involved.

Again it is not only who may be reached by such satellite systems, but who controls the hardware technology, who will use the technology and determine what information and which program will be transmitted. Also imbalance between the high investment in the relay systems themselves and the low investment and aid available to the poorer countries who may wish to utilize their facilities for development on the ground.

Technological market dominance is particularly evident in the electronic day a processing field, where computer and ancillary equipment are planned and marketed globally by relatively few transnational corporations.

The flow of world news is also characterized by the near monoply of a few major commercial and state services — Reuters (London), Associated Press and United Press International (New York) — and the state owned or subsidised Tass (Moscow), New China News Agency (Peking) and the smaller Agence France Presse (Paris).

A recent report highlights the directions which one of these major agencies is taking.


* IBM New Report 1969
### Communication Satellites of the World

<table>
<thead>
<tr>
<th>Satellite System</th>
<th>Type</th>
<th>Status</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ATS 1</strong></td>
<td>1</td>
<td>1</td>
<td>1965</td>
</tr>
<tr>
<td><strong>AT 1</strong></td>
<td>1</td>
<td>1</td>
<td>1966</td>
</tr>
<tr>
<td><strong>CM 1</strong></td>
<td>1</td>
<td>1</td>
<td>1967</td>
</tr>
<tr>
<td><strong>GTS 1</strong></td>
<td>1</td>
<td>1</td>
<td>1968</td>
</tr>
<tr>
<td><strong>INTELSAT I</strong></td>
<td>1</td>
<td>1</td>
<td>1969</td>
</tr>
<tr>
<td><strong>INTELSAT II</strong></td>
<td>1</td>
<td>1</td>
<td>1970</td>
</tr>
<tr>
<td><strong>INTELSAT III</strong></td>
<td>1</td>
<td>1</td>
<td>1971</td>
</tr>
<tr>
<td><strong>INTELSAT IV</strong></td>
<td>1</td>
<td>1</td>
<td>1972</td>
</tr>
<tr>
<td><strong>INTELSAT V</strong></td>
<td>1</td>
<td>1</td>
<td>1973</td>
</tr>
<tr>
<td><strong>INTELSAT VI</strong></td>
<td>1</td>
<td>1</td>
<td>1974</td>
</tr>
<tr>
<td><strong>INTELSAT VII</strong></td>
<td>1</td>
<td>1</td>
<td>1975</td>
</tr>
</tbody>
</table>

**NOTE:** The dates listed are the years in which each satellite was launched.

---

The next step obviously is the Reuters or Tass satellite—delivering its own version of the tailored free flow to as many as can be reached.

Monopolistic concentration of information flows at the national level also occurs both in the developed centrally planned and market economies. In the former, it is operated through state integration and control; in the latter, the larger media trusts of interlinked broadcasting networks publishing and entertainment conglomerates control books, records, films, and magazines down through their production distribution and retail.

The problem here is that in combating the so-called free flow arrangements, there may be a wider acceptance of greater and more direct governmental control of information and news dissemination both within nations and across national borders.

These kinds of imbalance and undershielding in communications particularly affect the developing countries both in their lesser capacity to develop and disseminate their own information and in their relative lack of options and choices as receivers of information compared to the more affluent countries. In particular their desires and movements for change news of their problems and needs and their concerns for the maintenance of preferred areas of cultural elements into their societies by the paucity of their own facilities and technologies.

The search for a more equitable exchange of information and communications among nations is now the mandate of UNESCO's **International Commissions for the Study of Communications Problems** set up in 1977. The commission will examine the obstacles to the free and balanced flow of information in the world and the specific needs of developing countries. It will also explore how communications can arouse public opinion on such major problems as hunger, underdevelopment, the energy crisis, environmental pollution and the denial of human rights.

Some of the most critical aspects of the future of global communications are hence not technical but social, economic, and institutional. The urgent needs for a more equitably balanced flow of information and communications parallel those of a new international order. They require new sets of institutional mechanisms and policies at national and international levels both to ensure a more open and diverse cultural pluralism and to protect those rights to communicate through which individual and national cultural identities may be best sustained.

---

7 The New York Times October 29 1977 P 72
The RESPONSIBILITY of Mass Media for the Creation of a Climate of Peace Cooperation and Economic Progress

by

Ioannita Olteanu

From Decolonization to Dependence

Human consciousness: A hope?
The twentieth century has brought about important subversions and deep transformations not only in the configuration of the political map but also in human consciousness and in that of national collectivities. And yet we are confronted at the turn of the century by a great number of serious, global issues which are threatening our future. Now at the end of the century, too many of our problems are still unsolved, many problems have not yet been elucidated or at least clearly defined.

Mankind has reached a stage in its history where delicate and critical as it is challenging and promising, in which man himself and his consciousness are the only hope left to man, and when development must be consequently focused at improving the human condition. This is the central problem of a new humanism. But how must we act and in what direction? Some conceptual and operational premises are here of the highest importance.

Economic Growth — Social Development — Progress

On the conceptual plane, the failure from the social viewpoint of the capitalist type of development is more and more obvious. Summing up the results of almost two centuries of capitalist development offers convincing proof in this respect. The researches are directed towards a new type of economic growth and of development based upon other values and having a socio-human object

(a) when man is the centre of the social system, the p oss ess ess of economic goods th a t a r e n o t c o n d i t i o n e d b y p r e c o n c e n t r i c v a l u e s b a s e d o n t h e l a w s o f d e m a n d a n d s u p p l y a n d g o v e r n e d b y a c o n s e m o n c o m p a t b l e w h e n g n o m u c c e n t r i c v a l u e s b a s e d o n t h e l a w s o f d e m a n d a n d s u p p l y a n d g o v e r n e d b y a c o n s e m o n c o m p a t b l e w h e n g n o m u

(b) the economic conceptual development guided by socio-human purposes and the concept of economic growth into the dynamics of growth development p o l e s. Such an o p t a t i o n a l s y s t e m t h e p o l e s o f e c o n o m i c g r o w t h r e a c h o n t h e c o n c e p t s a n d m e c h a n i s m s t o o t h p l a n e s

A pluralistic world with specific goals

On the operational plane, the fact that the world we live in is not unipolar or even bipolar but a pluralistic extremely diversified world is an extremely important premise for any estimations. Establishing the price information symbol and the rules of exchange led to the transformation of the autarchic system of the Middle Ages into the aggregate system more or less unitary.

P 82

The data of an industrial view in 1973. Anglo America offers a great variety of industrial and commercial opportunities. The result of a study of the world's industrial production in 1973 shows that the United States is the leader in industrial production, followed by Japan and Germany. The production of industrial goods in the United States in 1973 was estimated at 1,400 billion dollars, while in Japan it was 600 billion dollars and in Germany it was 500 billion dollars. The data also show that the United States has a large share of the world's industrial production, with about 30% of the world's industrial production.

Who is the one who can solve the world's development problems? In 1973, the United States had a large share of the world's industrial production, with about 30% of the world's industrial production. However, other countries also had a significant share of the world's industrial production. Japan had about 10% of the world's industrial production, and West Germany had about 8% of the world's industrial production. Other countries, such as France and Italy, also had a significant share of the world's industrial production.

Williams C. An analysis of the world's industrial production in 1973. In 1973, the United States had a large share of the world's industrial production, with about 30% of the world's industrial production. However, other countries also had a significant share of the world's industrial production. Japan had about 10% of the world's industrial production, and West Germany had about 8% of the world's industrial production. Other countries, such as France and Italy, also had a significant share of the world's industrial production.

b) the economic conceptual development guided by socio-human purposes and the concept of economic growth into the dynamics of growth development p o l e s. Such an o p t a t i o n a l s y s t e m t h e p o l e s o f e c o n o m i c g r o w t h r e a c h o n t h e c o n c e p t s a n d m e c h a n i s m s t o o t h p l a n e s

124
structures they hold and to advanced technology mass media are a central means by which a large part of mankind is informed of what exists what is important what is just in the world so as to develop a false consciousness. For the survival of the present order of consumer society for the stability of the capitalist system it is vital to cultivate a false consciousness of the social economic and political realities of the centre and to promote the export of its own values and way of life. Hence the overwhelming importance of the function and role of mass media and news media in the present day world inclusively as a vehicle of values. By spreading day after day alienated economic social and cultural values the risk for the young states of becoming increasingly dependent on the centres is ever more marked. These basic elements upon which are grounded the individualistic values and the consumptive ethos of the capitalist system are as a matter of fact strong and perilous barriers to an evolution directed towards self determination economic independence and respect for the national and cultural identity of small nations and for social cohesion. However it is a strange thing that when the condition of capitalism is discussed only the economic and political sides are debated upon while the cultural aspects information and mass media are neglected more often than not though the impact of the centre on the suburbs has the most serious consequences in these fields.

The present models of information and cultural domination

The effects of cultural domination and of dependence amplified by the present mass information models can be much deeper and much more extensive than purely economic domination and dependence. Therefore establishing a new international economic order is inconceivable as long as the present international power structures in the field of mass communication and of information remain unchanged. Which is as a matter of fact the present state of things from this viewpoint? In what directions is it necessary to act? (see Table 1)

An International World Distorted by Transnational Power Structures

Among the principles structures institutions and practices established after the second World War to be used by the capitalist system as tools for domination with the object of consolidating and extending its capacity for action and influence — among which are those in the sector of international trade the financing of development the exploitation of raw materials the censorship of control of technologies — a leading role is assigned to mass communication and to information.

In this field of mass communication and of information the situation continues to reflect in essence the structures and principles of the old order the oligopolistic and dominant position of international power centres in fact a huge apparatus of the transnational communication system including
news and advertisement agencies, data banks, radio, and television programmes, etc., whose production is spread on a world scale mediating the fulfilment of the cultural penetration function.

The manufacture of cultural elites

Colonialism has left a wide gap between the educated élite and the majority of the population. Though most of the countries in Asia and Africa have freed themselves to a great extent from the golden age of mysticism, cultural colonialism is still penetrating through many channels. The manufacture of cultural élites included Jean Paul Sartre has depicted in a remarkable dissection the élite manufacture process in those countries in which he presents as follows: They picked out promising adolescents, they branded them as with a red hot iron, the principles of Western culture; they stuffed their mouths full of high sounding phrases and grand glutinous words that stuck to their teeth. After a short stay in the mother country they were sent home white washed. These walking lies had nothing to say to their brothers they only echoed from Paris from London from Amsterdam. We would utter the words of Parthenon, brotherhood and somewhere in Asia or Africa lips would open them! Their idea of the golden age in many developing countries was new ideas and even education continue to penetrate by the medium of a foreign language, English as a rule, thus, to create new barriers between the mass of the centre and the masses of the people, following once again the model of the centre. Communication apparatus of power structures and control over them is attempted by using this key means of contemporary society, information.

Political and cultural doping

The present international structures of communication and information strive in an equal degree to propagate in world public opinion a false consciousness and a false image of the centre and at the same time to a break down the evolution of the world in the light of their interests as a power. The conversion of huge masses of the public opinion, especially in developing countries into consumers, the centre being the one to decide what information and what news have to be transmitted, what has to be widely diffused, fixing at the same time its own priorities, is the synthetic expression of the manipulation of information. The conclusions of a study regarding the impact of transnational press agencies on information in the Third World lead according to Louis Da Costa, manager of the periodical Afrique Nouvelle, to the only one result: political and cultural doping.
Barriers to independent economic development

By transforming huge masses of the world public opinion and chiefly those in the developing countries into a passive audience into mere spectators of the mass communication system, the world public opinion system achieves cultural domination which undermines not only the collective but also the individual development of national identity of small countries and of those that are striving to achieve economic development. The policies in the field of communication are part of the aims of the press agencies. If imparting information is performed to promote with sovereign power an independent policy of national development, the capacity of independent action is limited because of the collective and individual determinations of the policy.

The large press agencies and their role

One of the most significant means of cultural penetration leading to domination and dependence within the complex network of the transnational communication systems are the press agencies. The news media and the Associated Press International branches of such agencies (United Press International) are transnational concerns which have strong links with other international news media and which exert a major influence in third world countries. In fact, a small number of agencies monopolize the international flow of information. Thus, the selective news media of Latin America, for example, has a rate of 90 per cent of the 1308 news items of the major wire services, and that at times the rate rose to 90 per cent. It is this selective presentation of news which is the basis for the selection of the criteria of political and economic interests to distort the information by obfuscating certain events. The isolated facts as sources of information and as the basis of political and economic interests to distort the information by obfuscating certain events.

The free circulation of information: an ideological smoke screen

In the name of the principle of free circulation of information adopted by the international community, the large press agencies extend their activity by legitimizing the right of acting exclusively to their own interest and not to the common interest. They use information as a means to manipulate public opinion. The manner in which the transnational press agencies apply this principle is nothing more than a formal sanction of the laissez-faire of the information. They are able to use their power in the most convenient way, and this is because of the absence of any control over the free circulation of information. The dumping of information by one-sided vision of the large press agencies is considered legitimate. It is this reason that the practice is continued, even though the news media are responsible for creating the cultural and political dependence of the models of the center. In this way, the information is used as an ideological smoke screen to conceal the unequal distribution of information. Any form of minority power is not visible in the information, and this is because of the lack of balance of power.

The problems of the third world—ignored

Notwithstanding the seriousness and the local responsibility as a factor of the local concentration of the Third World, the press agencies are acting in the same way.

---

Footnotes:

1. See Matta and Barcellos, 1976
2. See Sekula, 1973

References:

Matta, P., and Barcellos, 1976
Sekula, J., 1973
Schiller, H., 1972
This fact is illustrated by innumerable examples. In the investigation already mentioned dealing with the topic in the 16 large circulation newspapers of Latin America extremely important negotiations as the talks between the oil producing countries and the developing countries the settlement of the International Agreement on Coffee the meeting of Group 77 at the United Nations for preparing the UNCTAD IV negotiations and many similar events closely connected to the interests of the countries in that area were hardly presented or not at all. Egoistic interests the manipulation of information and other reasons economic or political make such events be pushed up notwithstanding their importance for the purpose of abetting the perpetuation of the present dominant structures. This domination in the field of foreign information is the common experience of the countries of Latin America wrote the author just quoted. And of course of the other developing countries too. In spite of increasing efforts more or less successful for creating more agencies in developing countries such as the Agencies of the Arab Union those of the African Union and others like Tunis Afrique Presse Algerie Press Service Prensa Latina Interpress Maghreb Arabie Presse the circulation of information between developing countries is still modest and interregional cooperation in this field still lacks dynamism.

The UN—a modest role on the world market of information

Not even the UN was able to play an important role on this giant world market of information. Though its various divisions and sectors have at their disposal specialized apparatus though they publish millions of pages and shoot hundreds of thousands of films yet the modest role they play in mass communication and information begets general dissatisfaction. The leadership of the secretariat and the member states have expressed their concern and have criticized this state of things though their criticism was contradictory in most cases.

The creation of UN information centres in more than 50 countries did not lead to significant results in mass communication and in informing the public opinion on the major present day topics on the evolution of general problems and on the activity of the organization. Through deep changes have occurred in the world and though there are a multitude of problems which require large scale action in various fields also involving the UN specialized agencies (FAO UNESCO OIM OMS etc.) or development programmes (PNUD ONUDI AIEA etc.) which have their own information sectors this kind of information reaches in too small a measure the public opinion the consciousness of the man in the street. Though a Centre for economic and social information and a UN common committee for information have been founded yet unsatisfaction over the inefficiency of UN information activity—especially as regards socio-economic development—still manifests itself. If an estimate were made of the amount of information from UN sources out of the total information supplied by the large

newspapers and by other mass media no doubt that the percentage would be very low. A question arises as a matter of fact should not the UN play a much more important role in shaping the general consciousness human solidarity and responsibility and diffusing the genuine values.

The average term plan (1976–1979) for UN activity and the account of the 30th Session of the General Assembly raise several major problems and objects for improving the activity in the field of information. Though improving the UN activity in this sector meets with serious and complex difficulties starting from the financial technical and organizational ones to those connected with ideology and language and still the necessity of energetic and urgent action in this sector is badly felt. Establishing a new international economic order cannot be imagined without deep structural changes in the field of mass communication and information aimed at developing an efficient and fruitful collaboration in the spirit and for the support of peaceful coexistence—a sector in which a more important role played by the UN could be highly profitable to the international community.

Information a Social Asset

Information a central concept

Information can be beneficial as well as harmful. How? By the way what is information? What role can it play in social dynamics and on the international stage? In my opinion before trying to identify the changes necessary and desirable in the field of mass communication and information a brief review of the nature and role of information could be useful to this effect. Each stage in the development of society was marked by key ideas which guided the effort of knowledge and open new paths in the heuristic field.

Information Is Considered to Be More and More One of the Central Concepts of the XXth Century

Information a heuristic tool

In the present context it is as hazardous as it is inefficient to try to comprise all the complexity of the notion within the limits of a unifying definition of such type as Information is a written formula apt to supply...

---

1 see Matta F P 1971, private communication.
2 From the viewpoint of social sciences, one of the central concepts is the notion of information included in the term "social info." In this sense, information is the key to all of the social state of things.
knowledge. Definitions in their very essence and the attempts at grasping with maximum precision and concision the characteristic defining elements restricted as a rule to the notional and conceptual framework to the system of a science are confronted by serious obstacles in the present case seeing that information comprises a vast area on multiple and various planes. It cannot be given a wholly satisfactory definition on only one of the main platforms for launching the piece of information: mathematical statistics or communication techniques. However, why do we linger a while within this zone? The substance, the role and some peculiarities of information of its genesis and significance can supply us with useful elements in the discovery of a direction for improvement. No doubt, the world of information is part of the natural world and makes it possible for man to approach the laws of nature. Information is indeed an instrument as well as a heuristic tool but it is not only a measure of ordered reflection (Novalth) or a measure of order derived from the entropy concept (Wiener).

**Information in itself — informatic for us**

Still it does not expect for to. The remark that info mat o for $s$ $l$ as t p s t s lift s $s$ mats di t f or info mat o n t s if located n eal $y$ has p eu l a g n a n c e d p l e i o t s the context we are concerned if.

Reality supplies only the raw material for information and is not identical to its final subjective correspondent — the message received.

Reality is transposed and not transformed into notions into information, a fact of specific significance and implications for our zone of interest since it leaves a field wide enough for manipulating information.

**Originary circulating and received information**

Thus info mat o or es spec $c$ el on p is between $m$ and ei $t$ and betwee n men and also aspects of fect on and etc om ni cat n theo $n$ Th a min that no info mat o on st $m$ thout a informed con o sense $b$ of spec al in to nce. n t s cont $x$ an$t$ emphasis on sp for relat o sh $p$ of such types as info mat o on ece ve $t$ format o $i$ educat on fo mat on pa tic pat on.

There exists a complex relationship between the cognizable world and man as the being of knowledge since the cognizable and knowledge are not identical. For all the sectors which operate with information science and technology culture and education but chiefly, for the mass media which are of peculiar interest to us in the present context the fact that information can be identified under three distinct hypostases is of the utmost importance.

There always are (a) originary information such as it exists in the ontical and which has to be transposed into a message thus being intended for communication (b) circulating information from transmitter to receiver (c) received information such as the beneficiary of the message intercepts it. Hence we can draw some conclusions (1) these varied hypostases of information do not admit of a unifying definition either (2) information also occurs as a relationship between man and the cognizable world (and the environment) (3) information appears in this context as a link between transmitter and receiver human fact and communication as a link in the informational field and as a condition of knowledge. For instance as far as the man in the street is concerned the events he is unacquainted with did not even happen. Hence the large space for manipulation often used by the great international press agencies for selecting and for omitting some news. The example of Surinam quoted previously is the false picture of realities in developing countries or of the problems of a new economic and political order are telling from this viewpoint and have major significance for devising another way of informing for the democratization of information.

**The information — informed consciousness relationship**

Information is a means for knowledge not sufficient however. This occurs for several reasons which involve both transmitter and receiver. Seeing that events are transposed not transformed into information the way of converting reality into information is an important field of manœuvre used by the large international press agencies to our own interest. The used by the large international press agencies to their own interest.
and at the same time to exert pressure for the purpose of extending the frontiers of consumer society, over the developing countries. Merchandise for export too as a matter of fact. The use of mass media and of information for the purpose of transferring the values and the view of life of developed capitalist countries to developing countries is the alienation of social economic cultural values pursue a systematic aggravation of dependence relations. Thus it is created at the same time one of the principal obstacles to self determination to the free choice of development options amplifying to an intolerable degree the inadvertences resulting from the attempt at transplanting values and models incompatible with the structure of developing countries and with the aspirations of the broad masses apt only to produce breaches in society to produce false individual expectations of consumption for the bulk of the population based upon the consumer ethic.

The mass media organize collective interdependence

Information is a social asset. It is part and parcel of the development policy and at the same time a powerful instrument for education and for the development of political consciousness. It is self evident today that mass media and information are resources of development comparable to the other resources which imply knowledge, leadership, organization etc. To a certain extent it can be said that they in themselves are social riches which can be used however other to further social progress or to bar it. In my opinion when McLuhan asserted that printing had transformed in a certain sense the dialogue from an exchange of opinion into packed up information into a portable merchandise he apprehended one of the greatest dangers which threatened information and its social role.

He was right in saying that printing (mass media) is not only a technology it is itself a source of raw material like cotton wood or the radio like any raw material it structures not only the intersensational relations of the individual but also the models of collective interdependence (our under). Here we find a new warning. History has shown that the powerful nations have tried many a time to use printing mass media information and their economic and technological power in order to make their culture be listened to. Today the attempts at creating cultural dependence and the use of these means for domination become more and more transparent. If we agree that social development actually means the improvement of the human condition the fulfillment of collective and individual aspirations and if we take into account the specificity of each national collectivity and that of individuals and implicitly of their aspirations then any attempt at transferring values models of development or ways of life incompatible with this specificity with their national and cultural identity is a flagrant attempt at creating cultural neocolonialism. Guttenberg technology and Marconi technology as well as other more recent ones must be used for promoting genuine values for an authentic dialogue of cultures to further a true social development.

A sensitive and complex area with deep political implications

Even from these succinct considerations it can be seen that information is a sensitive and complex area and not a branch of knowledge as any other -like mathematics, biology etc. As some specialists in mass media try to convince us. As we have seen it covers a vast space profoundly political (even when we refer to specialized information of a technical scientific or cultural type) with implications in all fields - political economic social cultural scientific technological - a dynamic and active factor in the relations between individuals within national collectivities and in the international environment.

The role of standard values

I think that in this context a role of the utmost importance is that of the standard which is the values to which the transmitter the receiver or the analyst refers the complex process of estimates in the sector of communication and of information. Here we find in my opinion the vertebral column to which the system owes its structure and which is also a link to the first chapter of conceptual premises and at the same time a link between the new order in the economic and political field and that in the field of communication and information. Both in the case of the economic growth type in that of the social development type or in improving the growth type in that of the social development type or in improving the growth in one field or the other. In the new order in the economic and political field and that in the field of communication and information the standard values of the system for actions carried on at a national or an international level create the central zone which polarizes the effort and dilates the events.

The objects pursued and the interests served by the large transnational press agencies recall especially in the attempt at transferring certain values consumption models and a way of life and at creating a new dependence models of development or ways of life incompatible with this specificity with their national and cultural identity is a flagrant attempt at creating cultural neocolonialism Guttenberg technology and Marconi technology as well as other more recent ones must be used for promoting genuine values for an authentic dialogue of cultures to further a true social development.

Stimulation of Reflection for Common Action

Efforts to improve which way?

In fact it is only in the last years that we witness a constant concern for debating the situation in the field of information a concern shown by governments too. Thus a large number of international meetings took place for discussing the possibilities of improving the situation and the structures in the field of information and of extending the collective autonomy of deve

---

* Malina M. *The Cult of F pers. i.e. Re. 1971 Ro ma se de Sc e ce Soc al se e de Sociolog e Tome 31 1977.
* The er of the standa d as demonstrated a a marr r of fact by the epistemolog e o f s quatt on in w ch it wuld not be considered a standard.
Anonymous countries in this field. Many debates have examined the problem and political order. A new order in the field of information another information democratization of information are slogans raised more and more frequently for discussion to point out a fact of consciousness. But what do we mean by another information and by the democratization of information? What must be done to establish a new order in the field of information?

Another type of development — another type of information

The monopolistic and discriminatory practices in the manner of spreading information constitute one of the most noxious and subtlest features of the present system applied with a view to maintaining the status quo. A close interdependence exists between the setting up of a new international economic and political order and a thorough reorganization of the present system of communication and information.

Establishing a new international economic order implies at the same time (a) a better understanding of the problems (b) ample debates on the various aspects involved (c) advancing new solutions and the elaboration of new concepts compatible with the principles of the new order (d) creation of a new consciousness of the general problems and of the need for a change (e) developing upon this basis greater responsibility and solidarity as conditions for action. Mass media and information are allotted a role of the utmost importance in mobilizing the public consciousness for a change. Consequently, information must be an essential element in the establishment of a new international economic order. Another type of development a new type of development of the peoples endogenous based in the first place upon self-determination implies deep transformations in the economic, social, institutional etc. structures but also in the structures of mass media and information. The new international economic order implies a new order in the field of information to secure the participation to decision and development. It requires deep and major changes in the structures methods and content of information.

Implications of the multifunctional role

In what directions is it necessary to act? The elucidation of problems still requires great efforts in the study, analysis and discussion of the various

and complex aspects involved and also for devising new concepts and structures. The methods for dealing with problems of such amplitude and complexity can be extremely varied. In my opinion it is profitable to take into account in our case — besides the conceptual and operational premises (the actual state of things) and besides the objects pursued — the varied and multifunctional content of information. A synthetic image like that in Table 1 — notwithstanding some disputable aspects and some misunderstandings which point to the necessity of deeper investigation — intends but to approximate the nature and role of its multifunctional elements (see Table 2)

The coherence of multifunctional planes

A scheme of the type of that presented in Table 1 suggests not only the necessity of a multifunctional approach but also the need of introducing some elements of coherence on various planes (a) of principles (b) of objects (c) of structures (d) of mechanism so that we can identify several directions for action

The stages of action

We cannot hope for a quick and easy improvement in the communication and information processes. The battle will be long and hard not only because of the important interests involved but also for objective reasons. The field abounds in contradictions not easy to reconcile between the amount of information and the possibility of perception between the need of selection and the possibility of manipulation between the speed of evolutions and the possibility of recording and assimilating them between the increase in complexity and the possibility of mastering complexity etc.

Nevertheless, it is necessary to mark out some directions for action in order to mobilize the common effort. It is probable that marking the stages of evolution and at the same time the identification and removal of obstacles to changes would be a more realistic approach on the plane of action (see Table 3)

A central concept democratization of information

In my opinion it is also necessary to establish links between the plane of communication and information and the other planes of social dynamics and this leads us to a central concept: the democratization of information. This concept suggests an ample socialization process involving complex relationships between information — education — participation. No true democracy can be imagined without the democratization of information without mass access and mass participation and no true democratization of information can be achieved without the democratization of the other components of political social cultural economic life.

138
The democratization of information requires at the same time the mass diffusion of information and mass access which imply mass education and culture as well as mass participation. These dialectics imply an active role of the members of the collectivity not only as receivers but also as transmitters together with an increased role of public opinion in the control of mass communication and information processes. For example in Romania at the same time with the development of mass education and culture and with an increase in social participation the participative structures were introduced in the activity of all institutions for mass communication (press agencies, dailies and periodicals, radio and television, publishing houses and cinematography etc.) where the public opinion is represented in the collective managing bodies. One third of the members of the managing boards or councils are according to the law working people who directly participate in the production of goods. The multiple components and implications of the democratization of information offer wide scope for special investigations very promising for the creation of a better and more equitable world.

In my opinion, given the present state of things, we should make much more efforts in attempting to transform information and implicitly mass media into a high efficiency fuel of a special type apt to impress on the social movement positive evolutions and dynamics and a convenient speed into a vehicle for authentic values and ideals. The scope and the causes of exploitation and of disparities which have been hushed up and concealed for many decades have now become clear. Explicit reality and a fact of consciousness. Moreover, it was argued for a long time that the models or development offered by the capitalist countries must be followed by all societies, an assertion more and more disputed today. A false outlook on reality begets insecurity. The economic growth alone the defeat of material poverty are not sufficient for creating a better and more equitable world. Our efforts must be centred in an equal degree on social development on a social organization apt to ensure more equality, more equity and more participation at a national and an international level. As President Nicolae Ceaucescu recently pointed out in an ample analysis of contemporary problems for solving all the complex problems of today's world it is necessary to create conditions for the active participation in international life of all the states and in the first place of small and medium states.

It is self-evident that we must be concerned with an active participation of small and medium countries in solving the international problems starting from the fact that they are the first to fall victims to aggression policy: the first to suffer from domination policy and consequently, the most interested in the democratic and peaceful solving of all international problems and in a guarantee for their independence and their free development.

I would like to begin by referring very briefly to what is going on in Egypt and in the region now which may have been brought to your attention this morning. We are very hopeful that the power of wisdom and foresight would guide future events but what concerns me at the moment is to tell you this is a very practical a very serious case of confrontation of cultures. This is a situation where there are very strong conflicts based on interests on ideologies and on cultures which is really the core of the discussions and the subject matter of our meeting. I do not propose to go into this situation because it is in a detailed manner outside our concern but we cannot fail to note this fact and to note also that the Middle East has been all across history a place of confrontation of cultures a place where major religions have started and propagated a place where nationalities and ethnic groups and powers and countries have come across each other and in many cases across the throats of each other. This is the place where since eternity we have cultural evolution, cultural transformation, cultural mixing. Therefore in a way we in Egypt are happy to have you in this conference speaking about culture rather in a modern sense. But with your permission we recall rather unconsciously that we have been doing that not in conferences but in practice.

We are as Egyptians and as Arabs and as Middle Eastern people a living example of the confrontation and assimilation and meeting place of different cultures in different situations. I would like to add here a personal note that I come from a part of Egypt in the North which is between Cairo and the Suez Canal and that is the part where all the invaders came to Egypt and this is the part where all the Egyptians went out of Egypt. So within the Egyptian scene I claim to be of the part which has seen more of the confrontations. I do not think that has added much to my personal wisdom but I think with the agreement of the Egyptian friends who know the situation we from the eastern province are known to be naive. I could not give you better example of this naivety than my acceptance to give you a synthesis at the end of this conference. This is a proof that I do not want to go more into personal matters but I would like to tell you how if it fell into this rather difficulty being too naive — Eleonora asked me to prepare a paper I thought I am clever I told her now at the end of the meeting I will give several remarks
and she accepted very readily. I was pleased very readily until this moment. It would have been much easier for me to prepare a paper to discuss it to reject it to accept it but to be asked to prepare a synthesis of this meeting of the papers many of which I have not read is a subject which I have within me an embodiment of but not the power or the capacity to express it fully. I think this is naive. I will go back to my people and tell them you are naive. Therefore with your permission accept my limitation and let me pass to a second point.

I think I got very clearly from the discussions of the conference and its material that culture has to be seen in a dynamic sense. It is not a static summation of a number of monuments and ancient works of art and culture it is embedded in the living organisms and societies of today and now as has been said by some speakers in its real operational value it is the guiding principle of actions of to morrow and aspirations of societies and persons I would like to stress this aspect. When we look to the confrontation of cultures that this is not a history of the past only it is actually guiding principles for actions of individuals and actions of societies which in many cases can be given as interests in a material sense. But as in most cases, it is a summation of the total attitudes that will condition relations between individuals and societies.

It is very common now and specially in the last ten or fifteen years to speak about the advanced countries and the developing countries. This is a burning question and when we are speaking about culture and communist countries we are not failed in this meeting and I shall (I say) tradition of the time and speak about what is going to happen to the developing countries with their traditional culture and identity and cultural identity and when they face the effects of the impact of the western technologies and the western cultures. This is really the subject matter of the meeting. Before we go for some remarks for that noting the dynamic picture of cultural importance let us say what is happening to the advanced countries themselves.

The advanced countries themselves are getting their own cultural emerging and reemerging all the time. I do not think if you speak of the culture of the US or Europe in any way in 1978 you will find the same as it was 20 years ago or thirty years ago. There is a continuous processive cultural modulation which is taking place in the advanced countries themselves and I do not think they are worrying very much about it. They take it as part of the general evolution which is taking place in society as a whole. Of course there are people who are traditional and like to keep certain aspects of the culture. There are people who are more progressive and they want to break up many pieces of the old culture and generate new ones. But this process of cultural modulation and regeneration happens all the time. We in the developing countries do not feel the same way about this continuous cultural evolution because we feel that a lot of this evolution that will take place in our midst is really externally influenced and not internally generated as it is the case in the advanced countries. It is in a way a reflection of our situation of under development if you want to call it and our aspiration for an equitable relation in the future with the advanced countries. In this case we have a sensitivity about this point. Additional to this we like to refer to our historical cultures to our historical achievements as a part of the heritage of mankind. Help me try to stress it. I would like to see every one of you who have seen the pyramids come and say wonderful. I feel a little pride and we say it is hereditary for all mankind. Very good but shall we look to cultural identity as the cardinal point in this conference as something that we have to fight for against the evolution of the society as a whole or in harmony with a certain set of evolutions or shall we say patterns of development? I think the situation and the answer in my opinion is that we are fully justified in the developing countries to try to keep our cultural identity but not in a way to oppose normal evolution not according to the western pattern but to a certain pattern that is more acceptable to us and more fitting to our own expectations and ideas.

In the West it is not the question of identity. I think the trouble there is that with the modern technological and industrial and post-industrial societies these are a trouble of uniformization. Everything is getting uniform more or less. So the identity in the advanced countries is lost not by attack from outside but rather by getting everything equal to everything else. You find the same supermarkets the same dress the same television. Distinctiveness is being lost. Here I would like to offer to you that there is quite a great difference between saying, I keep my identity, this is okay and to say within the US there is no distinction that used to exist between different cities or parts of communities. The modern technology and the modern life is like a bulldozer which is levelling everything. The total amount of cultural manifestations is certainly more. There are more people who hear music more people who read more people who think more people who participate as manifestation. But there is a degree of normalization uniformity. This is why the Americans when they go to Europe they like to see cities in a different way and this is why also when you come to the East you see a different thing which gives you less of this uniformity.

Therefore the trouble in the advanced countries mostly is the question of stopping this levelling or creating an understanding of cultural identity in the sense of uniformity while here it is more serious because we feel that it is not just a matter of loosing our identity but loosing the pattern of our future which is really a very serious adventure.

This is about culture but what about communication? Communication we take not only the communication by the written or spoken word or picture but I think as has been said in the meetings travel of people is one of the very strongest expressions of communication and interaction. We know with modern technology travel and movement is increasing within the same countries and within countries and also the instruments of communication in a variety of ways are developing very much and are going to develop in the future.

Here again I want to look at it from the point of view of the advanced countries and the point of view of the developing countries. The developing countries say all right, there will be more influence from outside and new methods of communication but what would be the content of the material to be communicated? Then can we use this communication facility to feed back to the other societies some of our cultural heritage, our aspirations and our
sends participation in the world or is it going to be rather one way
transmission? Of course, experience has been made with both in the utilization of the
communications of countries. But of course, experience shows that the
question of receptivity must be put up to date and create an impact.

And that would be the impact here. Let's mention one or two examples.

For the last five or six years, since the end of the first war, we have
have started utilizing the communications system in a way that is not
really known before. The communications system has been used to
bring great satisfactions to people and to the whole field of work as a whole. Again, in the case of
the communications system itself, it is really
that the communications system itself is a means of

Within a few years, a system has been developed by an
advanced nation, which means that the communication system has been made
do not want to give a simple example. Let's as a simple example, the

With the increase of communication, we are able to manipulate even
more effectively than before. And we should not really hesitate the
danger that developing countries could be manipulated only for their
own benefit.

The question of participation in the world, or is it going to be rather one way
transmission? Of course, experience has been made with both in the utilization of the
communications of countries. But of course, experience shows that the
question of receptivity must be put up to date and create an impact.

And that would be the impact here. Let's mention one or two examples.

For the last five or six years, since the end of the first war, we have
have started utilizing the communications system in a way that is not
really known before. The communications system has been used to
bring great satisfactions to people and to the whole field of work as a whole. Again, in the case of
the communications system itself, it is really
that the communications system itself is a means of

Within a few years, a system has been developed by an
advanced nation, which means that the communication system has been made
do not want to give a simple example. Let's as a simple example, the

With the increase of communication, we are able to manipulate even
more effectively than before. And we should not really hesitate the
danger that developing countries could be manipulated only for their
own benefit.
selves grouped in big communities like the European Community or other communities and they try to evolve certain number of supranational organizations and supranational cultures and systems to correct the limitations of the national evolution and to create not necessarily a world government but more internationalism

The developing countries are rather afraid at this stage to give away their movement towards nationalism because this is what they have just got from a period of colonialism and dependency. So we — in the developing countries — will keep shouting to ourselves and to you that we want to be independent because we have been rather dependent for many years. We want to have self-reliance we want to keep our identity we are very jealous about our supremacy because these are all reflections of two or three centuries of other experience. If you in the western advanced countries have gone over that stage and you are ready with your knowledge and experience to form association and reduce the nationalism and increase the regionalism and internationalism under control this is very good. But we are not yet in this stage and we have to take care and notice of that.

Let me give you an example which may be trivial. I was very much impressed by the congress of the US which passed a law for the environment in order to get many of the species extinct. There was a species of a certain small fish really a small fish. They said we are not going to make a dam and a power because this small fish will be extinct wonderful wonderful. They have accepted this idea of environment and species to the extent that they will stop making a dam because a small fish will get extinct very good. But didn’t they apply the same thing to human being who is going to be extinct by nuclear power? No in the same congress they vote for nuclear power and destruction of human beings while they try to save the fish. I would like you to pass a vote — may be to this moment — that human being should be treated at least as fish as small fish. I am not joking again into the substance and I am not anti-environment but see the contrast. How culture ideas can actually govern decisions sometimes which are not harmonized. We the human beings have been actually very active in increasing the population of other species for our interest and reducing the population of other species for our interest too so we manipulate the balance of species. Sometimes they tell us there are too many people being born so we want to limit the human species by methods which we give names like family planning and things like that.

The four ideas are quite strong and in fact much more strong in reality than can be seen in the first look. This makes me move to how much our work was really subjective in this field of cultural identity and how much is it objective. It seems in many of our discussions we said we want to use objective methods of analysis to handle subjective situations. It may be necessary I am not objecting. When we come to technology and economics we are told by those who know better that economics is not all that objective. There are a lot of subjective elements in economics and in social and political action. Therefore if you want objective results in economics you will have to handle the psychology and the subjective things.

I want to be clear that subjective and objective in questions of cultures and manipulation of cultures are really interwound with each other because they apply not only to societies but they have to apply also to individuals.

In this manner we should look at the efforts to reform both the communication media the technology effort the cultural evolution in a way which must come really to grips with the fundamental question which we have discussed yesterday which is human dignity. I think this is the ultimate in choosing these matters it is not nationalism as such. It is not the bright of increasing the number of pictures or music centres. It is not the increase of population or the decrease of population. It is rather a sense of human dignity and I would say that this sense of human dignity presupposes a certain future of equity and justice according to whatever concepts of equity and justice we have.

In this manner I would like to conclude may be I have passed my time limit by saying that developing count iess in feeling themselves defensive from the impact of external modalities of life and culture are really trying not to put themselves in isolation from these trends. I would say in the same breadth that I believe that the advanced countries are not intentionally bombarding the developing countries with new impacts in order to attack them but this is in the nature of the lack of equilibrium between the two societies.

We have to see that to correct this situation we have to see equilibrium between the rich and poor between the industrialized and the non-industrialized between the younger generations which are aspiring for greater achievement and the older generations which are seeking security and inclusion within a frame of a previous culture which is always the same. How do we get this equity of relations. It is not by distributing wealth it is not by really stopping communication and impact but rather by developing those concepts as I say of human dignity and human equality both at the level of the individuals and at the level of nation groups and societies in order to realize this objective.

I think one of the very pertinent remarks that I have heard in this conference that when it comes to interaction of information and cultures it is not a zero sum game. I think this is quite important. If we exchange cultural relations if we exchange information we should be both on both sides gaining and it is good. It is not like if I give you information I loose it and you gain or the opposite. Therefore it is quite important to look at the future system of communication which is going to be influenced by computers and satellites and micro-processing and things which we have heard about not with apprehension because in fact this is a quantitative change. It is more effectiveness of man-machine of communication including aeroplanes and ships and mobility of people. We should look at that as an opportunity within certain conditions to enrich the culture of all people — of donors and givers rather than to disrupt the set of established cultures because established cultures cannot get fossilized if they get fossilized they would be left behind. I think in this process we look forward to the advanced countries and developing countries to benefit from the opportunities of communication in order to understand and benefit from each other culture rather than disrupt their own situations. Thank you ladies and gentlemen.
COMMUNICATION TECHNOLOGY PARTICIPATION
AND ALTERNATIVE DEVELOPMENT

by

FERNANDO REYES MATTAR

The aim of this presentation is to formulate a few ideas on the link that should exist between the transfer of technology and the active participation of those individuals and social groups concerned with this technology. This analysis deals particularly with technological development in the field of mass communication.

The development of electronic technology, especially in the last decade, has created the myth of participation. We notice the existence of large audiences simultaneously receiving the same message. This fact, however, does not mean that the unidirectional character of communication in contemporary society has changed as a consequence of an enlarged reception capacity. This point needs to be stressed. Technological development in the field of communication appears only to offer the means to multiply the traditional system by which a few choose the message for the majority.

It is important to realize that from the time of the penny press (which was the result of the technological development of the rotary press) until now, with the transmissions via satellite a little progress has been made in the character of the communication phenomenon from a point of view of the relation emitter receiver. Through the use of new and more sophisticated devices, it is now possible to transmit simultaneously in many different languages and this leads to the maintenance of a domination structure through which the communication system repeats its traditional procedures.

The consequences of this are paradoxical. For example, as the technological evolution becomes faster, the capacity of the various contemporary societies to absorb new concepts and codify them in the context of the old ones becomes in turn faster. The behavior of the receivers in different countries with different languages who have been watching the TV programs on the latest football championship in Argentina does not differ from their behavior as receivers of local programmes of great impact. My personal observations in Tunis Paris Mexico and the U.S. during the first two weeks of June 1978 clearly indicate that all such receivers, though belonging to different cultural backgrounds, had the same reaction watching the transmission via satellite - they were totally indifferent to the technical phenomenon that allows such almost universal simultaneity. Only the technical and engineering sectors of the population are conscious of it and realize the world dimension of the communication process via satellite.

However, from the point of view of the receivers we find ourselves confronted by a reality that has not changed in the least the potential impact that television had before the introduction of satellite transmissions. This is the consequence of the great rapidity with which technological development crosses the frontier of exceptional novelty to become a daily necessity. It would have been strange for example for a western country with a satellite ground station and adequate communications facilities not to have broadcasted the election of the new Pope.

Having exposed the problem in these terms, I believe that the analysis of the influence of communication's technology on future society must be made according to criteria that go beyond the fascination of the daily novelties that technology might offer. It is important to know the potential contribution of such technology to a change in the actual communication process and its unidirectional characteristics.

We can expect the eighties to bring about an expansion of video cassette systems and their penetration into world markets at low prices as happened with record players at the end of the forties and at the beginning of the fifties. We can expect an expansion of cable and interregional community television which opens up great possibilities for a different use of video cassettes. We can expect a substantial expansion of data banks with terminals in universities all over the world in important secondary schools and in large public libraries. And we can foresee a penetration of our homes by a whole set of new devices that will increase our capacity to receive messages.

However, to what extent will the social impact in terms of participation differ from ten years ago? Won't we just see a multiplication of the process of passive reception?

As a consequence along with a recognition of the potentiality offered by rapid technological development there is still a necessity for society to pose certain questions:

- Why does a technology?
- To what end do we choose it?
- Who is favored by a new technology?

Various experiences show that the answer to these questions, especially in developing countries, uses arguments based on elitism and dependence. A technology is said to be chosen because it is new, because one must have it. And it is said to be chosen so as not to be left behind in the march of progress. But there is very little consideration of the impact that any such technology might have on an increase in social participation.

And even less is consideration given to the recording of the use of such technology. Technology is imported along with a specific use that might be a particular definition of what it is for a fundamental task, especially in peripheral countries, is the planning of this recording. The idea is to take these devices like the video cassette, the record industry, the documentation systems, the radio, and re-organize them to create a new technology.

The idea is to take these devices like the video cassette, the record industry, the documentation systems, the radio, and re-organize them to create a new technology.
The need to recode the instruments created for industrialized centre by far the educational process has not paid any attention to the distant or high school. However, the curriculum of primary or secondary school has not yet included in the curriculum of primary or secondary school. The communication process is having an increasingly decisive influence on the socialization of individuals.

This socialization process in the peripheral countries is affected by a growing transnational penetration without these being analytical tools nor awareness on the part of the concerned individuals and social groups regarding this alteration of the cultural dynamics.

A future school will need to give people a deep criterion of permit them the access and participation in the communication process. At the same time, trying to promote the discussion on communication influence in the whole social system among workers, students, women movements, peasants, and so forth. Last but not least, I would like to emphasize that this stem is of capital importance for the future debate about their international strategy of development.

Since the formulation of the first International Strategy of development at the start of the sixties and the present time there has been an expansion in transnational terms in the field of communications which affects the social and economic development of the central and peripheral countries.

When one analyzes the messages postulated by this system, especially through the advertising industry, one encounters significant contradictions with the ones postulated by the EID particularly the ones approved by the Second Decade at the 25th anniversary of the United Nations on October 24, 1970.

Paragraph 84 of the EID refers to the mobilization of public opinion as a task in which the media of communication appear as a fundamental instrument. The object of this task is to make the public understand the interdependent nature of the efforts towards development during the decade and the need for developing countries to speed up their economies and social progress.

However, there are two strategic expressions which have been developed in opposing sense on one hand the EID one promoted at the level of intergovernmental decision on the other hand the International Strategy of Development proposed by the transnational system of communication. This is an analytical perspective which only until now has only partly been developed. It is nevertheless a basic antecedent for the elaboration of the International Strategy of Development of the coming decade.

At the same time it is necessary to consider that communication as a determining phenomenon in contemporary society needs to be incorporated in the International Strategy of Development not merely as an instrument of information or support but rather as a specific sector. The economic volumes present in the industrial system of communication the transnational expansion of the communication phenomenon - both ideologically and economically - the social derivations which communications cause on behaviour all form a substantial part of the International Strategy of development.

This essay has no pretension of being in any way a definitive study. At best it should be seen as a feeble attempt at cutting the underbrush in order to gain a clearer field of vision and to undertake a provisional scanning of the problems. With the onset of the Information Age it has almost become common place to discuss in broad and general terms the impact communications have had on almost all aspects of our lives.

From the size and mode of operation of business enterprises and government organizations, population movements to and away from urban settlements, the style of politics and the arts to lifestyles, interpersonal relationships, both as international relations they have all in one way or another sometimes directly and sometimes subtly been influenced by modern communications.

Still, our systematic knowledge about the impact of communications on whole cultures is extremely limited. Despite some impressive pioneering work the communications research field is still relatively new and segmented, while the comparative study of macro social systems in sociology and anthropology is still in search of an agreed methodology. Almost inevitably then any venture into this field will have to be impressionistic and highly tentative.

The extent of our ignorance in this area becomes even more obvious when we turn the question of the communications impact on Third World cultures around and address it to the industrialized West before dealing with its impact on developing countries.

There is for instance no question about the fact that mass culture is a product of modern communications. It is not difficult to remember the concern that this development engendered among the protagonists of the high culture of the West. The homogenization of modern man and his increasing other - directness the growing superficiality and spiritual emptiness of modern life the coming revolt of the masses the rapidly changing fads in dress and music and in general the high volatility of moods and lifestyles.

1 Pape prepa ed for the conference on The Future of Communication at the Cultueral Identity an Intere dendent World organized by the World Future Studied at Auditorium on September 15-19, 1978. The write of the author's e-mail is not necessary to file the e-mail of the Indonesian National Development Planning Agency to which has been an address.
culminating in mindless consumerism were concerns which at one time or another over the last 50 years have dominated intellectual discourse among the culturati of the West.

Still what one observes now are phenomena which seem to run counter to those earlier tendencies. One can see a new assertiveness of the individual, a new concern for personal identity, a search for authenticity and a new privatism. There also seems to be an emergent emphasis on a new particularism of both a local and ethnic kind.

Modern communications and cybernetics have made possible the growth of large organizations with large bureaucracies. They led to the growth of large government bureaucracies as well as of large business enterprises which subsequently became the major engines for economic growth, but these did not lead to the growth of the larger political entities which had also become at least in principle possible. Rather they seem to have led to alienation, to declining willingness to identify with the concerns and symbols of the nation state—a corresponding commitment to local politics and community-related activities and a yearning to return to smaller social and political units in a search for modes of production and of living on a smaller and more human scale.

It is probably true that the traditional differences in national character have become blurred, at least as perceived from the outside. Still the stereotypes that distinguish a Frenchman from a German, an American or an Italian or a Russian seem to stick with an almost irrational persistence despite the similarities in fashion dress and consumerist lifestyles. At the same time, one has to conclude that seen from the inside the sense of separate cultural identity as the expression of a nationally shared subjectivity does not seem to have diminished, despite the homogenizing impact of modern communications. The political assertiveness of language as a focus for cultural identity has turned out to be a problem defying the conformities of mass culture.

Phenomena like these make one realize the multiplicity of levels within a culture, and their different susceptibility to the impact of modern communications. They raise the broader question of the relationship between improved availability of and access to information and the profound shifts in value orientation which are now so clearly discernible in the West. While it is true that availability and access to information was an essential precondition for the rise in productivity, one wonders whether these had not also something to do with the apparent loss of the workethos in the West. Also increased communication has led to more efficient production and in many ways to more rational behavior.

But what has made the ultimate irrationality of the continuing arms race between the superpowers so impervious to the rationalizing impact of information availability? For all the rational sophistication that has gone into the calculus of mutual nuclear deterrence, the nuclear arms race can only be seen as an expression of basic irrationalities of the major information-intensive civilizations in the world.

In addition, the information and knowledge explosion has not seem to have led to the complete secularization of Western society as it at first seemed it would. On the contrary, it has not prevented the resurgence of religiosity reflected in the number and kinds of religious cults, the increasing number of reconversions first to fundamentalist Christianity, and the subsequent movement from this into the more establishment churches in the United States. Although this is less true in Europe.

It is then, at least for the time being, almost impossible to make clear and unambiguous statements about how exactly modern communications have affected Western cultures. We are all aware that somehow communications have played an important role in what seem to be the swings of a cultural pendulum. But our understanding of these phenomena is very inadequate, and there is not much that we can say about this except that communications most likely have considerably added to the amplitude and possibly the frequency of these swings.

It would be therefore even more unrealistic in turning the question towards the cultures of the Third World to hope to get more than imprecise intuitive and speculative answers which may however still have some heuristic value. Before doing so however one remark should be made about the North-South context within which the question is posed. The question itself obviously is a valid one and one which engages the minds of many people especially in the South, but also in the North.

There is a genuine concern that as a result of the expansion of modern communications across the globe, some Third World countries will lose their cultural identity and that other cultures may be destroyed or at least marginalized. The plausibility of this happening, however, very much depends on whether Western—and to some extent also Soviet—dominance of modern communications in terms of both of infrastructure and information flows will continue indefinitely.

During the last decade however profound changes in global power configuration have taken place and continue to take place. There has been a considerable diffusion of power across the globe as well as a reduction of relative power of the West even though in absolute terms United States power may have increased. And we are witnessing the emergence of new powers both on the global as well as on the regional level. It may well be that we are at the beginning of a major process of fundamental historical change which will eventually see the emergence of a number of major non-Western civilizations a Smistic a Moslem, a Hindu and likely a number of other ones taking their place side by side with Western civilization on a basis of rough parity.

It is now no longer possible for the West unilaterally to impose international solutions left alone a viable international system on the international community without the consent of the Third World, however deviant it is within itself. Undoubtedly, at some point such shifts in power relations will find their reflection in the sharing of control over international communications through the Third World's participation in making the decisions that will ensure a more equitable allocation of both broadcasting and non-broadcasting frequencies in the allocation of electronic spectrum use and of satellite parking slots. Also through participation in the policy decisions affecting the symmetry and asymmetry of their information flows, the question of prior consent for transborder home reception, the production of communications technology and decisions on definitions of privacy, transborder data flows and the developing countries' capacity to develop their own media. In short, the struggle for a New World Information Order should
be seen as a manifestation of the Third World's determination to act no longer as the passive periphery to the West's active center.

It therefore matters greatly whether one tries to respond to the topic under discussion from a future perspective of continued Western dominance or from the future perspective of a pluralistic world in which power disparities have been considerably reduced. In the first case, the major problem is the struggle of Third World countries to retain their cultural identities against the onslaught of homogenizing Western demands for communication. In the second case, the problem is the largely autonomous socio-cultural transformation of Third World countries, the process of redefinition of their cultural identity and the manner in which interaction and communication with other cultures will affect this.

Unless the world breaks apart into an inherently unstable collection of autarkic groupings, it is most likely that the North and the South, the East and the West will be linked together by broader or narrower bands of what might be called cosmopolitan culture shaped by modern communications covering rules of behavior and to some extent also styles shared by important parts of the elites in the various countries but also covering activities in the fields of industrial production and commerce and the exchange of information and knowledge, science, technology, and culture. This cosmopolitan culture for the moment mainly rooted in Western cultures but later inevitably and increasingly fed and stimulated by the world's non-Western cultures as well and will continue to be a major carrier of universal humanistic values expressive of a growing sense of global human solidarity as well as of a growing understanding of the fragility of the globe's ecological system now dependent for its maintenance on human beings' mutual dependency.

It would be wrong however to assume that this band or these bands will also be the dominant factors in the political and socio-cultural dynamics of the large non-Western civilizations in the world.

The essence of a culture is defined by its responses to the ultimate questions of human existence—death, hope, tragedy, love, loyalty, power, the meaning and purpose of life and the place of the transcendent in human existence. The responses to these questions may be affected by science and technology and by the secularizing impact of modernization but need not necessarily be destroyed by them. Considering the indications that modern man in Western society now seems to be increasingly unwilling to live permanently in a totally secularized world, it is rather unlikely that in those parts shaped by religion we will see the same degree of secularization which has characterized Western modernization even though changing social structures are bound to affect religious perceptions there as well. It is quite likely that the great civilizations of Asia at least will show the same degree of resilience and historical continuity which has taken them through both the colonial and postcolonial era. Moreover in many parts of the Third World today we can observe the beginnings of a moral and religious backlash against the materialism of modernization which seems inevitably to accompany the development and modernization process. The backlash is of two kinds. In the first place, a neo-fundamentalistic reaction hostile to modernization; secondly, a religious countermodernization not hostile to modernity per se but insisting on its moral and religious reinterpretation as a basis for the development effort. Many of the cultures of the Third World will therefore retain their distinctive features despite the sharing of universalistic values, intellectual orientations and fashions as well as lifestyles of Third World elites with the West. The case of postwar modern Japan seems to argue against this thesis but American protection and Japan's successes in production and exports resulting from their mastery of science and technology may simply have delayed the point at which Japan will culturally come into its own, resolving its insecurities about the meaning of its civilization and about its role in the world beyond the sales of automobiles and electronic hardware.

History also shows that in the process of interaction with other cultures, countries go through alternating waves of openness and closedness towards external influence. The opportunity cost of closing its boundaries may come very high to a country in terms of sharing in the advances of science and technology but resort to it may have been taken only when the mediating mechanisms or filtering processes which integrate external influences into the cultural life of a nation become overloaded for the sake of maintaining cultural continuity and national integrity. Of course there is obviously a point where such isolation becomes disadvantageous. We have seen such alternating waves of openness and closedness in non-Western cultures in the face of Western science technology and power in Japan's and China's history but also in the history of imperial Russia and even of the Soviet Union today. It is to be expected that in the years to come we will at times see more expressions of this recurring need for privacy. This is not a matter of national sovereignty and privilege but should be seen as part of a great human struggle against this isolation from and against the pressures in the flow of information and everything else at the same time facilitates the suppression of dissent at home.

Another tendency reinforcing the continuity of cultural identity is the increasing power and the expanding role of the governments of non-Western states in the Third World. Ironically this may in part be the result of growing interference in the legitimate desire of such governments to maximize their interests in the shifting patterns of international power. In this process, which involves rearrangements in the international division of labor and the struggle for a new international economic order, the governments of these states have become the prime recipients of the outside world. These extensions into the international field of the decolonizations struggles inevitably strengthens the sense of national and cultural identity.

A great deal of power of course has also accrued to governments of developing countries as a result of their role as the main development agent in the country. For these purposes the expansion of the communications system becomes essential instruments to these governments. This leads us to a consideration of the impact of development on the communications system and vice versa as well as of their impact on the cultural identity of these countries.

It is becoming increasingly evident that the large and populous developing countries will be unable to solve their problems of deep and widespread poverty and disease and excessive rural unemployment by replicating the Western model of industrialization through the gradual enlargement of their modern sectors. Through the development of indigenous rural technology taking
it gradually up to subsequent steps on the technological ladder while simultaneouly developing the social organisation which will allow rural people to maintain command of their technologies and not relinquish it to the cities through the development of appropriate technology and the dispersal of modern industries in rural areas with appropriate linkages to rural productive capacity the countries which have followed a different industrialisation trajectory from that of the West is a course that through a heavy emphasis on rural and regional employment creating development will lead to a different structural transformation of their societies and different systems of production of goods and services as well as to different urban rural configurations.

This course of development would take more time in its initial stages but would broaden the base of development so as to include the whole of society especially the rural poor and unemployed turning their energies into a basic resource. It is essentially a process of revitalizing the bottom income levels of society through stimulation of self organization and management rather than the mere establishment of technology capital and skills from the outside. This would lead to the growth of largely self-help social systems suitable for high density living at relatively low per capita income but also one that is resource conserving and ecologically responsible Poverty and demography therefore are forcing upon these countries a development strategy which may lead to alternative forms of societal organisation which might be less prone to many of the problems that have followed in the wake of Western industrialisation alienation atomisation spiritual emptiness and consumerism.

Part of the search for different ways in which to organize the nation towards this end will have to include the development of greater capability for self-enjoyment through continued active participation in the arts and not through passive listening or viewing. The stimulation of the innate artistic capabilities of people will have to be an intrinsic part of this effort.

The reduction of personal space as a result of very high density living will force the development — or sometimes rediscovery — of cultural values which will enable people to live together in relative harmony and civility. It will also require the development — or rediscovery — of concepts of inner space most likely through art and religion. By integrating the whole of man’s existential experience in this way drawing on man’s yearning for a return of the sacred in human life it may be possible to overcome the intellectual dichotomy between religion and science as well as the inner fragmentation at the personal level which science and present development models seems to bring in their wake. This would make it possible for large numbers of people living closely together at low and only slowly rising levels of per capita income to find a sufficient degree of satisfaction and meaning in life through a greater capacity for self-realisation in community without losing their drive and vitality.

It should be realized of course that what is desirable and possible need not necessarily happen. In truth it can be stated that the success or failure of the cultures of Third World countries to achieve such autonomous development towards less exploitative and more humane societies of free human beings will be the measure of the vitality and creativity of their cultures. Still for the large populous countries there may be no other way.

This is of course not the only scenario that is possible. Different scenarios are already being played out by smaller less populous countries in the Third World which have successfully attained a high level of economic well being by applying the Western industrialisation models and by fully plugging themselves into the network of international trade and communications.

Important though these successes in themselves are not currently not all small countries have chosen to make that decision — they will most likely be phenomena material to the success or failure in terms of their revitalisation and self regards of the large populous developing countries.

It is by grappling with these problems of poverty and demography through turning people into a resource for societal growth and emancipation through increased self-awareness self-confidence and pride and through the selection and evolution of the methods and manner in which these goals are pursued that the cultural identities of these countries will be transformed redefined and strengthened from within. They will also be modern in the sense that they will be capable to deal effectively and in their own way with the problems of the turn of the century.

It is obvious that in this process of self renewal of a nation and a culture and in this autonomous development trajectory communications will play a very important role. It can however only play this role to the extent that it is an indigenous instrument in the service of indigenously and autonomously articulated goals with regard to overcoming poverty inequality oppressiveness and the transformation of the social and political structures underlying them. Such an autonomous development trajectory has of course its own information requirements. It needs above all an improved capacity to produce relevant locally generated information which especially in rural development culture area and in very specific cultural relevance will require decentralised locally controlled programming in collaboration with local farmers responsive to their needs. It will require giving careful attention to problems of suitable packaging of such information in line with local educational levels and intellectual orientations but also to problems of proper location and access to communications equipment for the poorest parts of both rural and urban populations. Thus to ensure equal access to information and that the availability of modern communications will reduce rather than widen the gap also in power between the information — poor and the information — rich sectors of society.

These countries have also have to build up their indigenous intellectual and artistic creativity as well as their indigenous and autonomous capacity in science and technology responsive to their own problems and aspirations. Indigenous development by itself will therefore provide the greatest impetus towards establishing modern communications in these countries. They will not come into being as merely the extension into the hinterland of any international network. The establishment of modern communication networks in the rural areas of these large and populous countries is an unavoidable condition for the maintenance of the momentum of development because of the increasing inadequacy of the traditional means of supplying information to the rural population the village headman and the extension services.

At some point in the development process rapidly changing production and market requirements will create a demand for a volume and a range of information which can only be handled through direct access by the farmer.
and the rural population in general. It is against this background that problems like the right to privacy and shared control of the international communication infrastructure and policies may possibly even Third World representation on the board of international newsgroups by competent individuals in the United Nations mandate or programming contemporary international debate on freedom of information flow has to be seen and understood.

Still, global interdependence and the interests of the developing countries in international trade, industrial development and in the international exchange of information in the area of science and culture require linkages with the domestic autonomous communications system. Moreover, independent access to international news and information by the population would help to keep up the quality, integrity, and completeness of coverage of the domestic information system. Nevertheless, in most of these large populous developing countries it is unlikely that the impact of the international system will be much more than marginal to the internal dynamics of the country's autonomous societal growth.

At the same time, global interdependence intensified and made the forging of these cultural differences take place in continuous World-identity interactions and even conflict with the First and the Second other civilizations.

Later on, we have seen Asian and African cultures succumbing to superior Western power.

In the Information Age however, a change in the constellation of power is bound to affect the global balance of power. It may well be that only those processes of self-renewal and cultural creativity leading to alternative moral visions of man's relationship to society and history may make the transcendental be viable only if they are compatible with and meaningful to others. Beyond their borders, these cultures, the industrial and the industrializing countries are all clearly unprepared for the future. And so, the great ideological struggle for self-definition and transfer of power, all the world over for new moral foundation on which a viable international order can rest.

No nation, rich or poor, powerful or weak, can work out its salvation in isolation. The answers we are all looking for cannot be found by any single role of communications may well be crucial.

COMMUNICATION HOUSING AND RURAL DEVELOPMENT AS CULTURE PRESERVING FACTORS

by

Thor Hollovy

By the year 2000, almost 80 percent of the world's population is expected to be living in developing regions and about 60 percent — nearly half of the global population — in rural settlements.

Policy makers and planners focus their attention on the urban sector where the problem is more near and disturbing. The growth of population in the traditional lack of modern technology, the scarce or exisiting services infrastructure reduce the amount and usefulness of land per capita.

Kaplan (1969) estimated that the available area per inhabitant has decreased from 2.52 km² in 1630 to 0.04 km² in 1970 and becomes equal to zero sometime between 2020–2030. F. Meyer and J. Valle (1975) states that the population of Western Europe decreased between the Roman Empire and the seventeenth century it increased in the later period and now trends toward zero population growth. The world population as a whole exhibit a hyperbolic increase pattern. At present, the origin of that increase geographically can be localized mainly to the rural areas.

The finite quantum of global resources is a constraint which can be balanced to a certain extent by the effect of technological strategies. These strategies increase the chance of survival by using more efficient technologies.

In the case of technical issues, the rapid increase of social sciences and other disciplines are coming to the same conclusion that there is a gap. The man of today cannot press any further his ability to adjust himself to the vastly changing technical world. The limitations on human potentials are rather obvious at the physical level but not so clear at the mental level.

Nowadays to argue for this thesis is not so difficult. One just has to pinpoint the fast accelerating information and communication technology and the possible unwanted results.

The introduction of new technology always implies consequences for several sectors and influence every day life social organizations and value systems. The current media development attached to human sensory and mental functions will have influence on all man made or managed fields.

The effect of technologies on developing society is not very well known. The historical lesson to be derived from the experience of industrially advanced countries is only partly relevant. The developing industrialism of the last century promoted large two processes: one is urbanization and the other is dispersal of household functions. Each of them is enough to diminish cultural heterogeneity.

It was a precondition for the ancient Egypt civilization to have communication techniques new for that time — mainly to be able to store and communicate information on paper using advanced symbols for sound and numbers.
Today large systems of power production infrastructure transport and communication should collapse without the reliable functioning of different information and communication tools and net works

It was and remains paradoxical that most important innovations technologies appears in large size — steam engines printing machines food preparing machines cleaners radio TV stations computers — with different kinds of centralizing effects on society.

The basic effect on everyday life is individualized or humanized and reaches the household office or workshop in miniaturized form like — small motors (cars) typewriters and copy machines household machines in kitchen and elsewhere audio and video recorders and cameras microprocessors rather soon home terminals etc.

When one tries to find the future social human and technical changes caused by this new media it is important to see how the new innovations diffuse into the society. What way the new products take?

Telecommunication sector — investment and maintenance — is mainly a public affair. Computer audio — video etc — sector mainly private.

New net works and other big investments can be and have to be planned by government municipality or private enterprises so that they can control and more or less foresee their extent and effect. But it is more difficult to forecast the volume and effect of miniature investments (a good example is the underestimated TV development by all communities). Another basic difficulty is that you can not easily change the traditional sectors planning principles in advance unless a growing kind of tension inside the system opens the door for it.

In attempting to save a culture one has the greatest probability of success when reinforcing the valuable parts of the culture. While at the same time step by step reforming the other parts which counteract the communities survival.

To slow down the accelerating drift from rural to urban areas and to raise the quality of rural life is necessary.

The lack of resources do not allow simultaneous development in all sectors. Making priorities is inevitable.

Focusing on universals rather than the specifics of a particular culture the internationally conceived programmes without adequate knowledge of local conditions are conceptually limited to produce tailored plans and solutions.

Another limitation is the gap between the well-defined goals of the different — political, economical, social, religious etc. — powers concentrations and the badly defined individual and community goals.

Planners involved in the problems of rural areas dealt with a sector which is in almost all cases at an incipient stage of socio economic development.

To preserve cultural identity in a period of transition demands a suitable planned geographical separation which means mainly preservation and improvement of existing decentralized rural settlement patterns.

The ongoing trend of concentration functional separation specialization need to be reversed when they no longer fill their functions and are not able to give a satisfactory environment for man.

Since young and imaginative people leave the village the average age of the population is increasing. Poverty stagnation and hopelessness result.

To bridge over the gaps between the changes necessary to improve peoples standards of living in economical terms and between the restrictions on changes necessary to preserve cultural diversity — an infinite amount of local specific compromise is needed.

In United Nations documents most of experts states that communications facilities for example not only have an economic function and value but can become a major element in breaking down the present isolation of rural people and their lack of participation in national life. Apart from the net work of paths and roads which have obvious social and economic uses there are other forms of communication such as postal services and telephones which become increasingly important as the society evolves. These are needed for the speedy transmission of political or administrative decisions and of information on prices and the movement of commodities as the marketing system becomes more elaborated and on family affairs as individuals become dispersed in more wider differentiated employments.

To communicate knowledge and promote development in a nondestructive manner is a precondition of preserving a rich global and regional culture spectrum.

Increasing knowledge investing in better communications have very little visible or tangible result in the beginning even though they must be considered as inevitable for an organic outgrowing evolution in the long run.

Skills and knowledge rooted in different cultures have to be developed through learning and training. An advanced communication network work together with a purposeful housing policy can reinforce household and community functions and can even help to preserve valuable cultural heritages.

In small localities the housing units and the settlement form an organic functional interrelated unit.

The rural home is used by the family over several generations this is not the case with urban dwellings.

The contact pattern the cultural traditions are to be reckoned with.

The places for social contact for religious rituals for functions around the home must be an integrated part of planning.

In rural areas a series of functions are connected to the home. The house hold functions interact within the locality as well as the family and the community. This entity constitutes a base for preserving the cultural identity.

The roles of the home in urban areas differs basically from its role in rural areas.

Even in the countries where industrialization started early the home was at one time a place where many functions were concentrated. The preparation of food the bringing up of children healthcare entertainment work were all connected with the home. With increasing technical skill division of labour and growing population all these functions have one by one left the home. The functions became located elsewhere being first dispersed into the villages or small towns of the Middle Ages and then later to large towns and to their suburbs or further out into regions. The home remained a place only to eat and sleep in. But even there the home may regain part of the central position it had long ago. With the help of the new media functions and activities can be partly reestablished. It can again be the place for work education health care and leisure.

Filling the home with one way information promoting two way communication reinforcing home functions developing communities infrastructure service and housing standard are needed to improve rural life.
In tracing the factors likely to indicate and control the long term potential impact of telecommunication and information technology on regional structure it is necessary to examine in an integrated manner all media which could be used for conveying messages and all man/machine systems which can handle and process information.

These new possibilities and their implications of social change make it necessary to reconsider basic planning principles which previously appeared to be permanent.

The social physical planning implications on a certain level could be discussed separately. Even so the target for every single quasi-independent technical system transforming or transferring material energy or information could be studied.

Generally introduction of the services necessary for modern life makes it inevitable to plan settlements with less scattered and more clustered housing. That also means to plan the places for work, social contact, rituals etc in a different way. Central places are needed in all settlements. The size of them depends on tradition, population and resources standing at disposal for services.

Such centers with concentrated service and places for meeting create a bridge between the old and modern way to communicate, interact and work.

The community centers might be the first places where the modern electronic devices serving the authorities, businessmen, physicians, educators and others can be placed. A well planned and well functioning regional network as well as skilled personnel to operate them is essential for development.

In the short term, we must accept the dominating one way masscommunication with the telephone and letter as exceptions.

When we have to plan on the long term we must reckon with — even in developing countries — two-way audio, video, and data communication it is more natural using better our senses it is much more activating and knowledge generating.

Already in the near future in the developed countries the next frontier for the information and communication technology will be the office and the home.

Forecasters disagree in the timing and speed of this introduction but in any case it will be faster than physical planning could be able to plan for or influence the consequences.

The planning process must be flexible to adjust itself to changing conditions.

Planning itself needs information to gather, store, and process data for planners must be developed.

An information policy for the different countries is needed.

With the growth of information industries an increasing amount of products reach the developed countries. Skilled people are needed for sales service and repair. Work styles and lifestyles will be imported along with the products.

Whatever value system, economical situation or attitude we have today, we cannot be sure that the same combination remains in the future. If it does not we have to enable the chance to adapt new tools and new functions.

Without greater effort on social forecasting technology assessment, general future studies our uncertainty in planning and our ignorance based feeling of security — will remain unchanged.